SOUVENIR NOTES

BIBLE STUDENTS' CONVENTIONS

SUPPLEMENT

1915

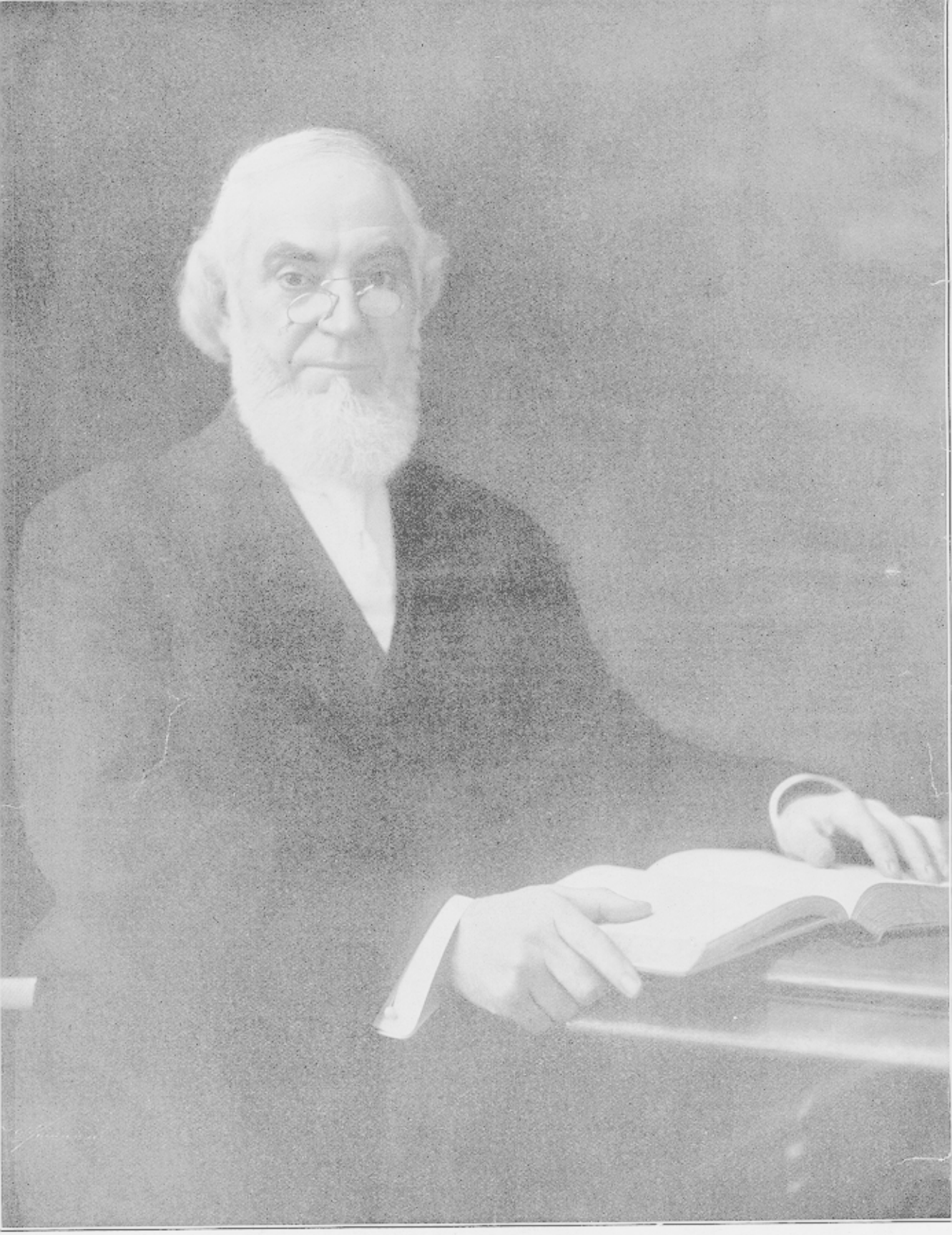
SUPPLEMENT

to the

International Bible Students

SOUVENIR

Convention Report



PASTOR RUSSELL

Foreword

DEAR FRIENDS: Greetings! At the beginning of this year it was thought that the San Francisco-Oakland Convention would be the only General Convention for the year 1915, and so, when arranging for the publication of the 1915 Souvenir Report, we arranged to report only that General Convention and the Western Tour.

However, soon after that Report was well under way, the Watch Tower Bible & Tract Society arranged for other General Conventions, the importance of which seemed to make necessary the preparation of another Souvenir Report, which we have styled a "Supplement" to the 1915 Report.

This Supplement will contain a report of much of the proceedings of the Springfield, Mass., convention, the Portland, Maine, convention, matter from various conventions in Canada, and the Hershey, Pa., convention.

Additionally it will include a number of messages from various brethren in many of the foreign countries, messages which were delayed in reaching us in time for the main report. These we feel sure will be found very interesting and tend to enlarge our interests and sympathies for our brethren in the various lands, and bind us closer with the cords of love.

Lastly, we wish to call your attention to a very valuable article, just prepared especially for this Supplement, by Pilgrim Bro. Paul S. L. Johnson. This article is in the nature of drills upon character building, based upon his various lectures which have appeared in the various Souvenir Reports from time to time in the past, especially in the year 1912, a number of copies of which we still have in stock. (See special price for the 1912 Report at the back of this Supplement.) These special drills by Bro. Johnson will be found exceedingly helpful to the friends in general in mastering the principles of character building covered by his lectures.

Praying the Lord's blessing upon this Supplementary Report, I remain,

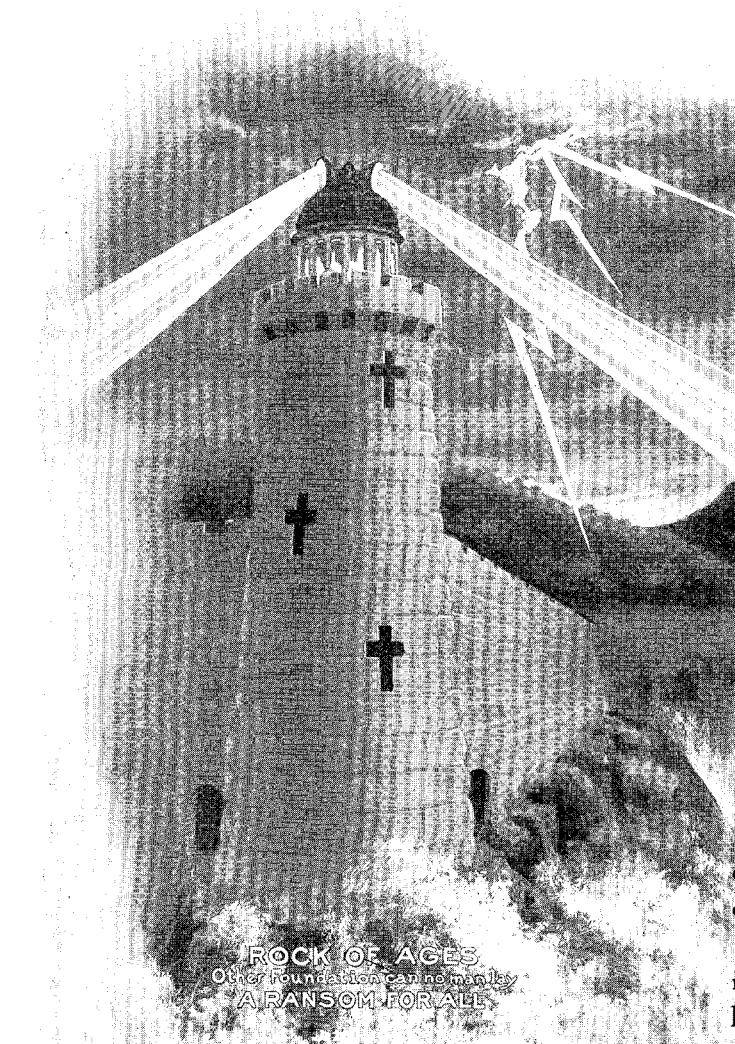
Yours in HIS service,

L. W. JONES, M. D.

Metropolitan Auditorium, 4100 Michigan Ave., Chicago, Ill.

(Please make a note of this my new address.)

DEDICATION



To the King of Kings and Lord of Lords

IN THE INTEREST OF

HIS CONSECRATED SAINTS, WAITING FOR THE ADOPTION,

This Work is Dedicated

"To make all see what is the fellowship of the mystery which from the beginning of the world hath been hid in God."

"Wherein He hath abounded towards us in all wisdom and prudence, having made known unto us the mystery of His will, according to His good pleasure which He hath purposed in Himself: that in the dispensation of the fullness of the times He might gather together in one all things, under Christ."—Eph. 3: 4, 5, 9; 1: 8-10.

Clipping from the Springfield Homestead—July 25, 1915

New High Record of Attendance at Annual Bible Students Association

PASTOR RUSSELL TODAY

Mayor Stacy Welcomes Delegates and Judge Rutherford Speaks on "Love of God."

FULLY 7,000 people attended the three sessions of the annual convention of the International Bible Students Association in the Auditorium yesterday and judging from the success of the opening day of the gathering, this year will set a new mark for attendance at the yearly meeting of delegates from every part of the United States. Mayor Frank E. Stacy welcomed more than 1,000 delegates to the city when the convention opened at 9:30 yesterday morning and the response was given by Chairman Menta Sturgeon.

There were fully 2,000 present at the afternoon meeting which opened at 3 o'clock and in the course of which Judge J. F. Rutherford, a prominent member of the New York City bar delivered a powerful address. In the morning, J. W. Thorn of Boston delivered a discourse based on the first chapter of 13th Corinthians, with Love, the general topic of yesterday's session, as the central theme.

In the evening fully 3,000 people crowded into the Auditorium to witness the first section of the great photo-drama of the Creation which will be shown in four parts, Last night's exhibition was two hours in length and covered the history of Creation and the Bible to the time of Moses. The huge audience last night appreciated to the fullest extent the beauty of the pictures and their remarkable portrayal of the exact conditions and episodes of the earth's earliest days. Part two will be shown tonight and on Thursday night part one will again be exhibited and the succeeding parts will take up the last three days of the convention, which closes on August 1.

In behalf of the city Mayor Stacy welcomed the delegates yesterday morning and spoke words of praise for the association, complimenting it upon its objects and the men enrolled in its works. The mayor's remarks follow:—

Address of Welcome by Hon. Frank E. Stacy, Mayor.

Mr. Chairman, honored guests, members of the International Bible Students Association, and friends:

The duty that is assigned to me this morning, as mayor of the City of Springfield, of saying a few brief words of welcome to your Association, is a very pleasant duty. I feel highly honored. Of course you know when the mayor addresses any gathering he is always expected to look into the faces of the visitors and say, "How do you do; glad to see you." That is a pleasant duty to me today. In addition I bring the greetings of the City of Springfield to this convention. Springfield is always pleased, and with them the mayor, to welcome any association that has to do with the welfare of the citizens of this nation. I am pleased to bring greetings to your association, knowing full well that there is no association that has done more to this end, or can do more than you can.

I hope and trust that this convention, started on this beautiful Sunday morning, will bring good, to you, to us, and to others. Of course when you go into a city they want to show you all of the good things they have, and so we in Springfield want to show you everything we can during the coming week. We are proud of our city. We have a good, clean city, beautiful parks, library and schools, and we want you to take advantage of every one of them. I want to assure you that the key to all of our buildings, and to all of our homes, hang on the outside, and that Springfield bids you welcome everywhere. I also want to assure you that I know in Springfield you are in the hands of a good reception committee. Yet, if there is any little special courtesy that I can show you, as Chief Executive of this city, I want to have you free to call upon me at my office. We have a beautiful set of buildings here; I think the most beautiful in the United States. We have some very beautiful council chambers, and we hope every one here will visit these chambers, and visit the mayor's office. I want your stay here to be so pleasant and profitable that when you go back to your homes you will say that you had a pleasant time in Springfield, and that you will want to come again.

I thank you.

Chairman Menta Sturgeon, who presided over the opening session, responded to Mayor Stacy's welcome in the same spirit in which it was offered and praised this city as a great convention center and a community which had always been appreciative of the work of the International Bible Students Association. The association, he said, was overjoyed to have the use of a building like the Auditorium, having learned from the convention of 1913 that it was truly an ideal place for just such a gathering as yesterday's.

The Homestead prints Chairman Sturgeon's response in full:—

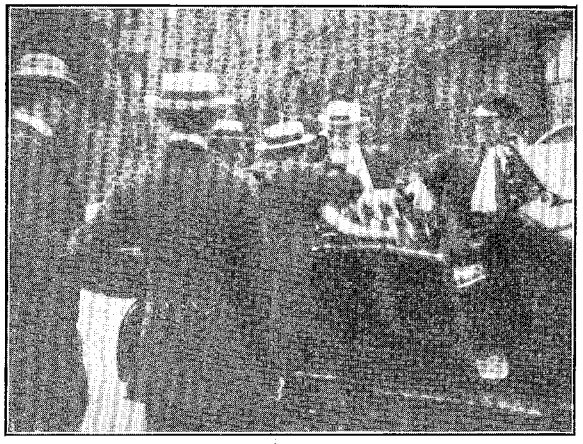
Response to Address of Welcome by Chairman Menta Sturgeon.

That makes us feel at home, and I will promise you that we will use your latch key properly. We are not going to steal one thing. This gives us promise of very blessed associations during our brief stay here in the scity of Springfield. I do not know of any place on the whole earth where we would rather be than in Springfield, Mass. (Applause). When we use the term Massachusetts we have in mind some of the history that has made this State what it is. We know from its very beginning to the present time that the religion of the Lord Jesus Christ has credit for everything that is good in it. It is a noble state indeed, because there are so many thoughts and sentiments behind it which have made it so noble, and we are very glad to be here.

We would like to say to this city, through its chief executive, the Honorable Mayor, that in coming here we come with a spirit that is international. We are called the International Bible Students Association because that name properly represents the membership. It is not made up of one nationality or of one race of people, but it is made up of people gathered together, or associated together, from all the different nations and races. And they are associated together for the purpose of studying the Bible, God's Word. That is the best there is, and that is what makes people good; it is what makes cities good. We are associated together all over the world, irrespective of denominational organizations. We stand free from all sectarianism. We are very free to say that we honor and respect every one of the ministers of the gospel in this city today. Our hearts go out in sympathy and love to every member of the churches in this city. It would give us pleasure to bring some measure of blessing to them. We want to assure those who have so kindly received and welcomed us that we are here free beyond and above all spirit of division in the religious world. We stand associated together as those gathered from all denominations; from the Roman Catholic, the Greek

Catholic, the Lutherans, from the Church of England, the Presbyterian Church, from Methodists and Disciples and those who love the faith outside of any denomination. In fact we are gathered together from all over the world as those whose love is for the truth as it is in the Bible. We recognize no divisions. There should be no divisions among brethren in Christ. We are all one in Him; we have all one Master. In being invited to this city and coming here, we wish to assure the chief executive that we come, having this spirit of love and oneness for all churches, and for the citizens of Springfield as well.

We hope to trade with the stores while here. There is no objection to that. When we need any collars or neck-ties we are going to buy them. That is going to help to spread the good influence. Of course the storekeepers here want us to trade with them, and we are going to do it. While we may not be the richest people on earth, except in faith, it has always been our privilege to trade with the people where we go, and that is good for the men in business; they like that. I think it is because we are free and glad to do this that those at different places say, "We are glad to have the people come." I venture to say there is not a hotel or store that can say we did not pay for what we received.



Pastor Russell leaving Auditorium at Springfield.

It has been my privilege to attend these conventions all over the country for years, and I have not known of one single convention that was characterized by carelessness about little things. We are not here to smoke, because we do not smoke cigars or cigarettes. There will be no need to clean up such things after us. We are not going to strew things about the streets. We are going to behave ourselves as we always do. That is the spirit of the Bible. I am glad everyone looks clean and right, and I hope you will stay that way during the convention.

What we want now is a motto for this convention. It has been given us by the members of the program committee. The keynote, the deep-seated, actuating motive, the word that represents this convention in its very inception, and its very gathering, is Love. Have you noticed that the program opens with love, and ends with love, so you will have to get in on the love basis. What does that mean, to love the brethren for eight days? That may not be so easy with some of us. It is something we are called upon to do, and can do. It will be a very good time to adopt the suggestion made in one of the recent Towers, to the effect that we will resolve each day to walk in love. We are going to ask for opportunities for exercising brotherly love, and at the close of each day we will examine ourselves to see wherein we have exercised the spirit of love, and wherein we have failed, in order that we may overcome on that point. Thus, by walking in love, studying love, exercising love we shall grow in the spirit of love, I trust at the close of this Convention we will have more of the love of God than ever before. God is love, and His children are the children of love, that is their chief characterization.

Love divine, all love excelling,
Joy of Heaven to earth come down,
Thou hast made with us thy dwelling,
Love doth all thy favors crown.
Father, thou art all compassion,
Pure, unbounded love thou art,
Thou hast brought to us salvation,
Thee we love with all our heart.

That is the greatest gift we are going to bring to Springfield. Let love characterize all that we may say or do. Let love walk these streets for the eight days that we are gathered here in convention. Love shall praise in song, love shall pray, love shall speak and love shall hear. This is to be a lovely convention. It shall be the fruit of the flower that will open its petals and spread o'er all. It will be the sunshine of God's love in Christ that shall be over our minds in our hearts. Love shall be the atmosphere that the new creature shall breathe for its sustenance during these days. Love shall be the motive controlling our words and actions. Let us be constrained by the love of Christ in what we do. Let us keep this king upon the throne of our hearts, and then we know this will be the best we have had in the way of conventions. If we shall prove ourselves able to show forth the spirit of love it will prepare us for being overcomers to the degree that we may hope to be with Him, and like Him, and see Him as He is.

We are glad that our association can meet in this beautiful city, under such delightful conditions and with such favorable environment as we find here. We appreciate this beautiful auditorium, with all of the favorable arrangements. We like the surroundings. I am sure we would like the officers too, if we could meet them. I believe that we have the highest kind of appreciation of all that we are favored with. We hope to make use of these things in the spirit of love as we have been invited to do. We promise that these meetings shall be perfectly free and open to all, irrespective of religious denomination, or tenets, or belief. We call no one in question, Baptist, Methodist, Presbyterian—all are free to come. All are welcome here who believe in the precious blood of Christ. We hope that in the addresses given to the public a greater degree of light upon God's Word may be realized, and that it may be productive of a larger degree of love. We are looking forward to Pastor Russell's presence among us. We have just left his party up in Canada. In the meetings held in various cities there all seemed desirous of hearing him. I heard every message he gave there, and I saw the deepest kind of rapt attention given to what he had to say by every congregation, as he opened up the present situation in Europe and elsewhere, showing from the Bible the outcome of it all, and bringing light and comfort to their hearts. We are glad that, in the Lord's providence, he is to hold a public meeting here, when he will speak on the great "Battle of Armageddon." We trust that light, and the spirit of love may be spread through the presentation of these truths. At eight o'clock each evening the Photo Drama of Creation will be shown in the Auditorium, free to all. We give the invitation to all who desire to come to witness this great photo drama.

Now, then, we who have come here today from different parts of this country, and other countries, come as those who are one in spirit with Bible Students everywhere in all the world. We have gathered together here in the name of the altogether lovely One, Jesus Christ. Having Him as our Head, being members of His body, therefore having his spirit, we are gathered as one in the spirit of love. With the deepest gratitude and appreciation of the reception given us; of the gracious words of welcome we have received, we desire to say to this city through its chief executive that we thank you for your generosity, for your kindness, and we trust we shall be worthy of it. We hope that you will be glad to have us come back again.

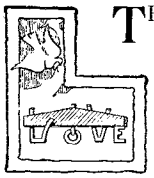
At the conclusion of this response by Chairman Sturgeon, Honorable Judge Rutherford, of New York city, arose and made the following motion: "While His Honor, the Mayor, is present, as a member of this convention, I want to take this occasion to move that we, by a standing vote, express to the citizens of Springfield, and especially to the head thereof, the Mayor, our deep appreciation and thanks for tendering to us this magnificent auditorium for this convention." The motion was promptly seconded, and immediately the large audience rose to its feet, as a unit, seemingly desirous of unmistakably indicating their sincere appreciation.

Following Chairman Sturgeon's response there was a praise and testimony meeting, after which W. J. Thorn of Boston spoke on the theme of the day, bringing home with great force his arguments for the magic power of love as a factor in human and divine affairs. His talk closed the morning session.

Following a praise and prayer meeting at 2 o'clock yesterday afternoon Judge J. F. Rutherford of New York delivered an address which was the most powerful of the day. He spoke on the general theme of the day, Love, and his brilliant oratorical powers were never displayed to better advantage. "The Love of God" was his specific topic and he placed great emphasis upon its all-important bearing on the spiritual welfare of mankind and pointed out the wonders of self-purification that it had accomplished in numberless cases which human history could disclose.

Fundamental, all-powerful, and all-necessary, is love of God, the speaker declared, and without it no man can hope to attain the spiritual heights that are the ambition of every true human entity. The address in part was as follows:—

Discourse by Judge Rutherford. Subject: "THE LOVE OF GOD," in part as follows:



THE subject of love is an inexhaustible one. Only a new creature in Christ Jesus can appreciate the love of God, and he cannot have the full appreciation of it until the day of his perfection.

We speak of the world as those who are outside of Christianity—that is to say, those who are not the disciples of the Lord Jesus Christ. The world knows not the love for the reason that it knows not God. The knowledge of God is absolutely essential in order to have love for Him, or for others who manifest His spirit.

Love is the greatest thing in the universe because God is love. There is a distinction between our love for God and our love for our brother. Love for God may be defined as a worshipful adoration for Jehovah and a joyful submission to His will, because of our reverence for and gratitude to the mighty One. Man has every reason to have his heart filled with gratitude toward God. The greatest desire of man is to have life in happiness. If any one would give to him that great desire such a one would merit his gratitude.

Man made in the image and likeness of God lost his image because of the disobedience of Father Adam. He had no way of regaining it unless Jehovah did something in his behalf. Here God manifested His wonderful love for man as expressed in John 3:16, "For God so loved the world that He gave His only begotten son, that whosoever believeth in Him might not perish, but have everlasting life." In order for this wonderful gift, which was prompted by love to result beneficially to man, it is necessary that man know that the gift was made, and that he accepts the evidence and acts thereupon. Jesus stated in John 17:3, "This is life eternal, that they might know thee, the only true God, and Jesus Christ, whom Thou hast sent." Only those who have come to a knowledge of the greatness, love and mercy of God have known Him, and only those who have taken the step of willingly submitting their wills to God have known Him. A great many professed Christians know of God, but do not know Him. To know Him means to make a consecration to do the Father's will, and to do it. The Apostle states that this proves our love for God, 'that we keep His commandments with a joyful heart.' The Christian should love God because he has redeemed him from death, and has called him to become a joint-heir with Christ Jesus in the kingdom. A Christian is one who has submitted his will to Jehovah, and having done so, Jehovah has begotten him by His Word of Truth; begotten him to the divine nature; to membership in the Heavenly kingdom.

To such alone has God revealed Himself, in this that He has made it possible for such to understand the secrets of His great plan. Many persons, even Doctors of Divinity, and ministers, claiming to be Christians, yet manifest complete ignorance of God's plan, which is evidence that they do not love the Lord, because the Father states that all who love Him and keep His commandments, to them He will make known the secrets of His plan. (1st John 2:27, 1st Cor. 2:9, 10.)

The Bible was written for the benefit of Christians (Romans 15:4) and through its precious words the Christian receives a comfort of heart and mind, that he in turn may use this knowledge and blessing to comfort others who are in distress. (2d Cor. 1:3, 4.) As the Psalmist puts it, "Bless the Lord, O my soul; who daily loadeth me with His benefits," and thus assigns another reason why we should love and praise the Lord.

We should love Jesus for the same reason that we love Jehovah, and in addition thereto, we should love Him because He loved us and gave His life for us; because He bore our burdens and made atonement for our sins. The Christian has another reason for loving Jesus, because all fully consecrated, who are faithful unto death, shall constitute His bride. The sweet relationship existing between Christ Jesus and the Church is that of a bride and bridegroom. Again, the Lord declares through His messenger that the followers of the Lord Jesus are His ambassadors in the earth, to whom has been committed the message of reconciliation. Therefore, they are His honored representatives, and that is a special reason why they should love Him.

Love for the brethren means an unselfish desire to do them good, and doing good unto the brethren, even to the degree of sacrificing our own interests, whether such desire or act be known or unknown to the recipient; to do anything in one's power that the brother may grow in the likeness of Christ. The Apostle proves that this is true brotherly love by his statement in Ephesians 3:13-19.

Jesus commands that His followers shall love their enemies (Matt. 6:44-46, Luke 6:27-32). The nations of Europe today, engaged in bloody warfare, prove by their conduct conclusively that they are not true followers of Christ Jesus, even though many of them who are fighting in the trenches have the title of minister of the gospel or Doctor of Divinity. Love for our enemy would mean a desire to do good unto the enemy as opportunity offers, and never to do them evil. No true Christian could be guilty of murder, and war is murder intensified. This is another conclusive proof that that which is called Christendom, namely, the kingdoms of Europe whose kings claim to rule by divine right, is not Christendom. Christendom means Christ's Kingdom, and if Christ's Kingdom was in operation in Europe, love would be manifested, and where there is love there would be no war.

God has promised that when the church is filled with all the fullness of God, and glorified together with Chirst Jesus, then the reign of the great Messiah shall begin. He is the great Prince of Peace, upon whose shoulder shall rest the government of earth, and who will minister life and blessing to all the groaning creation. (Isaiah 9:6, 7.) That will be the time promised through the Prophet Joel, when God will pour out His spirit (which means love) upon the peoples and nations of earth. That will be the time when nation shall not lift up sword against nation, neither shall they learn war any more. (Isaiah 2:2-4.) That will be the time in which it will not be necessary to teach every man his neighbor, saying, "Know the Lord," "for all shall know Him, from the least to the greatest;" for them "the knowledge of the Lord shall fill the (whole) earth as the waters fill the deep."

Last night the largest audience of the day gathered to see the first part of the Photo-drama of the Creation. This magnificent Bible story is a bigger and better version than that seen here at the 1913 convention and last night's gathering watched it in almost breathless interest. The evolution of the earth was strikingly shown by film and slide and then the various episodes of biblical history were flashed on the screen. Costuming and settings were absolutely correct in every detail,one of the striking scenes being the coming of the flood and the story of the ark. The first part closed with the times of Moses, from which point the narrative will be taken up tonight.

Hotel Arrangements at Springfield.

"Let Your Light so Shine Before Men."

THE Committee seemed to be especially favored in providing accommodation for the visiting brethren in Springfield's best hotels. Chiefly along this line, we mention the arrangements perfected at the Nelson-Haynes.

This hotel, situated within one block of the Auditorium, was found to be undergoing a change of management and being without license privileges to serve meals, upwards of 100 rooms nicely furnished with hot and cold water or bath connections were turned over to the committee with the understanding that we should use the entire house. Special arrangements were made with the authorities whereby the committee could supply meals to their invited guests without a victualer's license, which made it possible to offer free entertainment to members of the "Bethel Family" and altogether over two hundred of the brethren were housed at this one location.

One of the local brethren was placed in full charge of the hotel, by the management, the result being that for the time being the hotel was converted into a "veritable" "Truth Home." Dining room arrangements were perfected on the same lines as at the Brooklyn "Bethel," the family carrying out the usual customs at each meal of service and table talks. The management very artistically arranged cards, for each day of the convention, displaying the daily motto—LOVE—OVERCOMING—FAITHFULNESS—DISCIPLINE—CONFIDENT ASSURANCE—WATCHFULNESS—REWARD—HELPFULNESS—a feature very much admired and appreciated by the friends.

The proprietors, their families, as well as each of the employees, seemed to fully appreciate the spirit of the conventioners and exhibited much interest in hearing the "Truth." Each employee was given copies of the "Scripture Studies" or Scen-

arios and received them with marked pleasure and interest, some are reading, one has already attended the class meetings and given testimony to the effect that "when the convention convened he was in the Roman Catholic belief. He now rejoiced in that he had heard the Truth and that he saw the light and wanted to learn more."

Group of Speakers at the Springfield, Mass., Convention.

The brother who was in charge of the "Home" has received many kind letters of appreciation, among which we quote from one: "Dear Brother: Your untiring efforts for the comfort of your brethren impel me to express again to you my thanks and sincere appreciation of the same. Your unselfish motives were noted keenly by the (Proprietors) Nelson-Haynes. In a lengthy discussion with them on various features of God's Plan, they said, 'they had noticed the sweet, loving spirit among their guests, the difference between them and other people, and (your) unselfish, kindly spirit for the comfort and welfare of the conventioners.' I tell you this, dear brother, that it may encourage you to 'let your light shine and to continue to be a living epistle read and known of all men,' for I verily believe we testify most strongly in the above manner. We are the only Bible the world knows. We are the light of the world. O! that we may shine more brightly as the darkness gathers round."

Another testimony, contrasting the experience of the hotel clerk, with other large gatherings is of moment. Before the guests had all left the hotel, our attention was drawn to the fact, "A fine set of people! peculiarly noticeable is the fact that in many instances they were prepared to pay more than they were charged; several drawing our attention to errors in *our* favor; and not a single instance where one left without making full payment of their accounts and with individual expression of their appreciation of kindly treatment."

Clipping from the Springfield Daily Republican, July 27, 1915

PASTOR RUSSELL

Speaks to Bible Students. Subject: "Overcoming"

OVER 1,200 DELEGATES IN CITY

Two Big Meetings at the Auditorium—Creation Pictures Shown Last Evening

Pastor Russell of the Brooklyn tabernacle was the principal speaker at yesterday's session of the International Bible students convention, which is taking place this week in the Springfield Auditorium. All day yesterday more members arrived in the city, and a smaller number, who were unable to remain longer, departed for their homes. The number in attendance was increased yesterday to over 1,200. Pastor Russell arrived in the morning just in time to make his first scheduled appearance at 10:30 o'clock, and was met at the train by a large delegation.

PASTOR RUSSELL'S ADDRESS.

The subject of the session yesterday was "Overcoming," and this Pastor Russell took as the title of his address at the afternoon meeting. There was a very large audience present when he mounted the stand at 2.30, and close attention was given every word he said.

Discourse by Pastor Russell. Subject: "OVERCOMING."

PASTOR RUSSELL delivered a very interesting address. He spoke as follows: My text is found in Revelation 2:26, 27: *"He that overcometh, and keepeth My works unto the end, to him will I give power over the nations; and he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers, even as I received of My Father."*

The Bible tells us that our Heavenly Father purposed in Himself, from before the foundation of the world, all of the great Plan of Salvation which He has since been carrying out. He will make no changes in His Plan; He knew the end from the beginning. (Isaiah 46:9, 10; 55:8-11.) Such a wise, gracious, Almighty God is ours. Although He had this purpose before the world was, the Scriptures show that He did not make it known, except very vaguely, until the time of Abraham. This, you remember, St. Paul points out to us, saying that God first made declaration of His Purpose to Abraham, He first preached the Gospel to him (Galatians 3:8), because he had proven faithful, loyal, obedient, trustful. He said, "Abraham, in thy Seed shall all the families of the earth be blessed." It is My purpose to bless the whole world of mankind, and all of that great blessing shall come through your posterity.

Then God seemed to ignore His own promise, and century after century passed without anything apparently being done. In the meantime, the natural seed of Abraham through Isaac had gone into bondage in Egypt. Four hundred years after the Covenant with Abraham his seed were still in bondage, with that Covenant yet standing. Then God sent a message through Moses to this effect: You are the natural seed of Abraham. Are you ready now to have fulfilled to you the promise which I made to your great-great-grandfather, Abraham? You can readily imagine how this people felt. "Are we *ready?* Does God think we are not? Have we not been waiting all this time, and thinking *He* was not ready?" They indicated that they were ready. God purposed that Moses should be their leader to bring them out of the land of Egypt, across the Red Sea, and onward into the land of Canaan, where they supposed they would accomplish great things, and become so great and mighty a people as to conquer the whole world and rule in righteousness to bless and uplift mankind in general.

NATURAL ISRAEL'S FAILURE TO INHERIT PROMISE.

When God had brought Israel to Mt. Sinai, He indicated to them that before they could as the seed of Abraham bless the world, they must demonstrate their faithfulness, their fitness. He would give them His Law in a great Covenant, and if they would keep that Law Covenant, then they would have the right and should receive the opportunity to become the blessers of the rest of the world. You remember that God gave them the Ten Commandments through Moses at Mt. Sinai. Then there was Mt. Gerazim and Mt. Ebal, with a valley between; and you remember that the blessings were read from Mt. Gerazim and the cursings from Mt. Ebal. The people were promised that if they were faithful to God all these blessings should come upon them, but if they failed, the curses should be theirs instead. If they would keep the Law and remain loyal to the Lord He would make them a great power in the world to bless other nations. More than that, they should have everlasting life. "He that doeth these things shall live by them."

We remember that Israel said, "All these things will we do." We are ready, we appreciate the offer, and wish to be the blessers of mankind. Oh, the honor we shall have! I can imagine that they increased in stature as they thought about it, that they inflated their lungs as they dwelt upon the thought of how great they would be. It must necessarily be a great people who could conquer the whole world and bless it. They could see no other way to bless the world than to

conquer it first. They were only a little nation among others older and stronger surrounding them.

But they could not keep the Law of God, because the Law is the measure of a perfect man's ability. No fallen man could keep that law, which included so much; as the Savior said, "Thou shalt love the Lord thy God with all thy mind and heart and soul and strength, and thy neighbor as thyself." None but a perfect man could do all this. They did not realize how imperfect they were. But as the days and months and years went by, they learned that they were not able to bless the world.

You remember that God gave them an annual Atonement day. He said, so to speak, on this day, "I will wipe off the slate again, and you may try on a clean slate for the coming year." They tried year after year in this way. These yearly typical sacrifices were arranged for them which could never take away sin, but which in a typical way represented them as brought back into harmony with God for another opportunity for life through keeping the Law. Finally they became very much discouraged. They saw that they were not accomplishing anything along this line. They did not have everlasting life any more than other people, or than they had before they entered into the Covenant. They were in no condition to bless the world. Their nation was not prospering very well, though they had struggled along century after century.

GOD'S PROMISE OF A NEW COVENANT.

Then God sent Israel word through His prophet, saying, "The day is coming when I will make a New Covenant with the House of Israel and the House of Judah." Under that New Covenant, "I will remember your sins and your iniquities no more. I will take away the stony heart out of your flesh, and give you a heart of flesh." Oh, what a promise was this! It has not been fulfilled even yet; will it ever be fulfilled? Yes, and soon. We see, in the light of St. Paul's testimony, that God has had an arrangement to get ready an antitypical Moses, an arrangement for the making of "better sacrifices" than those of bulls and goats, by reason of which He will effectually and finally take away sin.

God is getting ready to do this not only for fleshly Israel, but for all the families of the earth. He will not only remove the embargo of original sin which has stood against the race, but He will take away sin perpetually, under the New Covenant, during the thousand-year period at the beginning of which the New Covenant will be inaugurated. The Jews are still waiting for the New Covenant. "It shall come to pass after those days that I will make a New Covenant with the House of Israel and the House of Judah, not according to the Covenant that I made with their fathers when I took them by the hand to lead them out of the land of Egypt," but, "I will make a New Covenant" with a better Mediator than Moses, and "better sacrifices" to cancel sin and bring the sinners back to the place where I can make satisfactory arrangements with them.

The point we have in mind is not the difference between the Law Covenant and the New Covenant, between the Covenant made with the Jews in the past and the Covenant to be made with them and the world of mankind in the future, but the fact that God had made certain promises to that nation, and that they had hoped to have the promises fulfilled in them, but failed to get what they had hoped for. What were those things? They hoped to be a nation of overcomers, a victorious nation, and that God would bless them and exalt them very highly, so that they might subdue the world and bring all in subjection to Jehovah; that they might impress the Law given at Mt. Sinai upon all nations, and be judges, rulers, to do the work God purposed for the world. This is what they failed to do.

GOD'S PURPOSE TO BE OUTWORKED IN CHRIST.

What did God do about the matter? Did He say, "Israel has failed, and no other nation will do better, and I may as well give the whole matter up?" No, He said nothing of the kind. We have not that kind of a God. We have a God who knows what He is about. He had His plan completely arranged from the beginning, and it has met with no reverses at any time. When there was any failure it was what God foreknew, and had foretold prophetically. It was no surprise to God that Israel failed. What did God do then? In due time, He sent His own Son into the world.

Was that a new thought? No; this was already purposed by the Father from before the foundation of the world—that His Son should come to earth, become a man, and die as a Ransom for the sins of the whole world. In His case, the Law manifested the One, and the only One, who could and did keep the Law. Jesus was approved by the Law. He came as the natural seed of Abraham, of the tribe of Judah, born under the Law and obliged to keep all the terms of that Law. Unless He could keep the Law, He could never be the promised Seed of Abraham; He could never bless the world. But there was no fault found with Him, thank God! He was wholly obedient to the Law of God and fulfilled the requirements of the Law Covenant to the uttermost.

Did Jesus bless the world as the natural seed of Abraham? No. Why not? It was not the natural seed of Abraham, in the special sense, that was to bless the world. Suppose this perfect man, Christ Jesus, in whom was no sin, had attempted to bless mankind as a man. What kind of a blessing could He have given them without first redeeming them? You see, He could not have given men the blessing which God designed them to have. He might, indeed, have set up a kingdom, established upon wise principles. He might have been recognized as a great teacher and reformer. The world might have bowed down to Him, acknowledging their willingness to serve Him as their King. Still, they would have been under the death sentence.

Jesus as a man could not have set them free from that sentence, "Dying, thou shalt die." Millions had already gone down into the tomb. Although Jesus kept the Law perfectly, He could never have blessed all the families of earth as a man in any permanent way. He might have told them how to eat better, how to clothe themselves better, how to speak and act better, and how to do everything more wisely, but still that would not have brought the blessing of everlasting life which God designed man to attain. Jesus would have had everlasting life Himself by keeping the Law, but He could not have given everlasting life to a single individual. He might have awakened some of the sleeping ones out of death by the use of His power, but He could not have kept them awake, because He had not this right, since the sentence against Adam and his posterity was, "Dying, thou shalt die." Hence it was necessary that Jesus first attain relationship to God as the spiritual Seed of Abraham before He could be the One to save and bless the world.

What did He do? Ah, He gave His life as the Ransom-price for the sins of the whole world, a Ransom for Father Adam, in whom all the world were condemned. Inasmuch as all men died in Adam, the sacrifice of the one perfect man, Christ Jesus, was sufficient to accomplish the redemption of the whole human race, which was in Adam's loins when he sinned. What beautiful harmony we find in God's arrangements! As Bible students, we know that the word, "ransom," was used in the Bible, when speaking of our Lord's sacrificial death for man, signifies *a corresponding price*. It was the perfect Adam who sinned, and it was the perfect man Jesus who gave His life as Adam's Redemption-price.

It was not enough, however, that Jesus laid down His human life. There must be something more. Jesus must receive a spirit life. But why not receive back again the earthly life? Because, if He took back the earthly life which He had laid down, He would need it for Himself, and He would have no life to appropriate for Adam and his race. He would merely have died and been resurrected to human life again. His death would have been of no avail. But we see the beauty in God's plan. God arranged that in permitting Jesus' earthly life to be unjustly taken away, He would give Him a new life, on a new plane of being, as a New Creature. Then, as a New Creature, having received life as a divine being as a reward for His faithfulness, He would still have to His credit the earthly nature, the human life, which He had not forfeited by sin. Thus He had a right to two lives. He needed the one for Himself and the other to give for Adam and his race. He needed the two; nothing less would do, you see.

GOD'S WONDERFUL NEW NATION.

The Plan of God having carried out thus far, the next thing in order was that Jesus should start a new nation. A new nation? Yes. When God spoke to Abraham about his seed, He intimated that it would be a nation, and not merely an individual. The natural seed of Abraham as a nation were hoping for much, because a nation was mentioned. When the suggestion was made to them that they might not be fit to be God's special people, they said that that could not be. They supposed that they had the inside track; that

since God's Word could not be broken, and they were the natural seed of Abraham, He would have to take them. But He would not have them if they were not in the right condition of heart. They were probably quite surprised when Jesus declared that God could raise up children from the stones rather than take the unworthy. God would fulfil His promise, but not through them as a nation.

We might not have understood the matter had it not been that God's providence revealed it through the apostles. The Apostle Peter states, writing to the Church of Christ, "Ye are a Royal Priesthood, a holy nation, a peculiar people [a people for a purpose], that ye should show forth the praises of Him who hath called you out of darkness into His marvelous light." This is God's arrangement, then. Where is He getting this nation? He is selecting its members individually, not taking a whole nation, as He did with the Jews. He said to them, Stand aside now; I will show you that I purpose to make a new nation. This is what God has been doing for 1900 years. It is to be a new creation as well as a new nation—a new creation "created in Christ Jesus unto good works." That is why God gives us some good works to do. He is making us co-workers with Himself. "Ye are God's husbandry"; "Ye are God's workmanship," according to the teaching of Christ.

CALL OF GENTILES TO SHARE ISRAELITISH PROMISE.

My hearers know what I mean by the teaching of Christ. I do not mean the teaching of any sectarian system. All who come into harmony with the Lord according to the terms of the Covenant made with Him come under Christ Jesus as their Head. His teachings are found in God's Word, the Bible. It is this one Church of Christ that is the New Creation. We do not know who the members are, but the apostle says, "The Lord knoweth them that are His." I will do my best to recognize the Lord's children wherever I find them, whether white or black, male or female, rich or poor, ignorant or learned. I will do my best to appreciate them. I might make mistakes, and you might make mistakes, but the Lord will not make a mistake. He knows all who are His. "If ye be Christ's, then are ye Abraham's Seed, and heirs according to the promise."

It was this class that God referred to away back in Abraham's day, when He declared that the Seed of Abraham should bless all the families of the earth. And you and I are of that Seed, if we are in Christ. How beautiful and wonderful it is that God is thus founding the new nation. But, you may say, we are not Israelites, and the promise was to them. Yes, we are Israelites, if we are in Christ. According to the Law, the Jews could claim nothing, because they could not keep the Law. We as Gentiles could claim nothing because we could not keep the Law. But God did not place us under the terms of the Law Covenant.

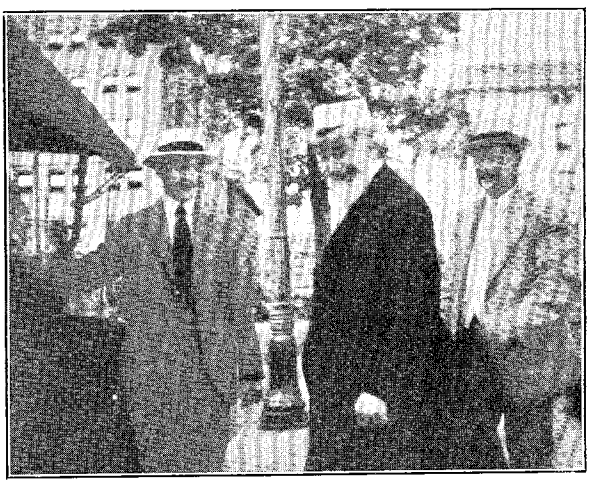
How, then, do we come in? The apostle explains that the Jews died to their hopes concerning their Covenant; all hope of accomplishing the desired end through that Covenant must be abandoned. God gave the Jews an opportunity to try for many centuries, and they failed. So there would be no use trying to bless the world under that Covenant. One who did keep that Covenant, and who therefore has all the rights coming from the keeping of it, is choosing us to be His Bride. It is God's proposition. No matter how poor a maiden may be, or how rich a king, if he accepts her as his wife she is his joint-heir in all his possessions. The honors that are his are shared by her as his queen. That is exactly the picture God gives us of Jesus and His Bride.

Those Jews who could get nothing through the Law, because they could not keep it, and who were living in Jesus' day, could become united to Him as members of The Christ—heirs of God and joint-heirs with Christ Jesus. We who were Gentiles, and had no rights at all as Jews, have been invited by this great King to become fellow-heirs with the faithful of the Jews, to share with them all that they will receive through Christ. Good. Thank God for the door opened to the Gentiles also! So Jesus, for 1900 years, has been selecting this Bride class to inherit with Himself the Promise made to Abraham.

CHURCH OF CHRIST ARE UNDER GOD'S LAW.

But has God given over all of the conditions made with Natural Israel and said, Never mind; I do not care for My Law any more? No, not at all. Are we, then, obligated to keep the law? Yes, we are thus obligated. We Gentiles, who were never under the Law? Yes. How? This way: God is still of the same mind as in the beginning. No one will be fit to bless others unless he himself is in harmony with God through His Law. But we are not under the *Law Covenant*. According to the flesh we could not keep God's Law, but we can keep it according to the spirit. Covered with the merit of Christ, "the righteousness of the Law—its just requirements—are fulfilled in us." Who? Those who "walk not after the flesh but after the Spirit."

God in His arrangement tells us that He has reckoned us dead to ourselves, to our fallen nature. He knows our blemished bodies could never keep that perfect law. He knows that you and I as human beings could not keep it.



Pastor Russell is having a good time at the Springfield Convention.

But if we are willing to give ourselves over entirely to Him, to use all our strength in seeking to live according to His will, we may be accepted through Christ as members of that wonderful new nation, which when developed in the School of Christ will be fully qualified and equipped for bringing in the grand blessings long ago promised to all the kindreds of earth, both the living and the dead.

We lay ourselves at His feet and say that we will be glad to do anything in our power. Then what does God say? "Come, and I will accept you through Jesus Christ. His merit will cover your imperfections. I will beget you with My Spirit and you shall be New Creatures in Christ, to whom "old things have passed away and all things have become new." We rejoice to have such a precious relationship. The God of Heaven has received us into His family. He has raised over us the banner of love. Instead of being sinners, we are now justified freely by His grace from all things from which the Law could not justify us. There is naught against us on God's Record.

What else have we? As New Creatures we have entered into a Covenant that we will keep the Law of God. Is that true? Yes, my dear brother. What about our imperfect flesh? God says that He will judge us according to the spirit, the intention. If our hearts are loyal, if our endeavors are the best we can put forward, He will cover our defects with Christ's sacrificial merit. The blemishes are not ours willingly. If we do all in our power to overcome, these imperfections will not be counted against us.

God keeps us clean by continually applying the virtue of Jesus' blood as we ask for it. He recognizes us as His children, who have come into the schooling condition under our Elder Brother, the Lord Jesus Christ. Here we receive the necessary lessons, experiences and assistances, to the end that we may be prepared to be the teachers and rulers of the world by and by. It is an individual work. It will be a collective nation when completed and we are changed in the First Resurrection, brought to perfection as New Creatures. It is to be a royal nation, a royal family on the spiritual plane then.

THE GREAT WORK GRANTED THE "OVERCOMERS."

We have been aspiring to the same great work that Israel aspired to. They aspired to be God's people to break in pieces the Gentiles. The Lord declares in the 2nd Psalm that the heathen (the peoples) shall be broken with a rod

of iron; that they shall be "dashed in pieces as a potter's vessel." God will overthrow present governments, institutions and arrangements and establish a New Order of things. He says, "To him that overcometh will I give power over the nations; and he shall rule them with a rod of iron," etc. The appeal to God's people to be "overcomers" is an individual one. We cannot get into the Kingdom by classes or nationalities, or by churches or sects, or by any other way than individually. That is the way the Lord puts it in our text, "To *him* that overcometh."

What have we to overcome? You have not to overcome your will, because you did that before you came into God's family at all. God would not accept you until your will, according to the flesh, was dead. So the Bible puts it. After giving up your will, He begat you by His Spirit to be a New Creature. This new mind, this new will, this new disposition, this new spirit, is the one that is now animating you. What have we to overcome, then? Many things. There is the spirit of the world about us, which is altogether different from the Lord's spirit. It is the spirit of selfishness, a spirit sometimes more noble and sometimes less noble, but always a selfish spirit. It is an ambitious spirit, ambitious in wanting to get pleasure and the good things of life, the world's approval, and everything of a worldly kind.

DECEPTIONS OF THE FLESH.

You find that spirit all around you, in the office, the factory, the stores, in the newspapers, and everywhere. The suggestion of selfishness comes from every side, "Serve the present system and the interests of the present life; live for present things." Then your own flesh has certain suggestions for you. It suggests, "You have a natural appetite in this direction, and in that; gratify it. God would not have given you the desire if it were not right." These tendencies have come down to us through 6000 years of sin and selfishness, and these things we are to overcome.

These tendencies toward pride, show, vanity, to vie with other people to see whether we can get as much money as they have, or more, or as good an automobile as theirs, or better, are of the spirit of the world. They are the motions of sin in the flesh, as the Apostle Paul expresses it. You have these in your flesh. You do not have them as New Creatures. The New Creature must operate *through* the flesh, but the flesh is not you. You must make a distinction between you and your flesh. The flesh suggests to you that these would be the things desirable, the things pleasurable. "Come now, don't be an extremist," it urges. It is in making such propositions as this, bringing such pressure to bear upon us, that the flesh tries to turn us away from the narrow way.

It says, "That way is too difficult; do not make such sacrifices; God does not expect it of you." Oh, the flesh knows a lot about what God doesn't expect of you. It is always telling you that God does not expect this or that, and that He wants you to enjoy this or that advantage. But never mind what your flesh says. What does *God* say? The flesh will try to deceive you, to get you to see things its way. The flesh is an enemy that you will have a great battle with. But this is not all. You have the Devil also. There are many evil impulses which the Devil has nothing to do with except indirectly from the fall, and the general evil influences which he has set in motion. They may come from our own minds, and from the world, with which we must also wage a warfare. But there are plenty of contrivances of the Devil. Many of these have come through the theological teachings of the various religious systems. They are some of the Devil's traps by which he seeks to ensnare us and keep us from walking in the narrow way, to keep us from becoming the Seed of Abraham.

ARE WE CONQUERORS—"OVERCOMERS?"

Abraham's Seed are to be conquerors. We are to love God with all our heart, to the best of our ability. Are you doing it? Are you trying with heart and soul to attain to what God wills for you, to use your best powers in doing that which would be pleasing to God? Or are you giving your best to something else, and giving God the fag ends, just at about the close of your life? Are you giving Him just a minute or two of prayer, after spending the whole day seeking the things of this world and in making provision for the flesh? What kind of a way would that be to serve God, my dear brother? The Lord is expecting you and me to be overcomers. He says, "To him that overcometh will I grant to sit with Me in My Throne."

The Seed of Abraham is to uplift mankind from degradation and sin and bring them back to God. The necessary preparation is this work in ourselves. We are not expected to perfect the flesh, but we are to so bring our minds into subjection to the will of God that we can truly say, "This is the best I can do." God will be very pleased with that, I think. When you have done the best you can as a New Creature, be sure that God will ask no more. You are to *"overcome,"* to be "more than conqueror," if you would be a winner of the great "prize" of the High Calling.

We have many and varied besetments from the world, the flesh and the Adversary. The very first thing in seeking to do the will of God is that we be just. That is the basis of character. We not only want to love God with all our heart, but we also wish to love our neighbor as ourselves, to do unto others as we would have them do unto us. That is the Golden Rule, and Jesus sets it forth as a standard that God requires us to observe. God is looking to see to what extent you will observe the Golden Rule; to what extent it enters into your life. You owe every man justice. That comes in before love. Then, after you have rendered justice, have kept the Golden Rule, pile on love. But you must not give anything less than justice.

I would like you to notice that all these things begin at home. I have known people who would be just to a penny with the butcher and the baker, who would feel that they might take advantage of the members of their own family. You ask, "How could that be?" You must find the explanation. But it is surely a fact. Many husbands are less just to their wives than they are to others. Many wives are less just to their husbands than they are to other people. Many parents are less just toward their children than they would be in dealing with the children of others. Many children are less just to their brothers and sisters and parents than they would be to other people. All this is wrong, and the sooner we see wherein it is wrong and correct ourselves the better. You say, Circumstances are different in different cases. My husband would take advantage of me if I treated him justly; or, my wife would take advantage of me if I treated her justly.

That is the way with the great nations. They do not trust each other. The British said, "The Germans are getting ready to swallow us up." The Germans said, "The English are jealous of our prosperity; they would like to grab more territory and make a greater British Empire." But you and I are responsible to God. Never mind about the other person. Leave others to Him. If you have acted in harmony with God's Law, and it has caused you great disadvantage, the apostle declares that "the spirit of glory and of God resteth upon you," and you will have the victory in your heart. Let us keep this in mind.

The nation God is electing must have hearts that are just and reverential and loving, desirous of doing His will. I think all the overcomers will have the characteristic of justice. God says that justice is the foundation of His Throne. Do you think He would permit Messiah's Throne to have any other foundation? Do you think that you and I will be permitted to sit in the Lord's Throne if we do not have justice deeply imbedded in our whole being?

CHRISTIANS MUST GO BEYOND GOLDEN RULE.

Is that the end, the keeping of the Golden Rule? No, dear brother, that is the beginning. You are to go on and have as much love as possible, a sacrificing love. Be sure that the Law of Justice is reigning in your heart, that you are doing according to the Golden Rule, then pile on love. The Spirit of the Lord is manifest in all who possess it. You can see it. How can we see the Spirit of God? We can see it in the life. God's Spirit is the spirit of meekness, gentleness, patience, long-suffering, brotherly-kindness, love. Ah, that is the spirit we are of. That is the overcoming spirit. It is to attain to this, dear brother, that the Lord has invited you; and to that end He is encouraging you.

Remember, the Lord knows your imperfections. If you are coming along slowly, He knows if there have been impediments in the way. He knows all about your affairs. He wishes you to be a conqueror, that you may be granted to sit with Him in His Throne and rule the nations. Are you a conqueror, my dear brother? To what extent are you conquering? This represents an inward fight against the perversity of the natural mind. These selfish tendencies manifest themselves in the home and family relationships and more or less percolate into the Church of God. In these various experiences and testings we are to see that we manifest the spirit of love, in our words, our thoughts and

our doings, that, as the apostle says, we may be copies of God's dear Son.

BIBLE PREDESTINATION.

You remember the Apostle says that God has predestinated us. What a strong word! Yes, that is what he says. We did not know its meaning at one time, because we did not then search the Scriptures. We thought that certain individuals would surely get to glory, according to God's predestination. But the Bible says that all who will be of the predestinated class must become copies of His Son. That is important for us to remember. We hope to be of that class, do we not? Ah, yes! If we have been following the Lord's way, if we have tasted His mercy in the forgiveness of our sins, if He has led us beside the still waters of His grace and truth and in the green pastures of His favor, if we have the Lord Jesus as our great Shepherd, shall we now make shipwreck, when we are *so near* the Kingdom? No, no! We will not think of turning back. We will go on, cultivating more and more of the Spirit of the Lord. If we make mistakes we will strive to correct them, and make apologies, always making sure that we are serving the Law of God in our hearts. We will see that in heart we daily cultivate the fruits of the Holy Spirit.

So shall we be God's dearly loved children. So shall our Father's blessing be with us. So shall He give us an abundant entrance into the everlasting Kingdom of our Lord and Savior Jesus Christ. So shall we have that great resurrection "change" that will make us like our dear Savior. So shall we attain to the condition of glory, honor and immortality. And so shall we attain the character and power that will enable us to rule the nations with kindness and love. Oh, it is a wonderful Kingdom that God is preparing. The members of that Kingdom class will have God's Law of Love deeply engraved in their hearts. Thank God for it. You and I will be there, I hope. A little while, and we shall see His face!

RE THE "CHANGE" OF THE CHURCH.

Some request of me, "Brother Russell, please tell us—How long will it be before we shall see the Lord?" I cannot tell you, dear brethren. If God were pleased to tell us, we would be glad to know. We have gone, I understand, the full limit of time—so far as He has revealed. If He wishes to tell us further we will be glad to receive the further knowledge as soon as He gives it. In the meantime, we are not having anxious thoughts; we are not at all worried. We are restful, peaceful. We are calmly sinking more and more into His will. And I think I see this disposition manifested more and more also in all parts of the great Harvest field.

Let us look at the type. We have pointed out in Volume 2 of SCRIPTURE STUDIES that Elijah was a picture of the True Church. At the close of Elijah's experience, when God would take him away, He said first, "Elijah, go here; then, Go yonder; then, Go thither." Thus He sent him here and there, and Elijah went. He went from Gilgal to Bethel, and nothing occurred. Then he went to Jericho; then to Jordan. Still, nothing occurred. The two prophets, Elijah and Elisha, continued on. Where were they going now? There was no place designated for Elijah to go. They were simply walking on and talking. That is what we are doing now. We have passed the four points, 1874, 1878, 1881, and 1914. We have come to the place where we are simply walking on.

What would you take to turn back? No one could induce you to go back. You would not take the whole world for what you have gained. You have the best thing there is. I think we are like the disciples of old, when they said to Jesus, "To whom shall we go? Thou hast the words of eternal life." That is it. There is no chance of eternal life anywhere else. "Hold fast that thou hast, that no man take thy crown."

Jesus pointed out that one of the features of overcoming that every child of God must contend with is a tendency to lose faith in Him. "This is the victory that overcometh the world, even your faith." It is not credulity, believing something that God has not said. It is faith in something He has said. He has told us about the Plan of salvation. He has told us about the Seed of Abraham, and the work this Seed has to do. Hold fast to your faith; walk humbly with God, and you shall gain the "prize."

Elijah and Elisha went on. and, behold, a fiery chariot approached, and parted them asunder. Elijah was taken up quickly into the heavens. What does this mean? We will know better by and by. I think, however, that it means something that we can approximate now. Fire nearly always indicates tribulation or trying experiences. St. Peter speaks of the fiery trial that is to try us. The fire there, to my understanding, means that the Elijah class shall yet pass through fiery experiences. Will it hurt them? You cannot hurt those whose minds are stayed on God, and who are just waiting to pass beyond the veil. They are so anxious to go to the Lord that if they know that He has sent the chariot, they will not mind what kind of a chariot it is.

We do not read of Elijah's crying and wishing to get out of the chariot. The Elijah class will be glad to be in that chariot. It is the chariot of deliverance. I think it will be a severe trouble for the church. I am not trying to alarm you. God's saints are safe in His care, come what may. I do not know whether it will be this year or next year or just when it will be, but I think it is not far off. Elijah's going up into the heavens in a whirlwind also symbolizes trouble. First, the fire of separation; then the whirlwind and chariot experience. Ah, when it comes, His grace will be sufficient, if we are being filled more and more with love, if our faith and obedience are daily increasing. According to our faith will it be unto us, by the Lord's grace.

Message from Tasmania by Bro. T. H. Moore.
Subject: "THE POWER OF GOD FOR SALVATION."

DEAR Friends: The degrees of power are varied and many, whether used in connection with right principles or wrong. Now, to all free moral agents the power to do right implies also the corresponding ability to do wrong, but this by no means proves that such individuals do wrong—for instance, God Himself, our Lord Jesus or the holy angels. Now, before the wrong can be carried into effect, it must be vitalized by desire, and desire we know is progressive in proportion as to how we exercise our will power—if according to a partially depraved desire the will becomes passive, then there is grave danger of "such" becoming gratified at the expense of our higher moral qualities, and so each time it would be more difficult to keep the inordinate desire under, until in course of time it would manifest itself as the controlling power instead of being governed by the will. Of course, on the other hand, desires may be good and by using sound judgment it would be the proper course to carry out such desires, but it may be with some that the will power is weak, either through fear of man or heredity. In either case, I think association with others of a stronger character would be beneficial and of course not forgetting to seek the promised help at the throne of grace.

Saint Paul strikes at the root of this matter when he says: "For the good that I would I do not, but the evil which I would not that I do." And again, "When I would do good, evil is present with me"; Romans 7:19-21. In other words, the apostle is telling of the continual conflict that is going on between the old fleshly nature and the new nature; and, dear friends, we all have experience along these lines; it is right here where the battle ground is, where the conflict is daily taking place, and where the victory will be won or the battle lost. If we live according to the flesh (that is, after being begotten to the spirit nature), we shall of the flesh reap corruption (death), but if we live after the spirit, that is, according to how the Spirit of the Lord would guide us, we shall have life eternal; but let us bear in mind the Spirit of the Lord will not guide us in any miraculous way, even though we might earnestly pray for it. No, to me it appears that only just in proportion as we read and study to show ourselves approved (workmen that needeth not to be ashamed) will the Lord unfold to us the deep, hidden meaning of His Word, it is then we become more and more sanctified, it is then the Word becomes to us a real power of God for salvation. Our Heavenly Father has graciously provided a complete set of armor for all of His children, and it is essential that each child should become familiar with every

Abrahamic promise, viz.: "Through thee and thy seed shall all the families of the earth be blessed." We know the part of that armor, should know how to adjust it so as to ward off all attacks of the enemy, whether from within or without, we see in every feature of God's plan how necessary it is to have knowledge, to be able to give a reason for the hope within us, and dear friends, who else can give that reason but those who are eating the shewbread of truth and illuminated by the Golden Candlestick (the Holy Spirit), this indeed is where the great secret lies. Many Christian people try to partake of the shewbread while in the court condition, but not having the illumination of the Golden Candlestick, they fail to get understanding. However, we know it is not in God's plan that all should get this understanding, but only a few, those whom He has called, those who have made a covenant of sacrifice, renounced their own wills, desires, aims and ambitions, and have accepted in their place the Lord's will, and seek earnestly to know and do that will. I would here give a thought regarding our Lord's position in reference to His will. I think He had a human will according to the natural man (the perfect, natural man), and that that will would have operated along natural earthly channels. But at His baptism (consecration), He renounced that will and everything appertaining to the human nature. He said, "Lo, I come to do thy will, O God"; Heb. 10:7. And again, "I came not to do Mine own will, but the will of My Father who sent Me"; John 6:38. And truly, we are understanding more and more how necessary it is for our Father's will to become our will; we are spiritual begotten children and as such it is essential that we develop thoughts, desires, hopes and ambitions of a spiritual character so that in due time we may be born on the spirit plane and be in full harmony with all our spiritual surroundings. We sometimes wonder regarding the possibility of a human being ever attaining to such perfection of character that they could be rewarded with immortality and given a place in God's kingdom, but we have the assurance from our Lord, who said, "To him that overcometh will I grant to sit with Me in My throne, even as I overcame and am sat down with My Father in His throne"; Rev. 3:21. And dear friends, we all know something of what this kind of overcoming means; we know it is a continual effort to keep the old self on the altar of sacrifice, and the flesh don't like it a bit; it says, why all these restrictions and limitations; I work hard for you; I am making you a nice, comfortable living. Surely I deserve some little consideration, and so we often come near the danger zone by even momentarily relaxing our watchfulness or adopting a parleying attitude. We must deal firmly with the old man, give him no quarter, tell him plainly he is a servant and must be obedient to the dictates of the new creature.

Our Heavenly Father is taking cognizance regarding our firmness and decision, for therein is our character building, determining the issues of life or death. Now just a reference to the text of our subject: "The power of God for salvation." Salvation means deliverance; this would imply a condition of captivity or bondage, and from which the desire is to be set free, thus the human family (the Scriptures inform us) are in bondage to sin and Satan and in the captivity of death; mankind has now been in this condition for over 6,000 years, and has utterly failed to extricate himself. We ask, then, is his condition hopeless? Thank God, no; but we realize how powerful must be the individual who would attempt the salvation of mankind.

Satan we believe is powerful, but his power is never backed by love; it is used to ensnare, to degrade and to bring to ruin. Some of our present day governments are strong and powerful and not without desire to do good, but they are helpless to bring about man's salvation; in fact, we see they are using their power in such a way as will inevitably bring about a further degree of enslavement and bondage. There is no hope from any human source, there is none can redeem himself, there is none can give a ransom for his brother, for all are under the Divine sentence of death; truly this would be a very dark picture were it not that we have another source to which we can look for help. Where, then, are we to look for the power that will be effective in emancipating the human family, not only those who are alive, but also those who have gone down into death? It is only in the Bible where we find anything that gives us an assurance regarding the mental, moral and physical uplift of man; in fact, man's recovery out of sin and death. How, then, is this to be brought about? Turn to 1 Cor. 15:22; it reads thus: "For as all in Adam die, even so shall all in Christ be made alive." And again in Heb. 2:9 we read that "He (Jesus) by the favor of God should taste death for every man." Now couple these Scriptures together with the Head of this promised seed, the Lord Jesus Christ, and if we are Christ's, then are we Abraham's seed and heirs of the kingdom according to the promise." Gal. 3:29.

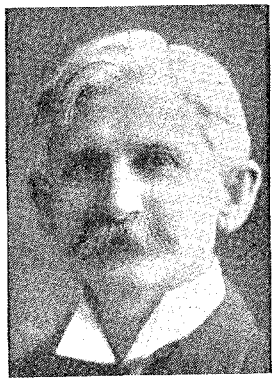
We see, then, that the Christ, Head and Body, is the power that God is going to use in the blessing of all the families of the earth—what will this blessing mean, what will be embodied therein? Hear what St. Peter says: "Jesus Christ whom indeed heaven must retain till the times of restoration of all things which God spoke by the mouth of His holy prophets, from of old." Acts 3:20, 21. Surely, then, restoration in its every feature is the great blessing which God has in store for all His creatures on the human plane, thus proving that man was originally perfect, without sorrow or trouble of any kind and in receipt of everlasting life so long as he remained obedient to his Creator. Now as Bible students we are all familiar as to how man lost this position and began his downward course to destruction (death). We can see he had no hope whatever of a future life because the divine sentence was, the wages of sin is death; the soul that sinneth it shall die; however, we find it was God's plan that the earth should be filled with a race of perfect human beings (Gen. 1:28), and although it would seem that God's proposition in this respect has been frustrated, we know such is not the case. His plan has been going steadily forward all down the ages, but justice could not annul its own sentence; so, then, how could God be just and yet the justifier of those under sentence of death? It is the Scriptures only that make this matter clear to us; dear friends, it is the story of the cross, the ransom by our Lord Jesus Christ that is the centerpiece of God's love and wonderful plan of salvation; it was there man's redemption price was paid over to justice; there He, the Just One, suffered for the unjust that He might bring us to God. 1 Peter 3:18.

Thus our Lord in His resurrection became the owner of the whole human family. He said, My flesh (humanity) I give for the life of the world. And so it is this perfect human life that our Lord gave up in sacrifice that will be the bread of life for the world of mankind during the Millennial Age, when His kingdom will be in operation, ruling, blessing and uplifting all the obedient until they are actually perfect and in harmony with their Creator; thus only can the desire of all nations be accomplished; but in the meantime there is a great national retribution to take place, a squaring of accounts, if you please; the lease of tenure to the nations has expired and they are even now being evicted to make place for the kingdom of our God and of His Christ; we see all around us how men's hearts are failing them for fear, regarding those things that are coming upon the earth (society). One day they are a little hopeful and the next fearful and despondent; they think that somehow there will be better times and a sort of universal peace when this war is over. Yet they have no assurance nor anything tangible to rest upon. Our sympathy indeed goes out to the poor groaning creation in all its present sorrow, yet we realize that in our present position we are powerless to help them, and so "we groan within ourslves, waiting for the adoption, to wit, the redemption of our body." Rom. 8:23.

When with our Lord we will become the Great High Priest, Prophet and King, to rule, uplift and restore all of earth's billions who are teachable and obedient; what a glorious work this will be, brethren; let us give all diligence to make our calling and election sure, in qualifying for such a high profession. Heirs of God, joint-heirs with Christ. How grateful we should be to our Heavenly Father for all the wonderful things He has revealed to us concerning His plan of salvation. Truly it has brought a joy and hope into our lives beyond all expectations. A joy and hope that we would not exchange for the highest position this world could offer. I would now just mention that many of us thought our change would have taken place by the end of 1914, but personally I am glad to be given a little time longer in the School of Christ if so be that I develop more patience, zeal and love, or if by any means I may be accounted worthy of a place in the kingdom. Truly, dear friends, we all realize now (more than ever) how necessary it is to have on the whole armor, to watch and pray, remembering always the great and precious promises which are bestowed upon us, so that by these we may be partakers of the Divine Nature and obtain an entrance into the everlasting kingdom of our Lord and Savior Jesus Christ.

Discourse by Bro. Menta Sturgeon. Subject: "FAITHFULNESS."

WE believe that the Lord is so completely in control of the harvest work that we might be able to trace everything that is right, and good, and true, back to Him as the unseen one from whom cometh the grace and wisdom sufficient for the carrying forward of the entire harvest work to its completion, and ultimate consummation. It is in recognition of this principle that we look upon the program, in its arrangement, as coming from the Lord. Therefore we are trying to trace His leadings, not only in connection with the work in general, but in connection with the work of this Convention. For this reason I call your attention to the relationship of one day's session to that which precedes, and that which follows it.



We are a unit in the thought that God, who is love, did certainly through His Son, according to His promise and by His indwelling Holy Spirit, preside over this Convention on its opening day, and in it He manifested His presence by the spirit of love which pervaded this assembly. We have not seen any break of that spirit. To us the spirit has been working in our hearts, and has dwelt therein. Coming over into the second day we found that love was on the throne, overcoming all other spirits and influences. No doubt that spirit of love reached its climax yesterday afternoon when our dear pastor presented in such a wonderful manner the great question of overcoming—love overcoming.

That thought of love will be carried over into the sessions that will be held on this day, into the realm of faithfulness. In one sense of the word, love that is shown thus in an overcoming measure, finds its foundation and rest in faith that works by love. So today we reach that phase of love which is called faithfulness.

Now, the Scriptures tell us there is faith, hope and love, these three, and the greatest of these is love. In a certain way we might say that these three great fruits of the spirit are comparable to a tree that is well rooted and grounded, developing up into a large trunk, opening up into limbs and leaves, and fruitage. We might say that down here under the surface there are the roots of the new creature in the soil of the Word of God, taking in all of the elements that are essential to the building up of the new creature in Christ Jesus. That opens up the wonderful trunk of hope in God, and that branches out and bears rich fruitage, and spreads over all in love. This is fundamental faith working out into faithfulness.

Faithfulness is often referred to as that which is full in faith. If you find one of these new creatures filled with faith in the promise of God, that person will be a faithful one. No one could be filled with faith unless he were a faithful child of God. Faith that does not produce works is dead, and is of no account at all. We cannot conceive in our mind that any one can be filled with faith in the truth as it is in Christ Jesus, and yet not show that faith by some activities, or works which he might be able to do as opportunity afforded. So it is faith that is to love, and faith that works by love may be called faithfulness. If you are full of faith you will show it by your actions, and that manifestation we might call faithfulness. I trust that is a characteristic of the conventioners here today, and of the Lord's people everywhere.

Keep in mind that, in harmony with what we believe to be the Lord's providence, we are to have a day with Daniel, if you please. We began the day at the hotels where we are stopping with the reading of the Manna text, with the comment and some discussion thereon. This gave us some foregleams, and prepared us for the good things to come later on, I believe, in the development of this spirit. No doubt the discourses of the day will deal with faithfulness as set forth in the life of Daniel. The influence started in the individual heart, in the home or the hotel will be broadened out, or expanded. Do you think I am going to get out of harmony with that? No, I am going to stick to that text. So we are going to have a little about Daniel, remembering that our Daniel is the Lord. That is what we mean. It may be, perhaps, that all of the discussions of the day will make reference to Daniel. We are, therefore, limiting what we shall have to say to something that is rather preliminary. In other words, we are not going into interpretations; we will not try to point out fulfilments of the wonderful prophecies of Daniel. Neither are we going to try to find some types in the book of Daniel. We have already told you the only types that we have—that is Daniel and the Lord. We will merely call attention to such examples of faithfulness as may afford lessons to us as followers of the Lord Jesus Christ. There is a tendency to try to find types, whether they are there or not. The brethren talk a great deal about having certain bumps (on the head). I never heard them talk of a typical bump, but I think many of them have it anyhow. I think it is a good thing to understand what types we have, but I do not think it is a good thing to have the bump of types developed too much.

I had a great large Scotchman approach me once in a railroad station. He was going to get after that little preacher that spoke in the theatre in the afternoon. It was at Vancouver, by the way. He informed me that he had a great bump of curiosity on his head. He simply did not leave anything for that little preacher in that railroad station. So I said, "My dear friend, we thoroughly agree with you that you have a very large bump of curiosity, but I would like to call your attention to the fact that there is one bump which you do not have, but in the place of it you have a depression. In other words, instead of having a bump on your head that signifies justice, your bump of curiosity has led you to speak and act here in this railroad station in a spirit of great injustice." That put a little dent in his head and gave a place to pour some water into it, and even that Scotchman behaved himself. There was a policeman around there and they have a great deal of respect for them. We do not want to have any depression in our heads, so as not to properly appreciate the types, and value them, yet we want to be free from having too much type and shadow, because as we understand the Scripture, if we have too much of the type and shadow we will have too much moon and get moon-struck. A person who is struck with the moon is a lunatic, and we do not want to be spiritual lunatics. I am not going to talk of types today, except the great one of Daniel, and the Lord.

Daniel was faithful. The very expression is made with reference to our heavenly Father, that He is faithful. What a wonderful privilege it was to be connected up with the great Creator, the great ruler, Jehovah, even back there in those typical days to be so thoroughly in harmony with the divine will as to have it said, "He is faithful." Now we know that has really been a characteristic of the Lord's people throughout the ages of the past. They have been men filled with strong faith in the divine promises and providences, so that they were able to do things which they could not otherwise have done. Such great outstanding

characters as Abraham, the father of the faithful. The fulness of faith that dwelt in him enabled him to separate himself and obey God, going whither he knew not, but he trusted in the guidance of Jehovah. Isaac and Jacob were marked with the same spirit. Moses, Joshua, Samuel and other prophets, David the king—all of these were faithful men of God. Among the prophets we find this one who is spoken of as beloved. He was given a name which means, "God is judge," DANIEL.

I believe that Daniel had very devout parents, for we know in those days parents were more careful about the names given to their children than at the present time. The fact is, there is a great deal of carelessness in this respect at the present day. I sometimes think, "Why did they give that person such a name, anyhow?" They have such peculiar names; it is hard to find out where they came from, and what they mean, and lots of the names scarcely mean anything. It was not so among the Israelitish people. These devout people who trusted in Jehovah sought to find out what name would characterize the birth of that child, in the experiences just previous or those immediately after the birth, or what name would be the most meaningful for that child. The naming of the child in this way might later prove a blessing to it. It is a mighty poor thing to be misnamed; to have to go through life with a name that does not mean anything, or one that has a kind of wrong meaning to it. Of course it is always possible to overcome these things, but how much better to have parents so loving and thoughtful as to give their children names that will be inspirational; that will be helpful to them in their lives.

When Daniel was born these devout parents said, "He represents the will, the judgment of God." That thought was instilled into his mind in childhood days in the very name he bore, until afterwards he worked it out in his character and experiences. He was a true Daniel. He recognized that Jehovah's judgment for his people, and for himself as one of those people, was the right judgment, the right will, and he always sought the will of Jehovah in his life and works. That is a true Daniel. As the drama tells us of the value of having the right kind of birth, so in this connection we can see the value of having the right kind of name.

But we wish to go beyond the natural into the realm of the new creature, and we have a new name. Never mind the old name. If our name stands for something wrong, or is derogatory to us, we will magnify the grace of God as new creatures by changing that name to the wonderful one which we love. If we are well named we will thank God for it, and we will not be discouraged if our name does not suggest something helpful, for we may have the new, better name. That is what you are trying to do, I am sure. We will not say more on that. Of course, your child is well named, or at least we hope so.

This dear boy, Daniel, when about sixteen years of age, had the experience of being taken as a Hebrew captive into a foreign country—Babylon. I am sure now that these parents were glad of their devotion to Jehovah, and the privileges they had of training that child. Their love must have gone with him, and the appreciation of what they did for him must have remained in his heart and life when he reached the boundaries of the foreign country. He hardly did the work of a missionary, yet in a certain sense, under divine providence, he was a kind of messenger over there for Jehovah, for the truth and for righteousness. When he had reached that country the opportunity was opened up for him to gain an education at the foreign court. He had the opportunity of entering the King's college. It was what the English friends might call a royal college. If faithful and true, at the proper time of graduation, he would receive his degree, and he would thus stand in favor in the presence of the king.

Now I think, in line with this, I might say that in the providence of the Lord, we have had the privilege of being separated from things earthly in our wills, and minds, and hearts. We have been enabled through Christ to take the position, as expressed in the words of the song, "I'm a pilgrim, and I'm a stranger." We have no home here below; we have lost that. We are out here in this foreign country, our citizenship being up yonder. Yet that does not mean that we will not seek to discharge every natural obligation, so far as we are able here below, for if we did not, that would be wrong. We have the distinction of being ambassadors to this strange land in which we now dwell, and we would bear it very humbly. If you are at home here, you may rest assured that you will not be at home in heaven. If you are satisfied with things as they are here; if these arrangements are to your taste, and according to your likings, we will not find any fault with you, but we will tell you plainly and frankly that you will not get to Heaven when you die. No; you will stay right here. On the other hand, if we are ambassadors from the heavenly country, and our wills are in perfect harmony with the arrangements of that land, and if our hearts and lives are becoming more and more conformable to the rules, regulations and spirit of that better land, we will be preparing for entering upon our citizenship there. We feel sorry for a friend who feels a little bit at home here. We hope such will get so out of harmony with these things that they cannot find rest here. If one gets out of harmony with the things in this strange country, it will incline him to stand separate as did Daniel in that foreign country, true to Jehovah, the Father in Heaven, through our Lord Jesus Christ. We are here trying to keep dead to these earthly things, though we are not actually dead.

We have had the privilege of entering the king's college. I am glad for the Lord's dear children that if they are not able to attend any of the schools, colleges or seminaries, yet it is their privilege to enter the best seminary, the best college, the best school there is. It is not a university, but it is a very select school, and very few can get into it, because they are so tremendously poor. They may have a million dollars, but they are too poor to get into the king's college with such a small amount as that. Nobody can get into the best college there is with only a million dollars. They say there is a select school at Groton, Massachusetts, which one can enter with something like $700.00 or $1,000.00. It is a fine college, and not many can go there. Our college is not one with boundaries and restrictions of earthly walls. We are not spirit beings yet, quite, but we have the characteristics to the extent that we can fly over these boundaries. We need not stay behind those walls, neither do we require their money to enter. Our select school is called the School of Christ, for disciples of Christ. Of course, you have to pay a magnificent sum to get in. If any person comes to the door of that school with a little hump of a few thousand dollars on his back, and wants to get into the school, the Lord will say, "That is not enough to satisfy Me," no matter how he would plead or beg. Then he says, "How much will it take to get into this royal college?" "How much have you got?" "Ten thousand dollars." "It will take every cent." "And will you not leave me a cent?" "Not one; if you have a string on one little copper cent that string will keep you from getting into the door; the weight of that little penny will jerk back and you cannot get in; cut loose from it." We are not saying anything against a copper, or a fifty-cent piece, or a gold piece, nor any such thing. These are right good things to have here below, but they will not gain for us an entrance into this school. It will cost our money, our position, our homes, our standing in society, and all we have to get into this school. It is a mighty expensive school. It will take in that great business you have built up; it will take in all you have in that fine store, all the results of the advertising and other work you have been doing for years; it will take in your children, your wife and loved ones; it will take in everything you have and everything you are, without one single exception thereunto. Complete, full, free, deep, forever, all at once, here goes, all in, nothing out—ALL! ALL! Will you let go? If you do not, someone else will take the opportunity.

There is a danger that those who are in, may get out of the school if there are strings attached. You will never like the Dawn Studies in your life if you have secret strings on you. I think that is one of the principal classes in the college. If you have not paid the proper price, it will keep you out of that advantage. You will always find some good excuse for not attending the Dawn Studies. Now, will you be good? If you don't, I will tell you something else. The prayer meetings, the testimony meetings and the conventions, all have a part in this great school. To make proper progress in it there will have to be a separation in our hearts and minds from every single thing of an earthly nature. That is why so few people get into this college. It is a very select few—"few there be that find it."

When the beloved Daniel went into the King's college,

he chose to practice self-denial. With his people at home they had studied the divine, Mosaic law to see what to eat and what not to eat. He was not in the habit of eating such things as those royal ones of the earthly nature fed upon. He was being taught in another college than the outward one. He was in a college where the Word of God was supreme, and it taught him what was best to eat, and what was best not to eat. No doubt this does have some bearing on the new creature also. The Word says Daniel ate pulse. It is an expression which, in the broadest sense means vegetables. Someone says, "That is what I wanted you to say, for I am a vegetarian, and I eat raw foods, and such and such." Daniel was not in your class. You know Jesus had some fish broiled for the apostles when he appeared to them after his resurrection. I hope you don't object to a good piece of beef-steak if you can get it. I would not be that way. Just because you can live on vegetables, don't object to others having what seems best for them. You had better not talk to some that way, for they will tell you the straight of it.

This young man had conscientious scruples about some of those things, and he had faith in God. He knew what would agree with him, and he had firmness enough to leave alone what would not be good for him. You need faith to do that. I have heard some say that they get sick when they go to a certain place because they eat what they know they should not eat. They should ask God for some faith, and then be faithful to Him. Where our judgment tells us that we should not eat a certain thing, let us be faithful and true to what we know and believe. Let us show our faith by our works, and say, "I will not eat it." Yes, we will all make mistakes sometimes, and then we have to learn how not to do it again. We are trying to be faithful in little things. It is a deception to talk of being faithful in large things when we are not faithful in little things. It would have been better for some, perhaps, had they never been an elder of a class. It may be they had not been faithful in little things, but aspired to greater things, and when they got in they could not stand the test, and out they had to go. Better be faithful in little things. Take in all of the first lessons, so when you get up high you will have something to stand on. If you have been missing lessons in character development, and then get up to some high position, it would be like trying to make a vase of flowers stand at a distance above the table with a space between. There would be nothing to rest on and it must necessarily crash down upon the table. We are to be faithful in the little foundation things.

That is why boys sometimes make a failure out of father's business. After the father has built up the business through many years of carefulness in little things which made the great whole, the boy, not recognizing the importance of these seemingly insignificant matters, makes a failure and the business goes to the ground. We need the little things. This principle was back of the words of Jesus, "He that is faithful in that which is least, is faithful also in much." The one who had been faithful over a few things was made ruler over many things. When considering such little things as what to eat and drink, if we demonstrate faithfulness, we are laying the foundation stones of character structure, if you please.

Daniel said, "We will not have the king's meat, if you please." In other words, "We will appreciate being here in the college; we want to conform to the requirements, yet if you will permit us, we prefer to have vegetables to eat. We would rather not eat the king's meat and drink the king's wine." The man who had charge of them was a little fearful about it. He said, "Of course we would like to do what you want about the matter, but I am afraid when the time comes for you to appear before the king, if you live on vegetables and do not eat the king's meat and drink the king's wine, you will appear to disadvantage before him." Of course, outward appearance meant a great deal with the king. For this reason the butler or steward feared the blame might come upon him. Daniel proposed that they be tried out for ten days, that it might be proven that this diet was not disadvantageous to them. They tried ten days, and the result was that they compared very favorably with the others in the college. The fact is, they were better in body, in head, and in appearance; they were superior, showing that their faithfulness to Jehovah in the matter of the food they ate brought His blessing.

Now, I am going to bring that down something like this. We have entered the King's college, and our food must be somewhat different than that which other people eat of, or we will not make much progress. The fact of the matter is, there may be somewhat of a hesitancy or reluctancy to live on the food which these new creatures are provided with by the Heavenly Father in this college. As we feast upon the present truth in increased measure, both in general and in detail, it is going to have a very favorable effect upon our minds, our brains and our bodies. It is going to be conducive to good health. Many of the Lord's dear people who are growing in the graces and fruits of the Holy Spirit are healthier in body than they have ever been in their lives. That is the effect it has had on me. That is the kind of healing I believe in—the kind that comes from having the truth affect our thoughts, our judgment in respect to what we eat and do, in such a way that it is conducive to good health. The spirit of good judgment, that spirit of faithfulness thus exercised, will enable us to use a better body in the Lord's service; to offer a better sacrifice. Those who are seeking to have this spirit of faithfulness to the Lord, according to His Word and providences, have such an effect produced upon them that, as a general thing, they are better looking people than they have ever been before. There is something that makes their eyes glisten and their faces shine. They are glad; they are happy. Some people say we are a happy people, and it is true. That is what the Bible says, "Happy is the man that watcheth and cometh unto the 1,335 days (years)," because that is the time for the King's presence. That is the time when He would take the students into His college and become their teacher. These blessings affect our minds, our bodies, our faces, our eyes, our words, our doings, and make us better, it seems to me, in every sense of the word. So we are rejoicing in the effect of the truth, so far as it has to do with natural things.

Daniel was under four kings. He was under Nebuchadnezzar, Belshazzar, Darius and Cyrus. In all of his relationships and experiences under every one of these, he maintained the same spirit of faithfulness toward God. That faithfulness was shown, first of all to Nebuchadnezzar, when he was given a very wonderful vision in the form of a dream, picturing the rule, progress and final end of the kingdoms of this world. The king forgot his dream, and he was troubled, as he desired to know the interpretation of this remarkable dream. He called his wise men and magicians, but they could neither tell him the dream nor the interpretation. Then this college bred young man, Daniel, who had progressed in wisdom as he studied under the direction and providences of his God, was called. Through faith, he was given an insight into the dream, and the interpretation thereof. This wisdom was lacking in the other college students, who did not possess the faith. Daniel did not represent himself as one having wisdom of his own. He knew that God was his judge, as well as the source of his strength, power and wisdom. In this incident, he showed his deep humility, and faith in Jehovah, by laying the whole matter before his three friends. They all engaged in prayer, that God might grant them to know the dream, and its interpretation. So when the prayer was answered he was not willing to take the credit to himself. He did not want the king to think it was any wisdom that belonged to him, but that God had seen fit to show the dream through him. It was because of his faith in God that Daniel was given the insight into this dream and the interpretation thereof. That very insight, because of faith in Jehovah, has brought a great blessing to the Lord's people down through the ages of the past, and up to the present time. It is doing more to enlighten our pathway at the present time than any one thing, so far as conditions in Europe and elsewhere are concerned.

See what large results may accrue to the Lord's people everywhere through faithfulness and devotion to the God of Wisdom. This leads us to say that it is faith in His promises, faith in His Word, faith in His guidance, that spurs us on and leads us out into a knowledge of these deep things of God's Word. We might say that faith is the eye that enables us to look into the wonders of divine grace; faith is the eye that enables one to delve into the mysteries of divine love, wisdom and power. It is that which enables us to see into the truth, to comprehend the promises of His Word, and to walk in the light of that Word. Faith is the gift of God, brought to us by having the Holy Spirit imparted to our minds, which enables us to comprehend these

wonderful things connected with the God of Heaven, whom Daniel worshipped.

We might get the thought at this time from Daniel's experience that the time has come when we are permitted to stand in the presence of our king; that there is Someone present of whom the world knows not; that there is someone who is gathering out His saints from all parts of the earth. When He has carried forward this glorious harvest work to its completion, He is to become earth's king, its ruler, having associated with Him the church which is His body. In this figure the pupils in His college are now standing in His presence on trial, in this time of the graduation exercises. They are now passing into the presence of that great King, who is marking their examination papers. This great King and Judge has eyes that can see down into, and through, and around, and above, and beneath, and everywhere. Feeling that eye upon us, we realize there is nothing that can be hidden from His gaze, or from His spirit of inspection at the present time. We are standing or falling as day by day He indicates His approval or disapproval. Presently He will mark the papers, and every single one must have 100 per cent.

That means perfect. You know how that is. I will not stop to explain. If we have done the best we can, the examination will be marked all right. There are many of the dear friends who always get their figures up-side down. If they want a nine, they make it six by turning it wrong side up. It is not that they are up-side down, but they cannot get the figures right. They appreciate God's chronology, and believe it; they know it is true. Don't be bothered about your sixes and nines. Make out what you can, and let the Lord take the six and turn it up-side down and make a nine of it. The Lord has the greatest way of doing these things. He can take the seventy which you possess, and work upon it in such a way that when it comes before God it stands 100. You cannot see Him do it. You can believe it, but you cannot see it. So we are rejoicing that we are in this time of passing over. When the examination is over, and we have been counted 100 by faith, and are then ready to leave this college, it is going to be a grand vacation. There is no one who goes to college and works well, but will appreciate a vacation. It is a serious question, "Where and how will we spend our vacation?" Those who, like Daniel, have been faithful in their college work, will enter into the vacation rest with the Lord.

I wanted to have a little to say about lions, but will leave that for others. I am sure that every one of us desire to have the Daniel spirit. We desire to be true to the Lord, whether it means the opening of our windows and praying three times daily in view of the public, or whether it means to stand and give interpretations of the Bible in the presence of principalities or powers. The Bible says the Lord's people may do that, and some have done so already. If we have that degree of faithfulness which will enable us, like Daniel, to say right things, at the right time, in the right spirit, it matters not if this bring some trouble upon us. There are some people who are faithful enough when it comes to approvals, but they are lacking in faithfulness when it comes to disapprovals. It is so much easier to say, "That is good; that is right;" than it is to say, "That is wrong." Perhaps not many should try to correct others. We know, of course, the Lord will have His way of correcting us. Many times He will use His Word, through His people to do that.

To be faithful in the proper degree and way is something wonderful to attain unto—to have the spirit of faithfulness, loyalty and truth like the one we love so well, who so wonderfully points out our way here in the flesh that we may be able to see things about the present kingdoms that shall go down in destruction as powers in this world. It is grand to be so loyal to Jehovah that our faithfulness will bring us into the midst of lions that growl and devour. Lions like to eat lambs. Lambs will not fight much, anyhow. If we are fighting, we may know that we are not lambs. We would rather just say, "Eat me up; do all you please; if it will do you any good, just bite." It is grand to be faithful in the midst of all these growls, this murmuring and faultfinding, which is much like the time of our Lord's first presence. The people did not appreciate John the Baptist, who separated himself, neither did they approve of Jesus, who ate with publicans and sinners. One did not eat enough, and the other ate too much. So with these great lions about us today. In this den of lions there is nothing we can do or say that will please them. "As a sheep before her shearers is dumb, so he opened not His mouth." We, like Him, want to be true to the Father despite this opposition. In the book, Pilgrim's Progress, one saw a great lion in the way, and he was almost afraid to go by it. Finally he summoned up courage to go by, and when he got up to it he saw that the lion was chained. So, in the midst of the growlings, the murmurings, and whatever else may come, we will not fear what man can do unto us. We will be courageous; we will go forward in the strength of the Lord. We will doubtless find some of these lions are chained.

Some of us may come to our death soon, and go home. There may be no big lion to face at all. One of our pilgrims, a while ago, died without knowing it. He thought he was going out on a pilgrim trip, and instead of taking it here, he took it over there. That was a fine way. All of this encourages us to faithfulness to our Heavenly Father, to His good Word and providences. Is not the Lord's providence over all of our ways? Should we not be expecting and looking for His leading all of the time? He may be offering us opportunities of service in connection with this convention. May it be that we are turning down His providences? My advice is, when the Lord gives you an opportunity of serving in the convention, don't you wait one minute. Go in, do the best you can, and trust the Lord for the rest.

Now, we come to the close. Down in Sunshine, Texas, a few years ago there was a Daniel experience among the Lord's people. There was one who, so far as I can understand, as a teacher in a school was faithful to the truth. The result was that they got up a conspiracy against him and landed him in prison. From what one could learn, it was as a result of his faithfulness to the Lord. There was a brother there whose duty it was to carry around letters for Uncle Sam, and that dear brother had such a Daniel-like spirit toward the other brother that he left his work for a while, and by faith, and love, and humility and courage, went to see the people about the brother in prison. When they would not let him go, he said, "I would like to go in the prison with him," and they allowed him to be in the prison with his brother. These two brethren did not cry one bit, but they just made the walls of that prison reverberate with the songs of triumph and faith. They sang about the Lord's goodness because they had the truth, and because they had been properly educated. You have to be highly educated to do things like that. They had a good education, so they followed after Paul and sung praises to the Lord, their God.

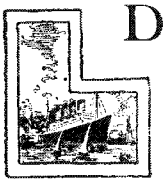
It was our privilege some time ago, in the Lord's providence, to visit the New York state prison at Dannemora. Our dear brother said something yesterday about binding kings with chains. It was faith in that promise alone, with but little encouragement from anyone, that made it possible for the Photo Drama of Creation to go successfully through Canada last winter. We said, "The king we want to bind in this town is the manager of the theater." We did not tell him, but we went there for the express purpose of binding up kings. We went to the superintendent of this great institution at Dannemora to see if we could tie him up. It is wonderful what the Lord enables us to do. We gained an entrance to the prison, got past the guards, past the assistants, and deputies, up to the warden, a man submerged in correspondence and letter writing. Stepping up to him we said, "I want to see you on some important business." In fifteen minutes we had made arrangements for the drama to be put on there. That is binding up a few kings. Later on, we arranged to put the drama on at Matteawan, on the Hudson.

In connection with going there to bind up that king, we developed a kind of interest in that young man, Harry Thaw, who has had such a trying experience for about nine years. When his trial was drawing to a close, we went down to see the finish. We saw and heard something that deeply impressed our hearts. It was this: when a person has the faith in one that works by love they can stand by through thick and thin, through every trial until their faith is rewarded and their desire is realized. We saw his aged mother. There was every evidence that this mother was one who believed in God and His dear Son. She would not forsake her sinning boy one moment. Day after day she carried his meals to Matteawan. Through trial after trial, she went to every court session. We saw her there. There seemed to be perfect confidence that somehow things would

work out advantageously. You know the outcome—deliverance has come.

This illustrates somewhat the faithfulness, and love, and devotion that we should exercise toward God, the Bible, and the principles of righteousness, and towards one another. That is where the test is made, as to our faithfulness to one another in the hour of need. The faith that a dear brother is a child of God will work through love for him, through thick and thin, through storm and sunshine. It will lay down life for the brethren in Christ. If we have thus been faithful, soon the Lord will say, "You have done enough; come up higher. You have graduated; go on your vacation for a rest."

Message from Warsaw, Poland, by Bro. W. Kin.



DEAR Brethren in Christ Jesus:

Grace and peace be unto you from God, the Father, and our Lord Jesus Christ.

The Polish congregation at Warsaw, Poland, of which I have the privilege to be representative, sends greetings. The class at the time of the last celebration of the Lord's Memorial Supper consisted of ninety members. Since that time, sixteen more symbolized their consecration.

A number of the brethren were called to the war, but as far as we are aware, none have been called to the firing line. Distress caused by the war, that came upon our class, was averted to a considerable degree by a brother in South-

Bro. W. Kin, Warsaw, Poland

ern Russia—Brother Trumy, who as an angel of the Lord diminished our sufferings by sending money, clothes and provision. Whatever our sufferings are, our faith is strengthened by them because we see fulfilment of many prophecies, and we rejoice as we see our salvation is so much nearer. We pray the Lord that we may be found worthy of His high calling, and to be able to overcome all present difficulties and meet our Lord.

It is a great privilege for me to respond to the kind invitation of Brother Dr. Jones, and therefore I lift my voice to join other voices on the other hemisphere, of different nationalities and tongues, to produce a sweet melody which would be to the glory of God who respects no person, and who called us out of darkness into the marvelous light of His dear Son, who died for us, and is resurrected for our justification.

Oh! how our hearts rejoice when we think, and compare our present standing, our knowledge of the present truth, the light that comes to us, with the time and condition we had been in while in the Roman Catholic Church.

O, how glad we are that we can now distinguish between right and wrong, between light and darkness, the truth and falsehood.

Is it not wonderful to know what the church is? The knowledge on this subject alone seems to be a new religion to us who belonged to the Roman Catholic Church. We would never dare to think of such great privileges possible even for us that had been without proper knowledge of our God, and wrong hope. When we think what conception we had of our Heavenly Father, His Son and the Holy Spirit, we feel ashamed. We thought that our God looked like man, so elastic that He is everywhere, and so cruel that He sends every soul (except good Roman Catholic) to hell fire, to suffer for all eternity, anguish, awful pains and misery. Oh! what a horrible condition even to think of it! And, such a doctrine we used to call a true religion.

The knowledge of the true God and His character brings great joy and peace of mind, which we never had before.

Now, what conception did we have of our Lord Jesus Christ? We understood Him as one still marred by scars and wounds, and that in this state He will be forever. Not only this, but we thought possible for our Lord being Father and Son at the same time, possible to be on Heaven and earth at the same moment, to be dead and alive; to be created and offered as the sacrifice in many million masses performed daily all over the earth, to be eaten and digested by millions of His believers, and still at the same time to be in Heaven.

Oh! What confusion of thoughts; it is not worthy even of the most degraded creature. Is it not sufficient reason that we should bow and worship and be thankful to our God for this blessed knowledge, that we may know only the true God, and His Son our Lord Jesus Christ?

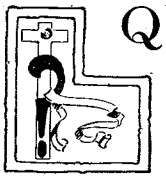
This wonderful knowledge alone would be a great privilege, but this is not all. He called us with His high calling to become a member of the church, not any church on earth, but the church of the First Born, whose names are written in Heaven and not on the roll of any denomination.

Oh! what comfort and peace of mind comes when we think that in order to become a member of the church of Christ, God does not require college or seminary education, but faith in Jesus Christ as our Redeemer, full submission to His will, and consecration of all our rights and privileges of earthly life, to abide in His words, to continue in holiness of life by walking in the footsteps of our Lord Jesus Christ till the last breath.

If this would be our case, we can expect to have part in the first resurrection, raised to the spiritual, divine nature to become joint heirs for a short period with our Lord Jesus Christ for the purpose to bless all the families on the earth by lifting them up from death conditions, step by step during the thousand years of Christ's reign until they reach mental, moral and physical perfection, from which Father Adam fell. During this time, Satan will be bound in order that he would deceive the nations no more, and when all the human race will be brought to perfection, Satan will be cast loose for a short period to test people that were brought to perfection, and see if they are loyal to God. The Scriptures tell us that some of them will go after Satan and shall be utterly destroyed—all others will pass into the Kingdom of God—eternal life and happiness. There will be no more crying, no sighing nor dying, for all old things have passed away. The whole earth will become the paradise of God. Our Lord Jesus shall deliver up the kingdom to God even the Father, that God may be all in all. Then every knee shall bow, of things in Heaven, and things on earth, and things under the earth, and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

Question Meeting—Springfield Convention—Conducted by Bro. P. S. L. Johnson.

GROWTH OF A PERFECT CHARACTER.



QUESTION 1. *Would it be proper to say that we have a perfect character immediately after spirit begetting, and that this perfect character merely unfolds its perfections until the process is completed?*

Answer. I would not think that we have a perfect character at spirit begetting, because to have a perfect character means to become crystallized in Christ's likeness, and this crystallization takes a long time for completion. For this reason I would say that it is not a perfect character we have at spirit begetting. One there receives capacities which, if properly employed, will result in the perfect character, but he has not then the perfect character.

BINDING OF SATAN.

Question 2. *When will Satan be bound?*

Answer. I think the binding of Satan has been a gradual work. The binding of Satan does not mean that he will be inactive; that he will be unable to do anything, but rather, it means that he will be so restrained by the truth that he will not be able to mislead the race with the deceptions whereby he has hitherto controlled them.

There are especially six great errors with which Satan has deceived and controlled the human family. The first one is, the divine right of rulers; the second, the divine right of the aristocracy; the third, the divine right of the clergy; the fourth, that the dead are alive; the fifth, that people become spirits when they die; the sixth, that these then go to a place of bliss or torment. By these six doctrines, Satan held mankind in the palm of his hand; he had them under his control, with very few exceptions. Since 1874, the Lord has been giving such truths on secular and religious subjects as to make it impossible for him to deceive a large part of the human race on these subjects. From that standpoint we would understand that his binding was complete last Fall. That does not mean that he is not active any more. It simply means that the Lord has given so much truth in the world as to make it impossible for Satan to keep control of the situation by deceptions that are basic to his empire. I understand that his binding, in this respect, is complete, and now the spoiling of his house is being accomplished.

TIME OF THE CHURCH'S GLORIFICATION.

Question 3. *May we not expect, according to Scripture, that the church will be taken away and glorified before the time of anarchy?*

Answer. I know of no Scripture teaching this. On the other hand, the Scriptures prove the contrary. The 46th Psalm proves that the church will be in the world during the revolution time, and that anarchy will begin while the church in part, at least, is here. We might quote the first few verses, which prove this point. "God is our refuge and strength, a very present help in trouble." This means, "help in THE trouble"—the great trouble. This is a statement made by the church. It speaks of having God as a refuge and fortress. That would demonstrate that the church would not be in a spirit condition, because she would not need any refuge, if she were in divine glory and power. This is evidently describing her condition in the flesh. Notice the statement following, "Therefore will not we fear though the earth be removed." Society will be dissolved by anarchy. The church will be in a condition in which they could fear, but they will not fear, because God is their refuge and fortress. Therefore they will not fear, though the earth be removed (though society be broken up), and the mountains be cast into the midst of the sea. The kingdoms will be swallowed up in anarchy, but the church will be in a condition where they need not fear—not because they are in a spirit condition, but because God is their refuge and fortress. That demonstrates that they will not be beyond the reach of the evil at that time. Then we read, "There is a river, the streams whereof shall make glad the city of God." "The HOLY." ("Place" is in italics and should be omitted in this verse.) The church in the spirit-begotten condition—"of the tabernacle of the most high. God will help her, and that right early." According to this, the church will not only be here during part of the time of trouble, she will not only be here during the revolution time, but at least for a part of the anarchy. This is also indicated in Elijah's experience in the mountain. He saw the strong wind (the present war) rend the mountains; then he saw the earthquake (the coming revolution), and after that he saw the fire (the coming anarchy); and all this before his leaving in the fiery chariot and whirlwind. So I do not expect that the church will be removed before the anarchy. On the contrary, the passages we have just quoted prove the reverse.

CONSECRATION AN INDIVIDUAL WORK.

Question 4. *Why was the blood of the ram of consecration mingled with oil and put upon Aaron, as well as upon his sons?*

Answer. The sprinkling of the blood mingled with oil represents that consecration is an individual work. The blood and oil being put upon each of the priests indicated that consecration is a work of each individual, for Jesus as well as for the church in its individual members. Each must make his own consecration.

JESUS, HEAD OF THE MEDIATOR.

Question 5. *When did Jesus become the Head of the Mediator?*

Answer. Our Lord became the Head of the Mediator, in a certain respect, at the River Jordan. There He laid hold upon the antitypical bullock and began to sacrifice it, just as Moses sacrificed bullocks and goats before he sprinkled the blood upon the book and the people in connection with making the Law Covenant. Our Lord Jesus began the work of mediating the New Covenant immediately upon His consecration. As Mediator of the Covenant, while in the flesh, He did a number of things. In the first place He sacrificed His humanity to seal the covenant; in the second place, He developed a disposition, or character, that fitted Him for the work of administering the Covenant; then as a third part of His mediatorial work in serving the Covenant, He gathered together those who were amenable to the will of God, preparatory to making them members of the Mediator's body; and fourth, He gave testimony to the world of mankind, preparing them for the Covenant. These four parts of the mediatorial work our Lord did, while here in the flesh. At Pentecost, He began another part of His work as Mediator, namely, the sacrificing of the body of the Mediator. All of the work of sacrifice is preparatory to the sealing of the Covenant in order to make it operative. He will continue the work of Mediator by sealing the Covenant, Godward and manward in the next age, through sprinkling the blood upon the antitypical book (satisfying justice), and upon the people (giving the obedient life rights).

SUFFERING FOR OUR FAULTS.

Question 6. *Can we not derive some benefit from suffering for our faults?* (1 Pet. 2:20).

Answer. The passage reads, "For if, when ye are buffeted for your faults, ye take it patiently, what thank have ye?" With reference to this question, "Can we not derive benefit from suffering for our faults," I would say we can. The first benefit should be reformation. Each experience of suffering should prompt us to give up the wrong that occasioned it. That is why the Lord gives it to us. He who lets these corrections, these chastisements, work in him the peaceable fruits of righteousness is learning the lesson for which the Lord is sending the chastisements. There are other benefits. It teaches us sympathy for others who are chastened for their faults. It teaches us to forgive, and we learn thereby to sympathize with the world in the next age.

READING VOW, MANNA TEXT AND RESOLVE.

Question 7. *Would you advise the reading of the Vow, the Manna text, and the Morning Resolve at a Berean lesson on Sunday?*

Answer. I think it is very good to have the Vow, the Manna text, and the Morning Resolve read at the Berean Study meeting on Sunday, if it is the first meeting of the day. Many classes have this as an introduction to their first regular service. This is a matter in which each class has a right to do as it pleases. There is nothing inappropriate about it. It is profitable in a first general meeting, to refresh our minds by reading these.

JESUS' RESURRECTION BODY.

Question 8. *Matthew 28:5, 6. If Jesus, after lying three days in the tomb, was raised from the dead in a spirit body, what became of the earthly body? If He had a spirit body, how was it that Thomas could put his finger into the print of the nails, and thrust his hand into the spear-hole in His*

side? Kindly explain. (Signed) "One new in the Truth."

Answer. We understand from the Scriptures that our Lord was raised from the dead a spirit being. For instance, in 1 Corinthians 15:45 we read that "the first man, Adam, was made a living soul; the second Adam a life-giving spirit." Again, in 2 Cor. 3:17, "Now, the Lord (Jesus) is that Spirit." Again, in 1 Peter 3:18, "He was put to death in flesh, but made alive in spirit." According to these Scriptures we see that He was raised a spirit being, and He is no longer flesh. We read that "in the days of His flesh," Heb. 5:7, He did certain things which He no longer does. This proves that He is not now in the flesh.

What became of the fleshly body? We do not know. We could only guess, and guesses are not worth much. We do not know what became of the earthly body, but probably it has been preserved by the Lord somewhere. As the Scriptures do not tell us definitely, we will have to leave that part of the question without a definite answer.

If He had a spirit body, how could He have shown Thomas the wounds of the nails and the spear? In order to arrive at a proper answer, three things relative to the resurrection must be kept in mind. In the first place, the disciples thought Jesus was really dead. They did not believe that the dead are more alive than they ever were. In the second place, according to the Scriptures, we have just seen that the Lord Jesus, when raised from the dead, was raised a spirit being, and as such He was invisible. Being invisible, men could not see Him. Therefore, the disciples could not have ocular demonstration of His resurrection, unless Jesus would resort to a means that would prove to them that He was alive, and at the same time would prove to them that He was not alive as a man, but as a spirit being. In the third place, Jesus had this double task before Him when He was raised from the dead. The disciples believing that He was really dead, and Jesus being raised from the dead a spirit being, He had to do two things. The first was to prove to them that He was alive; the second one was to prove that the bodies in which He showed Himself were not His resurrection body. How would He proceed to do this? He used the same method that angels have repeatedly used in ministering to mankind in times past. For instance, we remember how the angels came to Abraham to announce the birth of Isaac. They took the form of men, but the bodies in which they appeared were only assumed; they did not become men, though Abraham took them to be men. Angels have not material bodies, therefore they must have created bodies in which to appear. Two of these angels went to Sodom to give Lot warning of its impending doom; and Lot, taking them for men, invited them to his home; it was only after some time that it was revealed to Lot that these were angels in human form. In this we see that spirit beings have power to make human bodies in which to manifest themselves, and that they have used this power. Jesus, in His resurrection, having been made a spirit being of the highest order, used this power. There are at least twenty occasions mentioned in the Bible where spirit beings apart from Jesus thus appeared. Jesus manifested Himself to His disciples nine times, appearing each time in a different body. He proved to them that He was alive from the dead by the fact that He could make such bodies, a thing which the *dead* could not do. Secondly, He proved to them that none of these bodies was His real resurrection body by the fact that he assumed different bodies for the various appearances.

Let us look at the different occasions of His appearing, and we will see that He did manifest Himself in different bodies. He appeared to Mary Magdalene, not in that body with which she was familiar, but in an altogether different body. She therefore, did not recognize Him, but took Him to be the gardener. It was only after His speaking to her that she recognized Him and that by His voice. Another account tells us how He appeared to two of His disciples on the way to Emmaus. They walked eight miles with Him; they had a long discussion of Biblical prophecy, so they evidently did not walk rapidly—it probably took them three hours to make the journey, but during those three hours they did not recognize Him, the reason being that He appeared to them in a different form. It was only at the meal as He broke bread and blessed it that they recognized Him. They had evidence that He was alive, but they did not recognize Him by His body. To them He appeared as a stranger; to Mary as a gardener. We recall the experience in the upper room when these two disciples came and told the others. We remember that while they were telling their story, Jesus formed a body in their midst, before their eyes. He did not come in through the door, for it was closed and probably locked. They thought that they saw a spirit. He assured them it was not a spirit. He said, "Handle Me and see. A spirit hath not flesh and bones as ye see Me have." He did not say, "Put your finger in the prints of the nails." He evidently did not have a body like His fleshly body. Some people have taken this passage as proof that the Lord Jesus was raised in a fleshly body. Let us see how this proves that He did not rise with a fleshly body.

Let us compare this with 1 Cor. 15:45. Jesus said, "Handle Me and see; a *spirit* hath not flesh and bones as ye see Me have." Paul says He was made a quickening (a life-giving) spirit. Jesus said, "A spirit has not flesh and bones as ye see Me have." Therefore, the flesh and bones which He showed was not His body, for a spirit has not flesh and bones and He was a spirit then according to Paul's statement.

Jesus appeared a week later. This time Thomas was present. He was not present the other time. Thomas was skeptical. Up to this time He, Jesus, had not appeared with the print of the nails in his hands and feet, or with the spear wound in His side. Thomas said, when told of Jesus' appearance, "I believe you are being deceived by some person who is inveigling you into believing he is Jesus. You tell me that you have seen the Lord, and that He has come in different bodies. I believe this is a deception; different people are pretending they are He. I am going to put a test that will determine the thing accurately. You say the Lord appears in a different body each time. If so He can make a body with the spear thrust through His heart. I want to put my finger into the print of the nails, and to thrust my hand into the hole in His heart. I know no one can live with a spear thrust through his heart. Such circumstances will prove it to be the Lord, not a deceiver." The Lord heard this, and He did exactly as Thomas had requested. The Lord did not think Thomas wholly blameworthy. The Lord made a body, this time with the print of the nails in His hands and feet, and the spear thrust in the side. Thomas was invited to put his finger in the nail prints, and to thrust his hand into the hole in the heart. Thomas was convinced. To him it was thus evident that the Lord was making all of these bodies and that others were not appearing for Him.

Take another illustration. Seven of the disciples decide to become fishermen again. They fail to catch a fish. As they are returning to shore a man on shore cries out, "Children, have ye any meat?" They answer, "No." He says, "Cast in your net on the right side of the ship and ye shall find." They cast in the net and were not able to draw it in for the multitude of fish. Quick, wide-awake John said, "It is the Lord." Impulsive Peter threw himself overboard and swam to the shore. The others came in the boat. When they came to the shore none of them "dared ask Him who He was, knowing it was the Lord." Why is this statement recorded? There would have been no occasion for the thought to arise in their minds to ask His identity if Jesus had appeared in a body just like the one He had when on earth. They considered that enough evidence, not by His looks but by His miracle, had been given that it was the Lord, so they were ashamed to ask for the additional proof. That question could not be harmonized with the idea of the Lord appearing in His fleshly body. It presupposes that the disciples could not recognize Him by His appearance but by the miracle.

Take another case. The Lord appeared to 500 in a mountain of Galilee. We are told some doubted. Why? Because He was in a different body from the one He had as a man during His ministry. These 500 had been told that Christ was risen, and they had the faith to make the journey to the mountain to see Him. The disciples had doubtless told them that the Lord had risen as a spirit being. But some thought there was some deception being used. The doubters were not the eleven who had been convinced before this, and no reason could be assigned for their unbelief except the difference in His appearance.

On but one occasion the Lord manifested Himself in His glorified body, namely, to Paul on the way to Damascus. Its light was so great that Paul fell to the earth blinded. Such a body had not been shown the disciples before Jesus' ascension. In 1 John 3:2 we read, "It doth not yet appear what we shall be, but we know when He shall appear we shall be like Him, for we shall see Him and He is." This again proves that Jesus is not now in His flesh, for then it would be evident what we will be. But we are to become as

He is, not as He was, and this passage also proves that John, who saw some of Jesus' materialized bodies, did not see His real resurrection body. There is no indication that Jesus used the same body twice, after His resurrection.

Evidently, therefore, we are warranted in saying that since He was raised from the dead a spirit being; and since the Scriptures show us that spirit beings in past did manifest themselves in fleshly bodies created for the occasion, and then dissolved them, Jesus resorted to the same method and thereby demonstrated to the disciples the fact that He was alive. He likewise demonstrated, by appearing in the different bodies that He created, that none of these was His resurrection body, and that He was now changed to a spirit nature.

Another matter that might be helpful to some concerns the clothing in which Jesus appeared after His resurrection. We know that when He was crucified the soldiers took His clothing—"they divided His garments among them and cast lots for His vesture." Whence came the clothing in which He appeared? He evidently created the clothing, just as He did the bodies, and used different clothing suited to the different bodies and purposes of the manifestations.

One more point will be given before we leave this question, to prove that our Lord did not take back His human body. In John 6:53 Jesus declared that He would give His flesh for the life of the world. He gave His humanity as the ransom price—His perfect human life and body. He gave this as the price for Father Adam. Had He taken back His humanity He would have taken back the ransom price. As a result we would not be redeemed. Let us illustrate. Suppose I go to a meat market and ask the butcher for fifty cents' worth of sirloin steak, laying down at the same time the fifty cents on the counter. He cuts the steak, wraps it up and hands it to me. As I take it, I start out, taking the fifty cents with me. He would probably cough, and look inquiringly, and finally say, "Friend, that meat costs fifty cents; where is the money?" I answer, "It is in my pocket. I put it on the counter, and took it again, when I took the meat." He says, "You must give me the fifty cents or return the meat." "Why, is it not enough if I put it on the counter?" "No, you must give me the fifty cents." Similarly, the price for the purchase of mankind was the Lord's humanity. If that was the price to be paid for the race, then if He took back His humanity He took back the ransom price. We see then, that the teaching that the Lord was raised in His humanity disproves the doctrine of the ransom, and is evidently, therefore, of Satanic manufacture.

JESUS CAME IN THE FLESH.

Question 9. *Why are the present truth people the only people to believe and teach that Jesus came in the flesh?*

Answer. To understand the expression "came in the flesh," let us remember in the first place the presupposition in this statement is that He was; and having been, He came; and when He came, He came in a certain nature. The teachings of the incarnation doctrine is that Jesus was God Almighty from all eternity; that He put on humanity, something after the manner in which a person puts on clothes; that His personality was in the divine nature—not in the human nature; that, therefore, He did not come in the flesh, but He came in the spirit clothed with a fleshly body. That doctrine makes the ransom doctrine impossible. If the trinity doctrine is true the ransomer must be someone outside of the trinity. A part of the trinity itself could not give the ransom to satisfy the entire trinity's justice. Accordingly the doctrine of the ransom overthrows the doctrine of the trinity.

Why are present truth people the only people who teach Jesus came in the flesh? We are not to understand that they are the only ones that believe He was, while on earth, only a human being. Unitarians believe that. They deny that He had a pre-existence. Christadelphians believe that He was in the flesh, but they deny His pre-existence. But this expression "came in the flesh" implies a prior existence as well as His becoming human, and so far as I know the only people in the world who teach this are those who have present truth. Why are they the only people so teaching? It is because the Lord has been very and exceptionally kind to them. He has given them the privilege of understanding the truth on the subject. I do not say that it is because they were better and brainier than others, but because the Lord has been gracious to them, and therefore has given them the truth on this subject as well as on others, and they accept it as a stewardship and teach it.

LAYING DOWN LIFE FOR THE BRETHREN.

Question 10. *John 3:14-16. Explain more fully what is meant by laying down life for the brethren.*

Answer. Part of the passage reads, "If He laid down His life for us, we ought to lay down our lives for the brethren." To lay down our lives for the brethren is to use what we are and have, and hope to be and have, for them as we have opportunity; to put at their service our skill and powers of an earthly character, in harmony with the Heavenly Father's will; to give them of our time, our strength, our means, our influence, our health, our all. This is primarily that they may be built up in the faith, hope, love and obedience necessary to their becoming overcomers; secondly, we may use of our humanity in the interest of their humanity, as occasion may require. So we give for them our means, our influence, and other things to which we have a right as human beings—we give these up in service to them. It means to sacrifice even unto death on their behalf our ease, our comfort, our pleasure, our conveniences; in a word, our little all as human bengs that they may be furthered, more especially in religious ways.

WHAT ADAM AND EVE LOST.

Question 11. *Will Adam and Eve gain by the fall? If so, what? Deut. 32:4,* "All God's work is perfect."

Answer. They had no direct gain by their fall, but they had a great loss. They lost all that was implied in the image and likeness of God. They lost their perfection, physically, mentally, morally and religiously. That loss continued until death. They lost their right to life, they lost their right to the fruits which would sustain life, the right to give life rights to their children and to rule the earth and its animals, and these rights being taken from them, they subsequently lost all in death. So far as the sinning is concerned, they had nothing but loss, but the Heavenly Father has overruled, in harmony with His plan, to turn their sinful condition, through experience with evil, into a benefit to them ultimately. It was not of much benefit to them while they lived in the present life, but it will become a benefit to them when, by contrast under the kingdom arrangements, they will learn by experience the blessings of righteousness. There may have been some slight gain to them while here. In their fallen condition, contrasting that with the good they had before the fall, they were reminded of the mistake they had made, and perhaps thereby they tried to do better. One thing is reasonably sure, if their experience with evil did not do them good then, it will in the next age. Under God's manipulation good will come from it in due time, if they are rightly exercised by the opportunities and experiences of the next age contrasted with their experience with evil.

Question 12. *Does not the Scripture teach that Babylon shall fall, and be dissolved before the present kingdoms go down?*

Answer. The Bible teaches that the first great institution of Satan's empire to be annihilated will be the nominal church. A number of passages indicate that such will be the case. Using the figure of the heavens and earth the Apostle gives this thought in 2 Peter 2:10 and 12. First He predicts the destruction of the symbolic heavens, which represent Babylon. In the 12th verse He says, "Looking for and hasting unto the coming of the day of God, in which the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat." In both this and the tenth verse we note the symbolic heavens are represented as being destroyed first. The same is represented in the 107th Psalm, in the section from the 22d to the 31st verses. The destruction to be accomplished in the present time of trouble is described, and speaking of this under the figure of a storm and shipwreck the Psalmist says of the waves (the anarchistic classes), "They mount up to heavens; they go down to the depths." Before reaching the depths they reach up to the symbolic heavens. We are thus to understand that Babylon will first be annihilated. Isaiah 65:11-15 also points this out. The prophet says, "Ye are they that forsake my covenant, and forget my holy mountain. * * * Therefore ye shall bow down to the slaughter, and every one of you shall be given to the sword, for when I spake ye would not hear, and when I called ye would not answer. I will leave your name for a curse to my chosen (my elect), and the Lord God shall slay thee." Jeremiah 25:33-38 describes the same thing under the picture of shepherds and their chief sheep, saying, "Howl, ye shepherds, and wallow in the ashes, ye principals of the flock (chief church members), for the days of your slaughter and of your dispersion

are accomplished. And the shepherds shall have no way to flee, nor the principals of the flock to escape." This refers to the same events mentioned by John in Revelation as the destruction of Babylon. The anarchistic classes will turn first against the nominal church and destroy its clergy and chief members and this will effect Babylon's destruction; therefore it will go down first.

JESUS OUR REDEEMER. WHEN?

Question 13. *Is the glorified Jesus our Savior, or the man, Jesus? Did He become our Redeemer on the cross, or when He appeared in the presence of God for us?*

Answer. This depends upon the use of the words, Savior and Redeemer. Our Lord was the Savior, in an anticipatory way, when He came into the world. "Unto you is born this day in the City of David, a Savior, which is Christ, the Lord." That did not mean that He was doing a work of saving at that time, but in view of what He was going to do He was called Savior. Jesus began to do a saving work at Jordan. When He shed His blood on the cross He completed the first part of the saving work by providing the basis for the deliverance. Then He carried the work on further. When He came back from the tomb, and ascended into heaven He began another part of His saving work—"He was delivered for our offenses, and was raised again for our justification." "He appeared in the presence of God for us." That is another part of the saving work. He does still another part of the saving work when, through the Word, He brings to us instruction, justification, consecration, spirit begetting, and thus develops us until we make our calling and election sure. He will complete this part of His saving work by the first resurrection. It is another saving work when He brings the world back from the tomb. Indeed, He has been doing a part of the saving work during the gospel age in offering up the church, which is His body. This must be done before salvation can come to the world of mankind. He will do another part of the saving work as the restitution process is carried on, and He will complete the saving work when the race has been lifted up to perfection. So we see it depends upon the use we make of the words, Savior and Redeemer. Used in the widest sense they apply from the time He began the work connected with saving man. But in a stricter sense they are applicable when He began the work more directly connected with the deliverance of the individuals on the basis of what he began at Jordan and finished at Calvary. Not the Man Jesus as such, but the New Creature Christ as such is the Savior and Redeemer as explained above.

MADE A MINISTER TO FULFILL THE WORD OF GOD.

Question 14. *What does the Apostle mean in Col. 1:25, "Whereof I am made a minister, according to the dispensation (or economy) of God which is given to me for you, to fulfill the word of God?"*

Answer. I think the Heavenly Father is here through Paul referring to a certain arrangement which He is working out. This arrangement calls for servants to minister to the various features of His plan. The Apostle assures us that unto him was given a stewardship—which is the proper thought contained in the word dispensation—there was a stewardship entrusted to his care, fully to minister the Word to the brethren. He says, "It was given to me in order that I might fulfill the Word of God—that I might minister the full counsel of God to you; explain the whole counsel of God to you and apply its thoughts fully to your blessing."

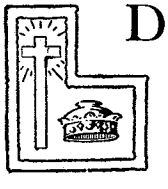
CORRECTING ERRORS.

Question 15. *If Jesus entered Jerusalem on Sunday (as Pastor Russell says in a recent Sunday School Lesson and in a late sermon) and was crucified on Friday, how does this correspond to the selecting of the lamb on the 10th of the month and the slaying on the 14th? If Sunday was the 10th, Friday would be the 15th.*

Answer. I think our Lord entered Jerusalem on Monday, not on Sunday. I remember our having this matter up one time at the table while the Bible house was yet at Allegheny, and the conclusion arrived at was that it was on Monday. According to the Jewish arrangement from Thursday night to Friday night would be the 14th day; from Wednesday night to Thursday night the 13th day; from Tuesday night to Wednesday night the 12th day; from Monday night to Tuesday night the 11th day, and from Sunday night to Monday night the 10th day. Pastor Russell in view of the many vital errors of Babylon which he must correct probably thinks it not profitable to correct before the public mind the minor mistakes of the nominal church and therefore probably has not made this correction. His tactfulness therefore in seeking the best interests of the truth has probably caused him not to make his correction, which is not of such great importance as the correction of many other errors. From this we can learn a good lesson, i. e., not to correct Babylon on every point wherein she is wrong, but rather for utility's sake select the more pertinent matters; and for the time being ignore the others in our dealing with people whom we seek to interest in the truth.

Discourse by Bro. R. G. Jolly. Subject: "THE SOLDIER OF THE CROSS."

Text: *"Thou, therefore, endure hardness, as a good soldier of Jesus Christ. No man that warreth entangleth himself with the affairs of this life; that he may please Him who hath chosen him to be a soldier."*



DURING the past year the minds of the whole world have been more or less occupied with thoughts of war. Horrible, indeed, have been the deeds perpetrated by the so-called civilized nations of Christendom, in the present war. The true Christian, however, cannot approve of war employing carnal weapons, and still he finds a fight to fight, a war in which he fights a superhuman foe.

Have you ever noticed the way Uncle Sam advertises for soldiers? "Men wanted for the Army." How attractive the banner is painted! No suggestion of brutal blood-shed, of the horrors of the battle-field, or of the ravaged homes of the innocent! Instead, we see the noble figure of a lieutenant on horse-back, or a camp scene in which the privateers are enjoying themselves at sports, in foreign travel, or in writing letters to the loved ones at home. Uncle Sam promises them good salaries, free board and clothing, free trips to foreign shores, and the best of care for themselves and widows in old age. What more could be done for them? Surely the proposition is an enticing one!

Now the Lord is far richer than Uncle Sam. Those desiring to enlist in the Lord's army, might well expect palaces instead of tents, automobiles instead of horses, and millions instead of a paltry salary. But not so; the Lord does not offer anything of earthly wealth. His proposition is fair and square, and is not painted in false colors. "Deny yourself; take up your cross; follow me through much tribulation; forsake all for My sake; be as your master, despised, rejected, persecuted; be thou faithful unto death." In the earthly army we come off victorious by escaping death; in the Lord's army we win the victory only by rushing voluntarily into death. "He that would save his life, shall lose it." The proposition is plain, who will accept? "Lord, I fear You will not get many soldiers with such a call as that." The reply is: "Many are called, but few are chosen; only a little flock is desired."

The young man who reads the bulletin board where Uncle Sam advertises, may say: "Yes, I want to be a soldier and go to the front." Returning to his plow he may sing day after day, and even on his death bed he may still sing: "I want to be a soldier and go to the front." But he will never be a soldier so long as he continues to sing, "I want to be." So, many who read the message of the high calling, sing: "I want to be an angel and with the angels stand, a crown upon my forehead and a palm within my hand." They sing it day after day, especially on Sundays, and the death bed still finds them singing: "I want to be an angel." Why don't they stop singing, "I want to be," and just "be" awhile! The real soldier of the cross does not sing, "I want to be," because he already is.

The young man, however, might see his mistake and determining to become a soldier, take down his old musket from the mantel-piece and proceed to Mexico to help Uncle Sam fight the Mexicans. Watching his opportunity he waylays thirteen Mexicans, kills them, and comes home with the trophies from their dead bodies. Having received a wound, he applies for a pension. He is asked: "In what regiment did

you serve? Who was your commander? When did you enlist? "What is a regiment?" he asks, and "What is it to enlist?" He soon learns that Uncle Sam knows him not, that he was not a soldier at all, but rather an outlaw, a brigand, a murderer.

Similarly many resolve to become active in the Lord's service. They take down the temperance gun, and go about smashing saloons, or they take the missionary gun and endeavor to shoot down a few heathen. They will say to the Lord, "Have we not done wonderful works in Thy name?" Then He shall say unto them, "Depart from Me, for I never knew you (as My soldiers). You never enlisted, nor did you obey the voice of the Captain." The Captain never ordered His soldiers to close the saloons, to convert all the heathen, nor to clean up the slums. Those who call Him, "Lord, Lord," and do not keep the things He commands them cannot be recognized as His soldiers. If He wanted to close all the saloons, nothing could prevent Him. Apparently, then, He does not want them closed yet, and those who try to close them are not working in harmony with the Lord. Again, if His purpose is to convert the heathen, why is He making so great a failure, for there are twice as many heathen today as there were one hundred years ago? Surely this is not His present purpose. The faithful soldier awaits the Captain's command. His work for the Gospel Age is briefly stated in Acts. 15:14. He is picking out a people for His name, viz: a bride, to sit with Him in the throne, to be called by His name—Christ. If this is His present work, it should be ours. The Gospel of the Kingdom must be preached for a witness.

Those who would be soldiers must first enlist. Uncle Sam will accept no children, women, feeble men, people suffering with rheumatism, consumption, or other disease, as soldiers in his army. His examination is rigid. He wants only the best. But the Lord's army is still more select, and still He accepts many whom Uncle Sam would reject. He places only one test: "My son, give Me thy heart." No matter who you are, if you consecrate, if you swear full and unconditional allegiance to the Lord, you thus enlist in His great army.

But notice the motive of enlistment. It must be absolutely voluntary. There are four kinds of soldiers, the mercenary soldier, the drafted soldier, the pensioner, and the volunteer. The mercenary is a soldier who fights for hire. The Hessians were German soldiers, who fought for the British in the Revolutionary War, not because they loved the British cause, but because they were paid to fight. The Lord wants no mercenaries in His army. The hireling shepherds, who when they see the wolf (of hunger at the door) desert the flock and flee (to a congregation paying a larger salary, claiming that their Lord—the dollar—has called them there) are condemned of the Lord, and have no place in His army. We are all in danger of fighting for pay. He who strives to be an elder for the honor there is in it is a mercenary. Those who do a favor, expecting a return favor, who perform a service for a "thank-you" or a smile of approval, or for any earthly reward, are mercenaries, serving for hire. Whatsoever we do should be done as unto the Lord. If we receive our reward now we have no treasure laid up in heaven, for we are already paid in full. If we ever feel offended, or feel that some brother or sister has slighted us, it proves that we are fighting from the mercenary standpoint, serving for hire. So look out!

A drafted soldier is one who is compelled to serve. Many soldiers were drafted or forced to serve in the Civil War. Did you ever make the mistake of forcing any one into the Truth, whether they wanted to come or not, of praying the Lord to make so and so see the Truth? Would it not be better to faithfully present the Truth, and let the Lord select His own Bride? Again we are apt to make the mistake of drafting each other's service. We should never approach another with, "We have apportioned so many tracts to you," or "It is your duty, or you are expected to do so and so." Drafted service is never acceptable to the Lord. No one should be allowed to put out more of the volunteer literature than he cheerfully volunteers to do—this is why it is called volunteer literature. But what a great privilege it is to serve! We should live above duty, upon the plane of love. The bride who says: "I do not really want to darn my husband's socks, but since I am his wife, I realize it is my duty," is not apt to win much love from her husband's heart. So we should serve the Lord because we love Him. It is the love of Christ that constrains us, not the whiplash of duty. The drafted service is not acceptable to the Lord.

A pensioner is one who has ceased active service and who draws reward for services already performed. Surely there is no place on this side of the veil for pensioners in the Lord's army. We did not enlist for three years nor until October, 1914, but until death. Our active service, therefore, cannot honorably cease until death. Those who now sit down and await glorification are breaking their contract. There will be no pensioners in the triumphal entry. Every one of the Lord's soldiers must be a volunteer.

Having enlisted by consecration as a volunteer, we first inquire, "Who is our captain?" We are pointed to Jesus, "the Captain of our salvation," not appointed through favoritism, but tried out as a private, made "perfect through sufferings" (Heb. 2:10). We thus are enlisted in "The Royal Cohort," having for our commander the Prince of the greatest King in the universe. Furthermore, we are positively assured of victory (II Cor. 2:14; Rom. 8:37). How grand to fight in such an army and under so great a Captain!—Psa. 144:1, 2.

We next inquire for the armor. We are referred to Ephesians 6:10-18. The apostle, in closing his epistle, comes to the "finally." "Finally, brethren, be strong in the Lord and in the power of His might. Put on the whole armor of God, etc.," and again, in vs. 13: "Wherefore take unto you the whole armor of God, etc." The Apostle Paul wrote this epistle while he was a prisoner at Rome. As he wrote these words, doubtless to the sound of the clanking chains that bound his wrists to the wrists of Roman soldiers on each side of him, looking up he saw standing beside him one strong in the power of Rome's might, clothed with the whole armor of Rome. What a noble looking soldier he was! Noticing his breastplate and girdle, the apostle wrote: "Stand, therefore, having your loins girt about with truth, and having on the breastplate of righteousness." Our breastplate or robe of righteousness is our justification, and unless this breastplate is bound on with a girdle it will fall off. Those who have the breastplate of righteousness must bind it on with the girdle of truth (loyalty to the truth, or consecration). Those who are justified and do not consecrate will lose their justification, having received the grace of God in vain.

Our feet are shod with "the preparation of the Gospel of peace." Many have the Gospel of peace on their parlor tables, but few have the preparation which this Gospel of peace affords, in their hearts. It is this preparation that protects our feet in the narrow way.

"Above all take the shield of faith," for it is your faith that overcometh the world. Whenever we see a fiery dart approaching us, we can throw out our shield of faith and quench it before it reaches the rest of our armor.

The helmet of salvation is the head-piece, the mental understanding of God's plan of salvation, but should we get a swelled head, our Captain will not give us a new helmet. The only offensive weapon we have is the Sword of the Spirit; the Word of God. We should let the Lord's Word, not ours, do all the cutting necessary. Some make the mistake of hammering others with their helmets, their own knowledge, superior wisdom, etc.

Having become acquainted with our Captain and our armor, we next inquire concerning the enemy. The world, the flesh, and the devil are pointed out to us. The spirit of the world is in opposition to the Spirit of the Lord. While we wrestle not with flesh and blood (human beings), we do wrestle with the flesh (by weaknesses). Our flesh is our Giant Goliath. It stands by our bedside every morning and challenges us to battle. We fight all day long, and by night we have the old man under, only to find him again looming up at our bedside the next morning with the same old challenge to put him down if we can. We may put him down a hundred times; he still puts up a fight. The Lord does not expect us to ever get our flesh to do perfectly, but He does expect us to fight with it until death. He has given us the flesh as sort of a punching bag to practice on. By wrestling with it, the New Creature grows strong.

Every army has its field practice. When the captain says "About face," or "Forward march," every soldier must obey at once. The soldier who stands and questions the reason for such a command, or says he prefers not to

obey, will soon be discharged in shame. When we are about to speak evil, our Captain says, "About face!" The good soldier obeys promptly, while another will say: "Now, Lord, I have a good motive in speaking evil, besides, my flesh delights to speak evil," and while they thus argue they little realize that the cannon of evil speaking is endangering their very spiritual life. "Ours not to question why; ours but to do and die." How important to learn the lesson of prompt obedience! How sad it is to find some who claim to have been the Lord's soldiers for years, who have not yet been baptized, who perhaps have not yet left Babylon, who have not yet obeyed the commands that they received from the captain years ago!

Another feature of field practice is that no soldier acts until he receives an order from the captain. What havoc there would be in the German army if in the morning one soldier should say: "I believe I'll fight the English today"; another, "I think I'll fight the French"; another, "I prefer to fight the Russians." If each soldier should decide for himself whether he will fight that day on horseback, on board a submarine, or in an airship, what kind of an army would we have? Every army needs a captain, and every soldier must await the captain's command. Many times a section of the Lord's army suffers disruption, because some of the soldiers acted unwarrantedly, without orders. Some feel that they should serve as policemen to keep others straight. The Lord never ordained any policemen in the church. Again, some soldiers are stubborn and will not co-operate with their comrades. Of the army of Israel, it was written: "They were knit together as one man." May the same be true of us.

No soldier can long be in the Lord's army without some *real fighting*. How do we fight? The Apostle Paul says (1 Cor. 9:26, 27): "So fight I, not as one that beateth the air, but I keep my body under, and bring it into subjection." Beating the air and beating the flesh are two different things. Suppose our Giant Goliath is our pride. How shall we deal the blow? Fair and square? "But," the flesh cries, "it will hurt! Can't you hit me one inch to the side of my head and two inches above the shoulder?" To do so would be to make a stab at it, and others seeing the hard blows might praise our efforts, but nothing would be accomplished. Let us not beat the air! Let us not make a *stab at it*, but just *stab it!* "But," some will say, "if I could only fight Brother So and So's flesh and he fight mine, what fighting there would be! But when it comes to fighting my own fleshly weaknesses, I lose my courage." Ah, there it is! The Lord proveth you, whether you love the Lord or not. He therefore gave you the more difficult task. The sooner you overcome self, the sooner you will be an overcomer.

As we enter the thickest of the fight, we ever have the cheering words of our Captain. He encourages us, assuring us that His grace will be sufficient. He urges us to remember our former victories, how we endured a great fight of afflictions (Heb. 10:32-39); He calls us on to victory, and is ever at our side. Our army also has its Red Cross service for the wounded. The blood of the cross heals all our diseases. We also have the personal care of the Great Physician. In the world few can find sympathy except in the dictionary, but among the Lord's people there is no lack of sympathy and love.

The camp life is another important feature. It is a well-known fact that in the Spanish-American war, more soldiers were lost by reason of unsanitary conditions in the camp than through actual fighting. How is the camp life in the Lord's army? Is everything healthy? The soldier who peels his potatoes and then allows the parings to rot just outside his tent door, there to breed diseases disastrous to his comrades, just because he prefers not to carry the parings the proper distance to be disposed of, is not a good soldier. He is a menace to the camp. He is like the brother who insists on having his own way, who holds his potato peelings (personal preferences) in such a position that they breed trouble and spiritual disease of envy, malice, evil surmising, dissention, etc., to the detriment of himself and others. Brother, if you have any personal preferences, not approved by the majority of the Lord's soldiers in your camp or class, just bury them so far away and so deep that they can cause no trouble. The healthy camp life is one of love and harmony. "How good it is for brethren to dwell together in unity." "From whence, then, come wars and fightings among you? Come they not hence, even of your lusts that war in your members?" James 4:1. Where the flesh is dead, there can be no contention in the classes.

Finally comes the triumphal entry. To the ancient soldier, this was the climax of his glory. As he fought in the field, he looked forward in joyful anticipation to the coming triumphal entry, when he should be showered with roses and honors by his loved ones. We, too, shall have a triumphal entry. When the Captain of our salvation shall open the prison house, leading captivity captive and giving gifts unto the children of men, we shall have the most prominent rank in the glorious procession. This prize of the high calling should fill us with zeal and determination.

But suppose the soldiers are not given the triumphal entry as soon as they had expected. There might then be some disappointment. Some might refuse to fight longer and desert the ranks and the cause they formerly espoused. But others would assure the Captain of their continued love and devotion; they will be faithful to him unto death. Now, tell me, dear friends, which class of soldiers will be in the triumphal entry? And then declare of which class you are a member. Are you fighting longer than you had expected? Remember, the final test is LOVE; love to our Captain, love of the cause, and love to our comrades. Let us press on! Don't give up the fight! The past has served to bring us thus far; the present demands the very best that is within us; the future stands ready to crown us with the highest laurels of honor that the great King of the universe will ever bestow! Thou, therefore, endure hardness, as a GOOD soldier of Jesus Christ.

Springfield, Discipline Day, Wednesday, July 28, 2:30. Discourse by Bro. Menta Sturgeon. Subject: "CHRIST IS ALL, AND IN ALL."

WE have for our text at this time the words of the inspired Apostle Paul, to the effect that "Christ is all, and in all." When he wrote these words there was a tendency among the Lord's people to make divisions in the assemblies, with regard to the different nationalities that were gathered together, some being Greeks and some barbarians, some Scythians, some one race and some another. The apostle says that "Christ is all, and in all," showing quite clearly that when one consecrates unto death through faith in Christ, he thereby gives up all that pertains to the natural to be a sacrifice with Christ, to be counted as dead, that he may be incorporated as a member in the body of Christ, over which the Lord Jesus has been made the Head. Therefore, no matter what race they came from, if they were in the Body of Christ as new creatures, they were not to be divided up into fleshly distinctions which obtain in the natural realm. They were, rather, through the Holy Spirit, by the exercise of faith in the Word of God, to recognize that all these things were considered to be in the past; to be considered as dead, and Christ alone was to be regarded as the Head over them—their Lord.

One was not to be preferred because he was of one nationality, as distinguished from another. Not at all. Over all things was Christ Himself, and they should regard Him as the one and only Head. This same apostle, in writing to one of these early churches, spoke to these Christians as being carnally minded because they were preferring, one Paul, another Apollos, etc. One said, "I prefer to follow the Apostle Paul. He suits me exactly; he is good enough for me; he can give me all I need. If you want to take Apollos for your teacher—your minister—very well, you take Apollos; but I will take Paul." Others would prefer the Apostle Peter, and so they were dividing up in their spirit. This the Apostle denominated carnal-mindedness. It was the mind of the flesh. That is just exactly the way the natural mind works. It says, "We will have this man to be our minister—the Reverend Dr. George Stall-

ings Williams, D. D., L.L. D. He is our man, and we recognize none other." Others, of course, would prefer some other man.

To the extent that there is any carnal-mindedness amongst the Lord's dear people now, there is a tendency to follow one elder, or one pilgrim, in preference to another elder or another pilgrim. In other words, there is a depreciation of one and an exaltation of the other. The Apostle Paul clearly teaches that this is the work of the natural, carnal mind—the flesh; that as new creatures in Christ Jesus we are to recognize Him as the Head over the church. If, for example, there are thirty pilgrims, we are not to say that we will have one, but we will not have the other; we will hear one, but we will not hear the other. That would be divisive; that would be making improper distinctions. Now, this does not mean that there are no natural differences between these pilgrims. Each one will have to use the vessel he has in the Lord's service. He cannot make his brain over, nor his face, nor his mouth, nor his tongue, but he must simply use what he has. He will simply have to be what he is in the Lord, and not what some one else may be.

The Apostle Paul was not like St. Matthew in the presentation of the truth, any more than Matthew was like Luke, or Luke was like John, or John was like St. Peter. Each had his own natural characteristics, which we might call their individualities. Each one presented the truth in the best manner he could. While their methods of expression were different, yet behind all of them was the one spirit, the one truth that made them all one. We recognize the Head as the source from which all receive instruction, therefore, while there are natural differences in talents and gifts, we will accept them all with thankfulness. For my part, I will say, as a member of the church, believing that the Lord has the supervision, I will therefore reason that I need them all, as a member of this one body over which Christ is the Head.

"Christ is all." Of course, we do not want to have any idolatrous thoughts. Certainly we do not wish to put any person in the place of the Lord Jesus, intentionally or unintentionally. We do not want to say that we have many teachers, or masters. We want, rather, to say that we are all brethren, and there is no difference between the brethren on the platform and those who are sitting down there in the chairs. Not a bit of it. There is no line drawn between the brethren on the platform, and those down in the seats, if you please. That is pure sectarianism. Thank God, we are free from that. We want none of that here. Let me emphasize that we have only *ONE MASTER.*

The natural man can only see what he can see. A person must be begotten to the spirit nature, to the divine nature, or at least have a hope of the divine nature; he must have the beginning of the spirit life in him now and here, before he is enabled to see things that cannot be seen. There is one person over all the Lord's work now, and that same person has been over the Lord's work from the days of the Lord Jesus in the flesh until the present time. That person, since His ascension into glory, says the Apostle Paul, has never been seen by the natural eye. The natural mind cannot look into the spiritual realm and behold spiritual things, with an intelligent appreciation thereof. One must be begotten by the Spirit. "Now are we the sons of God; it doth not yet appear what we shall be, but we know when He shall appear we shall be like Him, for we shall see Him as He is." Those who were spirit begotten have all down through the Gospel Age been able to see the Lord through faith. That same class are now enabled to see the Lord Jesus as a present Spirit Being, who is now in His own personage and individuality supervising the Lord's work as Head over the church. We must have pretty good eyesight to see that. Our oculists here in town cannot help us along that line. They are a great help in the flesh, if we are cross-sighted, or near-sighted, or "no-sighted," or what not, but they cannot help the far-sighted, the near-sighted and so on, in the spirit. So one must have an operation performed on him. Our Master is such a skilful specialist that He knows how to get down into the mind and heart, and do what is needful if we will let Him. The Word of God will be used, that divides between the soul and spirit, and the joints and marrow, to take away things that obscure the sight; to open our eyes so that we may see. If we have let Him operate upon us we are able to see, through His Word, the presence of the Lord in person as the Head over the church in all things. Therefore, we trace back behind all things that we can see with the natural eyes; behind all the movements in the harvest work; behind all of the conventions; behind all of the printed matter and books that are carrying the truth; behind all of the oppositions that come against us, and see the One who is now present, the altogether lovely One the Lord Jesus, our one Master, our one Head, who is sufficient.

Christ is all, when you sum up the church in its entirety. We might use a natural illustration. We might think of a great reservoir in which has been deposited all of the waters necessary for quenching the thirst of all the people of God; that there is such an all-sufficiency of water in the reservoir that, with the channels all open, we can get all the water we need to quench our thirst. We do not need any other source, There is a lot in having the pipe laid, and the channel open, so we can get the water—so we can get the spirit, so we can get the truth we need. We might have a reservoir on top of the building filled to the brim, for the purpose of piping down here to supply our individual needs, yet if there was some obstruction in the pipe used to convey the plenitude of water above, down to the individuals here below, we might sigh and cry, and thirst, and do many other things, yet not have any water. So it is, with the Lord as Head over the church which is His body. As the Scriptures say: "He is the fulness of the divinity, after a bodily fashion." It is He "who of God is made unto us wisdom, and justification, and sanctification, and deliverance." He is the source of supply, there will never be any additions made. There need be none made. Divine grace, flowing down out of Heaven, has provided fully and completely all that shall be needed.

While that is the provision of divine grace, it is quite a different question to draw down the power and blessings as we need them. In other words, while this has all been done for us as new creatures, we must look to the source of supply for the water flowing down through the Bible. There must be an open Bible, and open hearts, and open lives. All distractions in the mind and heart must be removed. The will must be perfectly submissive to Him as our Head, else there will be some interference with the fulness of the supply of grace. Consequently we will suffer lack, not because there is any lack in the supply of goodness, but because we are not putting ourselves in position to take what He has supplied. It is, therefore, necessary to recognize the one Head; it is necessary to keep in contact with that Head; it is necessary to keep our wills in subjection to His will, and to keep our lives, so far as possible, in harmony with Him. There must be intercourse without obstructing influence from the world, the flesh, or the adversary, if we are to receive the fulness of grace that will enable us to be built up into Him as the Head over all. We are to grow up into Him in all things.

I will tell you how it was in the case of one dear friend. He said, "I know Christ is all; He is our wisdom, our righteousness, our sanctification, and our redemption. He is all we need, because God has so arranged it. We need nothing outside of Him, and I realize that He is not only all, but that He is in all." That is the bringing of that ALL up yonder, down here. Of course that would take in the whole church, that great vessel called the body of Christ. Even the flesh is counted as Christ's flesh. When we have consecrated that flesh it belongs to Him. While the supply is up yonder, the vessel down here is like one great big pond. He just flows down into the great big vessel, called the church, or the Body, and into every single member without exception. I will tell you, if you are not in that pond you are not "IN IT." Some think they can merely stay around on the banks of the pond and fish, and eat, and have a good time, and that they will go to Heaven when they die, but they are sure to go to the cemetery. If they are going up there (pointing upward) they must get in the pond. And getting in you must get a little mud on you, but you must get in touch with the water supply. There must be the working of the air, and the sun, to lift up and make the great water supply that goes up yonder. To bring the blessings to others we must get from the bank and into the pond, and let the light, and power of the spirit operate upon us; to press some things down and other things up. The more we press down the peel of an orange, the more the juice rises. The more you press the petals of the rose, the sweeter the perfume becomes. The more we press down the old creature, the more does the new creature rise. It will raise the river of blessing to the world of mankind in the age to come.

Some friend says, "I have appreciated those Bible statements for many years. I know what that means." Of

course, but if a person is not spiritually minded he will wonder what I am talking about. He will say, "He talks about ponds, and fishing, and all those things. I do not know what he means." We will not find any fault if you do not. I never find fault with a poor, blind man. I always feel like sympathizing with him. I never feel like finding fault with people at a Convention if they cannot understand. This friend says, "O, I know what you mean; I understand that; I believe that Christ is all things to the church, and He is in every member of the church. As a member of that body I recall very well when, through consecration unto death, and begetting of the spirit, I received my share of the anointing. I tell you, it was a glad time with me. It did make my heart warm. There was something about the faith exercised at that time, something about the begetting of the Holy Spirit, that I cannot understand."

I never saw anybody who could explain it. There are many things about the begetting of the spirit that nobody can explain. We have the evidences that the Bible gives us, and we know it. We have no doubt about it. This friend says, "The wonderful blessings of the Holy Spirit made me as happy as I could possibly be. In fact, I had so much happiness inside that it had to come out somewhere." My dear friends, if we get the cylinder all filled with steam, and we do not give it a way to get out, it will get out itself. It will break the cylinder, and tear off the roof, and if you happen to be there it may shoot you out through the roof and put you in your grave. There is something about those natural laws, and also about the spiritual laws, that just works, and works, and works, whether we know they are working or not, and they do the work anyhow. You don't have to know everything. You only have to know what you do have to know, and that is all.

I never thought refrigerators were the best things to have among the Lord's people anyhow. I think refrigerators are good things in hot weather, for storing away things to eat, but I do not put any premium on ice boxes in Conventions, nor in assembling anywhere else among the Lord's people. I never had that kind of feeling about the Lord Jesus. He always seemed to me to be such a humble, such an excellent, such a sublime man, that when He spoke you could feel His words, and they would warm your heart, as well as instruct your mind.

So this brother, after he had been warmed up by the truth on the inside, was just as happy as he could be, and he could not help it. I think, among other things, one reason why he was so happy was that he had finally, through consecration, gotten rid of himself. I do not see how anybody could be happy if he holds on to himself. I am sure I could not be happy if I held on to myself. I used to think I was one of the gloomiest, saddest persons that ever was. I wondered why I was here anyhow. I thought perhaps it would have been better if I had not come. They all told me I would not live anyhow. Finally I woke up and said, "No matter what you say; I will not die until I have to." I haven't died yet. When I first got this idea it helped me wonderfully. When I got rid of self what a load I was relieved of. All these blue Mondays and dry Sundays—the preachers who talked about the wicked times, and the other things that made life burdensome; that made us sorrowful and downcast. When we got rid of those, and were made over again, being rid of that in our minds and wills, we are rejoicing. Our joy is increasing. As we go down more we get up more, and when we are finished up, "O, that will be glory for me."

"Now," this friend said, "that was my experience, and I rejoiced in the joys, and graces, and fruits of the Spirit for a great many years. I knew what it was to keep in union with the Father, and with the Son, through these years. Never did an earthborn cloud arise, to hide Him from His servant's eyes. But, a change came. I seemed to gradually lose the joys of the spirit which I had once possessed. I lost the joys and blessedness that I once knew. It seemed to be such a gradual thing that I did not know what it was. I kept saying to myself, "Aren't you sliding back; aren't you getting into the great company; is it possible that I am sliding down to second death?" He let these things work in his mind until he became so weak he could hardly say anything for the Lord. If a person has a great deal of the Lord's Spirit it will flow out all right. But when it declines and dwindles out, you become so weak that you can scarcely say a word, you are so humble—so weak, then you may know there is something wrong. You have been going back; you have been letting these thoughts work in your head. You have not been allowing His will to be done. You are not letting the robe cover you; you are not accepting the protection of the blood. That is enough to scare any new creature. I think I would get scared a little if I thought I was going into second death. Anyhow, there is nothing but to turn around and go the other way. You know it is a good thing to pull up once in a while. It is so easy to slide down, and down. It is what the Methodists call "backsliding." It is a good thing when you feel that you are losing ground, losing your grip, to pull yourself up and say, "Look here! you have been going on this way long enough, and I will let you know that you will not slip any more. I will find out about this matter. If I am going into second death I want to find out about it. If I am getting into the Great Company I want to find it out. There is one calling. You must get in this high calling. Do not think of any other. Never mind what others may think: say, "That is not my calling; there is no other calling for me but the high calling." Pull yourself up and get in there. I am talking from experience, and I know what I am talking about. I am not only talking about my own experience, but I am talking about yours.

This friend says, "I began to work inside. I became very meditative; I became very solemn. I kept on thinking and thinking, until it became very dark. I wondered why it was getting so dark. I found out afterward that I was looking at self too much. I was beginning to get sick." It is all right to self-examine and introspect if you work out, too. If you just keep on meditating and self-examining you will get the worst case of sickness you have ever had as a new creature, because the sight of self is too much; it will make you sick, sicker, sickest, *SICK*. That will not do. We cannot get straightened out that way. We go to the Lord and say, "Father, I know what you have done for me. I do want to serve you acceptably. Things are not right, and I want to confess my inability to find out what is the matter. I will throw myself on you." Do you think the Father would ever fail a child that comes to Him in that way? Of course He would not. We are not to think He would. We are to have confidence that He will do for us whatever we cannot do.

"So," this friend says, "He taught me my lesson in a very natural way. While I could not see it myself, He gave me experiences that helped me to see." Sometimes we need experiences to enable us to find out what we want to know. "So," he said, "this was my experience. We arrived in a certain city, which was well supplied with water, flowing from one source. The supply was brought down in great water mains to that city." These water mains are like the great new creature city, being laid out in a beautiful, correct and systematic way. He said, "We were there on the surface, and the water we needed was under the surface. We could sit where we were, over the water and close to it, yet never get a cupful unless we went down and connected with the water main. We must dig down and make a connection. And when we made the connection, then the water flowed through the individual pipe connected with our home, and by turning the spigot we could get all the water we wanted." He said, "One day I went to that spigot and turned it, and lo and behold, I could get only a little water from it. I went a long while and became thirsty. After a time I became very thirsty, but could get only a little water. Necessity forced me to do something. When I investigated among the fixtures I could not locate the trouble, so I thought I would ask the people next door whether their water supply was all right. I asked them and they said, 'we are getting all the water we need in our home!' " He said, "We are not; we need something."

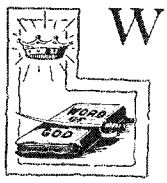
When something is wrong on the inside, stopping our connections with the water supply, it will never get straight by saying, "That brother does not treat me right"; or, "that sister does not treat me right." It is a good thing to be interested in one another, but when you put your interest in someone else in place of being right yourself, you cannot fool the one who is working with us in that fashion. He is not working it out that way. He said, "We had to dig down and open up the ground, going right to where the individual pipe was connected with the water main, and there we found our difficulty. What do you think it was? There was a little frog caught there in the opening between the individual pipe and the water main. It staid there long enough to become so large as to almost stop the flow of water into our house. We took the frog by the leg and pulled him out, and we have had all the water we need ever since." He said,

"I wonder if that is not what the Lord is trying to show me? I realize that I am connected with the Lord, all right. I know where the water supply is located. I know where the electric power is. I have had a plenty in my life. When I looked at the connections I found something wrong where the connection was made. When I found out what was wrong, and removed the difficulty, the water began to flow in all right, and has been flowing ever since."

Now what did he mean? He meant that while the Lord was the fullness, the ALL, we must be connected up right. We must have His will, and no will of our own. There must be no obstruction in our lives to keep the water from flowing. He had inadvertently become self-willed. He got to exercising his own preference and ideas, and developing them. The more he developed his natural will, the less did the Lord supply him. He found that he was going backward. He found the mistake was in his will, and when he brought his will back to the proper place, and said, "Lord, thy will be done in everything, just as I said in consecration; I delight to do thy will, O God! I come back now. Lord, no matter what my experiences, no matter how I am misunderstood, no matter what you may think best to give me, I will appreciate it,"—then came the inflow of blessing from on high.

Now let us get back to where we started. More and more do we desire to recognize that Christ is all, in submission, in patience, in love. We desire Him to work in all, and through all, so that with one Head and one Body, there is one Spirit and one hope, one baptism, one calling, one God, one Father, and one Lord Jesus Christ, the sevenfold unity. There is blessedness, and peace, and rest. That thought should unite us more and more as new creatures in Christ Jesus, and ultimately lift us to His glorified presence in the Heavens.

Discipline Day, Wednesday, July 28th, 3:30 P. M. Discourse by Bro. A. H. MacMillan. Subject: "HOLD FAST YOUR CONFIDENCE."



WHEN I started for the Convention I did not expect to have the privilege of taking Brother Brenneisen's place, so you will appreciate the fact that I am not prepared to deliver an address before this Convention. However, I am going to make use of a little advice received from an old preacher, who said, "When you run out of lightning on the platform, use a little thunder." If you hear me making a lot of noise with my feet you will know I am running out of lightning.

We will consider two verses from the 3d chapter of Hebrews, the 6th and the 14th, "But Christ, as a Son over His own house, whose house are we if we hold fast the confidence, and the rejoicing of the hope firm unto the end. For we are made partakers of Christ, if we hold the beginning of our confidence steadfast unto the end."

We all appreciate the fact, dear friends, that the Lord Jesus Christ is to have a house, a home, a bride, and that, by God's grace we have been invited to become members of that household; members of this bride class. We see laid down in these two verses, conditions whereby we may attain thereunto—if we hold fast the beginning of our confidence, and the rejoicing of hope, steadfast unto the end, we will be of His house; we will share with Him in His glory.

Why do you suppose the Apostle here made use of the term, "Beginning of our confidence?" Because Paul knew very well that we were confident and hopeful in the beginning of our Christian experience. As we emerged from the gross darkness of Babylon and came into the light of truth; as our minds were illuminated and we grasped the glorious plan of God, every faculty of our minds evidenced to us that it was God's plan, and none other than the truth of God. We were very happy in the beginning—very confident. We agreed that it was splendid, and we thought every feature would be fulfilled as we understood it then. You know we had 1914 as a prominent date in the chronology. We were confident that the things we expected would occur on that date, or that year. Some of us were so confident that it would occur in 1914 that we began to look for it in 1910. I did. I am frank enough to admit it, but perhaps some of the rest are not. It didn't come, did it? How about your confidence? You say, "Brother, my confidence is shaken because the things I thought would happen in the year 1914 did not happen."

It seems to me if we get a proper focus on the matter there is no occasion for us to lose confidence in the plan, the chronology, or in any feature of God's Word. In the beginning, as we saw the matter portrayed in the Word, we thought the times of the Gentiles would end in the Fall of 1914. Then God's kingdom would take control of earth's affairs, and establish perfect conditions here. We looked forward to that with a great deal of expectancy. We looked for wonderful things to take place. Have they taken place? Yes, all that we could have reasonably expected did take place. We thought the Gentile Times would end in 1914, and it looks to me at this time very much as if they did. As the poet expresses it, "The Gentile Times have ended; the kings have had their day." The fact that they are still holding their crowns and their thrones does not interfere with the truth of the statement, for I imagine that many of them do not think more of their crowns or their throne now than we would think of a last year's straw hat. They do not know when they will lose them, and their lives with them.

The Gentile Times ended. The things we expected to occur began right on time. At the present time we see the world in great distress. Our great statesmen and newspaper men, who keep in touch with the situation, tell us that the year 1914 was one of the most momentous in history.

Half of the nations of earth are at war now, and they are warring unto death. A most striking and remarkable matter connected with the situation is this: though the war has been going on nearly a year, and upwards of ten million men have been put out of action, as yet there has not been one decisive battle. Every one seems to have been disappointed. Every nation is disappointed. We can see very clearly from the Word of God that just what Joel 3:9-12 describes is taking place. Joel said, "Wake up the mighty men; prepare for war; let the weak say I am strong; take your plowshares and pruning hooks and convert them into swords and spears." God has a controversy with the nations. He will judge the nations; He will weaken the nations; He will bring them down to the Valley of Jehoshaphat. That is the beginning of the great trouble. The nations are being weakened in preparation for the time when God will absolutely destroy every vestige of power and control that was vested in the hands of the Gentiles. As we look over the situation, it seems we have every reason to retain the confidence we had in the beginning; to have hope as strong and firm as we had in the beginning. It seems to me nothing has taken place to shake our confidence, but on the contrary, everything seems to be coming along in the proper way, and on time.

"But," says one, "didn't you expect some things respecting the church that did not take place?" I suppose some of us did. Perhaps others did not. "Didn't you expect to be taken away last fall?" Yes, I confess I did. I told all

of the people at the Saratoga Springs Convention that I expected that would be the last time I would appear on the public platform. I had confidence. That was the only date we had in mind, and the last one. I know a brother in one of the Western states (and I admire him greatly), who had confidence in 1914. Some time in September he went to an undertaker, and said, "John, what is your lowest price for a funeral?" He replied, "Why, what are you asking me that for? Is there anybody dead at your house?" "No, but there is going to be mighty soon." "Is anybody sick?" "No." "Who do you expect to die?" "I expect to die." The undertaker first thought it was a joke, but when the brother explained they talked business. Finally he got down to seventy-five dollars, and they agreed on that price. That brother is here yet, and I suppose the bargain holds good. I did not get that far. Some said I had my grave dug, and my shroud made. I never dug a grave; that is a mighty hard job. I think they will put me away all right, and I am not going to bother about that.

Are we not disappointed because the things we expected did not take place? No, and we are not going to lose confidence; we are going to hold fast the confidence which we had at the beginning, steadfast unto the end. You know the Lord does things decently, and in order. He has times and seasons for everything. We know the Lord mapped out the harvest work, and He mapped it out in order. He knew how much work there was to do, and how long it would take to do it. I confidently believe that if all of the consecrated children of God who lived in this harvest time had been as faithful as they should have been, from the beginning of the harvest down through to the end of 1914, the work would all have been done, and we would have gone to Pleiades the first of October, last year. The work was not finished then because some had failed to do their duty. I will prove from the Scriptures that those responsible for the delay are the members of the great company.

To use the vernacular of the street, "they laid down on the job." The harvest time is ended, but the harvest work is not done, and we are still working. Let us use an illustration. Take some of the great wheat fields in the west. I passed one in Alberta a few years ago containing 6000 acres. You can imagine that when the time came to reap that wheat field there would be need for a good organization; the work would need to be well mapped out, lest some of the wheat be lost. Two or three years ago, in one province of Canada two million bushels of wheat were lost because they could not get it out of the field in time to prevent it freezing. You estimate that it will take 500 men so many days to cut, thresh, and put the wheat crop in the garner. If, after two weeks, 100 men drop out; at the end of another week 100 more men drop out. Suppose, before the manager is able to replace these men 1000 days of labor have been lost out of the time assigned for the harvest. The last day of the harvest the superintendent comes and says, "Manager, I see there are many acres not yet reaped. Tomorrow there is a big storm coming, and all this wheat that is left will be lost." He would say, "I am not responsible. Early in the harvest I lost 500 days' work; a little later I lost 500 more, and that is why this wheat is still standing." What would the superintendent do? If he could hold the storm back he would ask the men to stay and reap the balance of the wheat. They are willing; they like the place; they like the work.

So in our harvest each individual was expected to do all that his powers would permit. Had each one continued faithfully in his work down to the end of the harvest time, all of the work would have been done, the wheat would have been garnered, and we would have been gathered home before this. How do we know that any have dropped out? The Bible says so. You know that the great company class has been dropping out, and neglecting the work assigned to them. That work has been left undone. You may have done your work faithfully, and I may have done mine, but some did not do their work faithfully and that was left undone when the harvest ended.

The fact is brought to our attention in Matthew 25, in the parable which the Lord gave to illustrate this phase of the harvest work. Jesus spoke at length of the conditions in the church, and in the world. He said that He would raise up a faithful servant to whom He would give His goods, (the truths) and that servant would give it out to his fellow servants, who would go out in the work. In the opening of the 25th chapter of Matthew another phase of the subject is introduced by the parable of the ten virgins—five wise and five foolish. These represent two classes of servants—five who labored diligently, and five who did not. Then He went on with another parable, opening up the matter further. A master goes away to a far country, and leaves his goods to his servants. To one he gave five talents, to another two, and to another one, to each according to his several ability. That is, he gave every man all he could do—no more and no less. He said, "Go to work." Some have thought these talents represent abilities, but they do not. The talent is different from ability. I think it represents the opportunities of service given to us according to our ability to use them. The one with five talents had not one moment to spare to help the one who had two. When the time came to reward the servants, the one who had received five talents came and stated that he now had ten. The master said, "Well done, thou good and faithful servant; thou hast been faithful over a few things: I will make thee ruler over many things." "Aren't you going to make me ruler now?" "No, not now." "What are you going to give me now?" "Enter thou into the joy of thy Lord," now, you will rule later. To the one who had gained two talents he said, "You were faithful in a few things; I will make you ruler over many things." The immediate reward was to enter into the joy of the Lord. He did not give the rulership at once, but they had the assurance that they would be rulers later. The man who had the one talent said, "You are a stingy man, an unreasonable man; you asked me to do things that I could not do; here is your talent." The master was disappointed in that servant. He wanted the work done. He went to the man with ten talents and said, "Will you do this work that the other has neglected to do, if I will hold back the storm?"

That is what we have been doing since last October. Every individual that has been faithful, loyal, and zealous, up to the end of the harvest, at that time entered into the joys of the Lord, and had confident assurance that there was a crown for him. "Then," you say, "we cannot fall out." You are jumping at conclusions. The crown is there. You can be as sure as anything. "If it is there I cannot miss getting it," you say. You remember it is stated in Revelation, "Hold fast that thou hast; let no man take thy crown." What does that mean? It means just what I am trying to say to you. If there is not a crown assigned to you definitely, it could not be taken away from you. If there is a crown for you, then you would be in danger of losing it. Suppose someone would come and tell me that my automobile had been stolen over in front of the building. It would not bother me one bit. If they stole every automobile in the United States it would not be mine, because mine is not made yet. If you told someone else that their automobile had been stolen, they might become alarmed, because they have one. Are you going to be indifferent? "Take heed that no man take thy crown." That came with special force and emphasis, it seems to me, last October. The Lord has been holding back the storm at the end of Gentile Times. The full force of the storm has not reached us yet. You remember Jesus expressed the matter in Matthew 24:22, saying, "Except those days should be shortened no flesh would be saved; but for the elect's sake those days shall be shortened." Would it be any favor to you to shorten those days of trouble? We do not expect to be here in the trouble. But when you look at it in the light of Revelation 7 you get another focus, that seems to be quite reasonable.

In Revelation we are told about four angels, standing on the four corners of the earth, holding back the four winds until the servants of God have completed the sealing work—the harvest work. The winds were to blow last October in fury, but the Lord is holding back the winds that the servants may complete the work left over when the harvest time ended. That, my friends, is what we are doing now, and have been doing since the harvest time came to an end. It seems to me that is the only reasonable view to take. Mark you, the one talented servant, at the end of the period, when the master rewarded his servants, said that the proposition was an unreasonable one; that he could not do anything in the harvest work. The Lord is taking the opportunities from those who did not appreciate them, and giving them to others who were faithful, and the work is still going on.

The Apostle Peter shows plainly that such a condition would develop in the end of the harvest period, saying, "Seeing all these things are to be dissolved, what manner of persons ought ye to be, in all holy conversation and godliness, looking for and hastening the coming of that day?" You say, "That is not the way it reads." That is exactly what it reads. If you turn to the margin you will find, "hastening the coming" of that condition of things. How

could we hasten, or retard it? There is so much work to be done, and the very hour the work is done the storm will break. The quicker we do the work, the more will we hasten the coming, and the slower we are, the more we will delay it.

Some one says, "How about those who have come into the truth since last October? If the crowns were assigned to the faithful workers up to that time, what hope is there for one who comes in since?" I believe there is as much hope for them as for us who have been in the truth for years. A crown was assigned to you, if you were faithful, but you can lose that crown if you are unfaithful in the interim from October to the time of giving the rewards. "Was not the door shut?" We hear much talk about doors, but the Bible only refers to one, in Matthew 25:10-13. That door will be shut after the wise virgins go in. It is not shut yet, because some are still in the flesh. If it is shut now we are all of the foolish virgin class. Is there no other door? Luke 13:24, 25 says, "Strive to enter in at the strait gate: for many, I say unto you, will seek to enter, and shall not be able, when once the master of the house has risen up and shut to the door." "Is not that a different door?" Mark, there are two different words. There is one gate, and one door. The gate is the entrance to the narrow way, and the door is the exit. The entrance to the narrow way is not called a door; it is called a gate. That gate will never shut. It will stand open until the door is shut, and then there will be no gate nor narrow way.

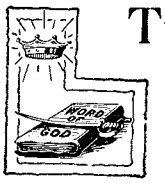
Take the parable of the eleventh hour. The steward came after the day's work was nearly done and found some standing, doing nothing. He said, "Why are you standing here? Go in and work; I will give you what is right." How much did they get? The same as those who worked all day. If there are any standing, and feeling that there is no place to work, the door is open; enter quickly; the door is not shut. It must be apparent to all that there is harvest work yet to be done, as shown in this parable, and other portions of God's Word. As soon as this work is done, all that is written will be accomplished.

As the matter is stated in the second chapter of Habakkuk, and quoted in Hebrews the 10th chapter by Paul, "For yet a little while, and he that shall come will come, and will not tarry." If you will read carefully the first few verses of the 2d chapter of Habakkuk you will find a peculiar intermingling of thoughts. There is a plain statement there about a tarrying, and another statement to the effect that there is to be no tarrying. The Lord has left enough time from the end of the Gentile Times, to the setting up of the kingdom, to permit a testing time. The Lord says, "Ye have need of patience, that after ye have done the will of God ye might receive the promise," that ye might not lose the reward. As Brother Russell mentioned Monday, Elijah and Elisha had certain points they were going to until they crossed over Jordan. When they got there they had no special point to go to. They were waiting for the whirlwind to take Elijah up.

We know the movement that started in 1844 was pictured by the birth of Jesus. Coming down to 1874, you know what that paralleled. It paralleled the beginning of the Lord's earthly ministry. Then we looked with longing eyes to October, 1914, and lo and behold, we came to that. We expected everything to come to a climax, but it did not. What are we looking for now? If we are going back we may be looking for things, but if we are going on we are only waiting. As described in the 74th Psalm, 9th verse, "We see not our marks any more," because we have passed them all; they are in the rear, and we are not looking back. "We see not our signs; there is no more any prophet." Tell me, any one who can declare when it will take place. "There is no more any prophet: neither is there any among us that knoweth how long." If any think they know, let them read that, and they will mighty soon find out that they do not know. We are waiting on the Lord, and we will work while we wait. There is nothing to go back to. Everything is before us. Let us keep on, faithfully to the end, as the Apostle admonishes, not casting away our confidence, not losing the hope which we had in the beginning, but holding it firmly to the end. The Apostle says, "I have confidence in you that you are not of those who are drawing back unto perdition." Would you go back to Babylon? It made us sick while we were there. While we were there we could not keep what we ate on our stomachs, and now that we have been away for years, we do not think the dope has improved, and we could not go back. We are going to stay with the Lord, and His truth.

With Peter we say, "Lord, to whom should we go?" Where will we find anything better than we have? "Thou hast the words of eternal life." Let us not lose confidence; let us not be of those who turn back to perdition, but let us be of those who believe to the saving of the soul.

Springfield, Confident Assurance Day, Thursday, July 29th, 10:30 A. M.
Discourse by Bro. R. H. Barber. Subject: "CONFIDENT ASSURANCE."



THE general topic of the day is confident assurance, and we wish to keep this thought before our minds in speaking to you this morning. In looking over the program I wondered which of the topics was of most importance. I could come to no decision. The one we have for today is surely of great importance—CONFIDENT ASSURANCE.

What is meant by confident assurance? We understand that to be sure of anything would be to have a belief in it, based upon certain indisputable evidence—that is, evidence that would appeal to the mind as indisputable. It would mean that one would have no doubt in their mind. With respect to the great Divine Plan, it would mean to believe in the Heavenly Father as the God who is good, the God who is love; it would mean to believe that the Bible is His Word, and that its statements are true. Therefore, we could have confident assurance.

This morning I wish to bring to your attention some features of the divine plan, and I will use as a text Isaiah 30:15: "For thus saith the Lord, the Holy One of Israel; in returning and rest shall ye be saved; in quietness and in confidence shall be your strength." It seems to me that the very essence of confident assurance is expressed in this text. It pictures us all as once wandering away from the Lord; as a ship without a rudder. It tells us that in returning and rest shall we be saved. Here we have the thought of confident assurance in rest. We understand the rest here referred to is not physical rest, although we believe this rest does contribute to physical rest. To our understanding it is the rest referred to in Hebrews 3. It is the rest of faith. In returning to God, and being filled with a realization of this great plan of salvation, we have been enabled to look forward in confident assurance to the time when that plan will be completed. When sin entered Eden, and seemed to interfere with God's arrangements, He rested, and He is still resting in confident assurance. You and I have the privilege of entering His rest. In returning and rest shall we be saved. I am reminded of the Psalmist's words in Psalm 37:7, "Rest in the Lord, and wait patiently for Him." I fear some of us have been waiting a little impatiently. I have had some of the friends tell me that they were very much disappointed that they are not in the kingdom. I tell them the fact that they are disappointed in the matter is positive proof that they were not ready for the kingdom. We want to get to the point where we will say, "Thy will be done." That is the rest of faith which says, "God has not taken us into the kingdom, therefore it must not be the proper time yet. We will wait, in quietness and assurance, God's due time." It seems to me, if we do not feel that way, it would indicate a lack of this full assurance; it would indicate that we are not just ready. Perhaps God saw that we needed a little more time.

"In quietness and confidence shall be your strength." This strength is of a peculiar character. It is in quietness and confidence. If you and I were to pick out those who we feel would stand the tests and trials of the present time, I feel sure we would select some who are strong and robust physically; some who have much of self-reliance, and possibly some of the spirit of boastfulness. We would say, "These will stand." I have seen some of that character in the past, who are not standing with us at this time. On the contrary, I have seen some timid ones, armed with God's strength, who after long years are still loyal, and give every indication that they will remain loyal to the

end. The Lord can provide the needed strength, and He tells us it will be manifested in quietness and confidence. The Lord is seeking such a class as this, who will conquer in the Lord's strength, and not in their own. These will not only not be relying on self, but they will be relying on the Lord.

At the same time, they will be courageous. This goes hand in hand with courage. Some of the most courageous characters are those who had not much courage naturally. The Lord will endue with courage to meet the trials, if

we have our dependence upon Him. He will give such strength as He gave to the martyrs of the past. In reading of the experiences of those loyal ones of the past, we were surprised to read of a boy of twelve who went to the stake without a murmur, without a word of protest. It reminds me of the Lord, who was "led as a Lamb to the slaughter, and as a sheep before her shearers is dumb, so He opened not His mouth." We find the record of timid sisters in the past who were burned at the stake, or thrown to the lions, without a murmur or complaint. They were armed with the strength that God supplies. They had confident assurance, not in themselves, but in His grace. They believed that all things would work together for good to them that love God. They held to that promise, "I will never leave thee, nor forsake thee." Having this assurance, we can trust ourselves in His hands; secondly, there could be no complaining or murmuring. I hear many complaining and faultfinding about the Lord's providences. I fear sometimes that we indulge in this. I think to some extent all of us are prone to do this. If so, we have not reached this condition of full confidence, or reliance upon the Heavenly Father. If we had, there would be none of this.

The Apostle Paul tells in 2d Corinthians 12:9, of his own experiences in this connection. You remember he had a physical disability. You and I, too, have physical disabilities of certain kinds. He prayed the Lord that this disability might be removed. I have no idea that this prayer was a selfish one. My thought is not that he wanted to be a more handsome man so that he might present the message in a more forceful and impressive manner, to bring attention to himself. I believe he desired to serve the Lord better, and for this reason he offered this prayer. The Lord gave him a wonderful lesson. He said, "Paul, my grace is sufficient for you." These humbling experiences that you are having are intended to be for your eternal good. "My grace is sufficient; my strength is made perfect in weakness." Think of this. The Lord is taking the weak, physically, and some who are weak in other respects—those who are naturally of a shrinking disposition, and He is supplying these with strength. They receive from Him strength, which gives them confident assurance, and they can rely upon the Lord.

"My strength is made perfect in weakness." What an encouragement this should be, if we do not feel that we have much of physical strength, or self-reliance. Many of the friends have little of self-reliance. When the door of opportunity for service opens they shrink back, feeling their own inherent weakness. The Lord can use these gloriously in the carrying out of His purpose, sometimes rebuking those who have more of physical strength, and self-reliance. We have read instances in the Watch Tower where the Lord strengthened and used such in a wonderful way. It has been strengthening to me to read some of these instances.

God supplies this strength through the word of truth, through providential leadings, and experiences in connection with their own lives. Sometimes I think we fail to take note of the providential experiences as we should. Little things befall us day by day, and they come in such a matter-of-fact way, that we are apt to think they came by chance; that they are simply accidental, whereas the Bible tells us plainly that everything that befalls the Lord's people is permitted by Him. These experiences are overruled by Him. These experiences are designed of the Lord to work out the good pleasure of His will in our hearts. Sometimes He opens opportunities of service to us, that we may see His hand in the matter, and thus gain confidence and strength, that we may be better armed to do His will in the future.

This is what furnishes us material for testimonials. The reason why testimonies sometimes drag is that we have failed to note these providences. If we can go through seven days, from one week to another, without having some blessings of experiences to strengthen and encourage us, we had better get down on our knees and ask for grace and wisdom—perception, so we may see His hand in our affairs.

The Lord strengthens us through His Word. The Psalmist says, "Jehovah is the strength of my life; of whom should I be afraid?" I am reminded here of Matthew 10:28, in this connection. You remember the Scriptures give us the thought that, having been begotten of the spirit the earthly body is simply the residence, the abode, of the new creature. The new creature is the I, and the old fleshly body is counted dead. The Lord says, "Fear not them who are able to destroy the body, and after that have no more that they can do, but, rather, fear Him who is able to destroy both soul and body (the body and the new creature, the life)." We see the force of this. Of whom should we be afraid—those who destroy the body, and after this have no more that they can do? No, fear, rather, Him who can destroy both soul and body in Gehenna.

In Isaiah 28:5, 6, we have a text referring to the present time, and I think it is specifically applicable to the time just in the future, "In that day shall Jehovah of hosts be for a crown of glory, and for a diadem of beauty unto the residue of His people, and for a spirit of judgment to him that sitteth in judgment, and for strength to them that turn the battle to the gate." It represents the Lord's people fighting against the foe. Jehovah of hosts shall be their strength.

The prophet in Isaiah 40:31 says, "They that wait upon the Lord shall renew their strength." That is why some of us are weak. What does waiting on the Lord mean? Sometimes I think we give this a restricted, very limited meaning. We think it means getting down on our knees twice a day in prayer. We grant that means waiting on the Lord, but we believe it is only a small portion of the waiting on the Lord, though a necessary portion. Waiting on the Lord would mean to give heed to His instructions. It would mean to search the Scriptures. I believe many are failing along this line, and I have noted it particularly during the past twelve months. I remember reading a letter in the Tower in which it was said that the writer could see no evidence of lack of diligence among the Lord's people. I must confess that my experience is the opposite. I see a lack of zeal. Those who wait on the Lord shall renew their strength—those who give heed to His instructions.

The Lord says, "Forsake not the assembling of yourselves together." Some are neglecting this. Another is, "Study to show thyself approved unto God." Some are neglecting that. I find some are not keeping up their study of the Dawns. Some have deserted the Dawns, thinking they possibly get misinformation there, hence they are studying the Bible for themselves—what our ancestors have been doing for hundreds of years without getting very much out of it. I believe that the Bible is given to be studied, but I also believe that the Lord has kept much of it hidden until the due time. At the due time He gives us the understanding through His agencies, and we cannot get instruction in any other way. It is best to follow the leadings of the Heavenly Father. We want to take the Bible, and study it with the helps the Lord has given us. That is the way to search the Scriptures. Some who have lost

confidence in the Scripture Studies, and decline to use them further, go direct to the Scriptures, taking such helps as Young's and Strong's Concordance, not seeing the nonsense of rejecting the one and taking the other. They repudiate the most important aid, from which we have received the greatest help. All of these helps should be used, so far as they will assist us in understanding the Father's Word.

If we wish to wait on the Lord it will mean watchfulness, prayerfulness, thoughtfulness. Forsake not the assembling of yourselves together, and so much the more as ye see the day approaching. This is included in waiting on the Lord. "They that wait on the Lord shall renew their strength." If we find that we are losing faith, strength, confidence, full assurance, what does it mean? It is an indication that we are not waiting upon the Lord properly.

In Deut. 33:25 we read, "As thy days, so shall thy strength be." I think we may properly say this text may be understood to refer to physical strength. If the Lord has some work for us to do, He will grant strength to do it. If you keep yourself in the Love of God He will supply strength in every trial, so you may go through it to His honor and glory, and come off a victor. All of this depends upon our fulfilling the instruction given in the Word of Truth. We must wait on the Lord. If we go to the Word, depending on self-confidence, we are not waiting on the Lord. He will not then supply the strength. "As thy days, so shall thy strength be."

The Bible, seemingly, calls attention to the fact that the harvest of the age, the end, would bring the very hardest part of the trial. I think our trials will be more severe than any past trials of faith. I understand that every trial, in the last analysis, simmers down to a trial of faith. The Apostle in 1st Peter, 4:12, 13, says: "Think it not strange concerning the fiery trial (there is to be a fiery trial)." If you have not had any fiery trial, there is such in store for you somewhere. If you murmur, and complain, and find fault, it means that you think it strange that the Lord would treat you in that way, does it not? It indicates that you have not learned your lesson as you should. You have not put the armor on as you should. You have not come to the point where, in quietness and confidence, you have strength. "Think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you, but rejoice inasmuch as ye are partakers of Christ's sufferings." We promised the Lord in our consecration that we would be partakers of His sufferings. Are you able to have part in His baptism? We said we are able. When we complain in any trial, we are not in harmony with this text. "Rejoice, that when His glory is revealed ye may be glad also with exceeding joy."

At the present time our sufferings may not be conducive to physical joy. Sufferings come to us as human beings; not so much as new creatures. The apostle says, "Christ suffered in the flesh; arm yourselves also with the same mind." If they burn you at the stake, it is the flesh that they burn. When they tell you something that hurts your pride, it is the flesh that is hurt. The tears may roll down your cheeks, the sobs may escape us, the pain may be truly severe, yet the new creature is rejoicing that it is counted worthy to suffer with Christ. We want to rejoice, that when His glory is revealed we may be glad. That is the time we will be glad.

In 2d Peter 2:1, 2 is a text which I think refers quite specifically to our time. The apostle there says, "There were false prophets among the people, even as there shall be false teachers among you." He is pointing to our day. Personally I believe it is a little further on. These shall "privily bring in damnable heresies, even denying the Lord that bought them. Many shall follow their pernicious ways." Have we had that experience? Yes, we have had the bringing in of false doctrines. Those who have gone out from us have not been a great number yet. This passage declares that "Many shall follow their pernicious ways, by reason of whom the truth shall be evil spoken of." It is evil spoken of now to an extent, but it is by the public principally. This text intimates that some will speak evil of the truth who have gone out of the truth.

In Hebrews 10:32, 33, we read of some who "endured a great fight of afflictions (after they had been illuminated) partly whilst they were made a gazing stock, both by reproaches and afflictions; and partly whilst they became companions of them that were so used." I interpreted it in this way: In some of the ecclesias there are some who are not highly educated, some who have lacks of various ways, and reproach may come in that way. However, I believe there is a different thought in this respect. I believe the reproaches will be against our dear pastor. The reproaches will be against him, and they will come upon us because we are associated with him. In our home communities, there is not so much reproach from the world against our religious belief. If I go quietly to your neighborhood and inquire about you, they might say, "O, he is a good fellow, he is a good man; he pays his debts, he is a good neighbor, and minds his own business, but he has a queer religion." The reproach brought against us in that way would not have a serious effect, because the neighbors know of our manner of life. But some of these matters brought against our pastor will be proven, to some extent, and people will say, "Are you following such a man?" It will take some confident assurance about that time. When we cannot defend the character of our pastor, we can say, "I do not believe it." Then they will sneer at us, and there will be a severe trial. I cannot think of one much more severe than that. There will be some who have had the truth, furnishing the evidence for all of this reproach. The world will say, "We have it from their own lips," as it were; "from those who walked with you." Such things have occurred in the past, and they may occur in the future. If any one on earth could tell you a story about our pastor, or any one else, among the Lord's people, and you would believe it, let me tell you that if you had lived 1900 years ago you would have believed the things they told about Jesus. We have found some friends in this condition. I have talked until past midnight to some who have been thinking along this line. Some think everything is going on smoothly. It *is* in some places, but not everywhere.

Every man's work shall be made manifest. What kind of work? The faith structure that we are building on the truth. I have found some who had newspaper clippings, and wanted me to swear to them. They had not built up their character on the truth. They had not seen the truth in such a wonderful way. It had not appealed to them that if our dear pastor has been used to bring this truth to us in such a beautiful way, nothing on earth should shake our confidence in him. If we lose confidence in the representatives of the Heavenly Father, we have lost confidence in the Heavenly Father. The day shall declare our work, of what sort it is. "Every man's work shall be made manifest." Do not think that you will escape. Judgment has begun at the house of God. He is now sifting out, judging, condemning, eliminating everything not fit for the kingdom.

Psalm 91:7 gives us a thought which I cannot think is fulfilled yet—not completely, anyhow. "A thousand shall fall at thy side, and ten thousand at thy right hand." We have interpreted this in the past as being applicable to the nominal systems going into evolution, Christian Science, etc. But it seems to me this comes home to God's consecrated saints, who are walking with us, and believing the things that we believe possibly. "It shall not come nigh thee"—those keeping themselves in the love of God faithfully. Here is a text we should take confidence from. Many see the text, "A thousand shall fall," and wonder whether they will be among the falling ones. Notice the next verse: "It shall not come nigh thee." Let us always remember that God has made certain provision whereby we remain His children; whereby everything shall work together for good to us. The provision is, that we keep ourselves in the love of God. Keep your thoughts on Heavenly things, and full of faith. Pay no heed to the distractions of Satan. Pay attention to the truth, as the Father is giving it to us at the present time. Keep girding on the armor.

I think some forget that when we have the knowledge of the truth we may lose it. Consequently they get careless along the lines of study. The knowledge very soon slips away. Some texts may be very familiar to you, yet, after a few weeks or months you cannot quote them. A few years ago in the Pilgrim service, I had several different talks which I gave several times, and in these I used some texts many times. After a time I changed my talks, and to my astonishment, after I had not used them for a few months, I would have to go to my Bible and read them. Our minds are like leaky vessels. We must not think that we have the armor on—we must keep girding it on, and polishing the armor.

In Revelation 3:10, we have another text to consider;

"Because thou hast kept the word of my patience, I will keep thee from the hour of temptation which shall come upon all the world, to try them that dwell upon the earth." I think all of the harvest of the age is a time of trial, but I believe it will culminate in a climax a little like we have been looking for and expecting—greater trials. The Bible tells us it is a trial of faith. "The trial of your faith, being more precious than that of gold that perisheth."

Jude 17 and 18 says, "But, beloved, remember ye the words which were spoken before of the apostles of our Lord Jesus Christ, how that they told you there should be mockers in the last time, who should walk after their own ungodly lusts." Notice, these mockers are walking after their own desires, following their own fleshly desires and cravings. I understand this to be a class associated with the church, in the ecclesias. These are self-willed, walking after their own desires. Some seek to domineer in the class, not being willing to submit to the vote of the class, according to order and discipline. Jude describes this class as those who despise rule and dominion. They speak evil of the elders, and they speak evil of the pilgrims, who are also elders at large, and of Brother Russell once in a while. I have heard them say these things. They are despising dominion; speaking evil of dignities. The Apostle has told us that in the last time there would be mockers, walking after their own ungodly lusts. "These be they that separate themselves." You know there is some separating going on. On this last trip I learned of some classes who are already divided, and others are dividing. They are sensual, not having the spirit. They had it once, possibly, but now they have lost it. These are following their own ungodly lusts, because they have lost the spirit.

The spirit of love is, primarily, the spirit of union, of oneness. It is interesting to look up the texts on oneness, unity, etc., in the Bible. The apostle speaks of the faithful ones endeavoring to keep the unity of the spirit—that is, they strive to keep it. Some think it means, if there is a little friction between a brother and sister, that they must jump into the breach and right the wrong. Sometimes they work injury. I know of a brother who, living in a neighboring city, visited a class at another place, and he seemed to think he should right all the wrongs he saw there. He stirred up a great deal more of trouble than there was before. The Lord has not even appointed the Pilgrims to do this. I had two or three experiences where I tried to do that. Some think it is their special office as representatives of the Society to straighten out difficulties. Our special office is to preach the truth—the divine law. If we can give good advice in a talk, without being personal, that is properly our work. It is not our work as Pilgrims to do what we can to adjust these difficulties; it is not your work either. The best way to keep the unity of the spirit is to keep our own lives and example above reproach, and not be busybodying in other men's affairs, or in the affairs of other ecclesias.

In 2d Peter 3: 3, 4, we read, "Knowing this first that there shall come in the last days scoffers, walking after their own lusts, and saying, 'where is the promise of his coming.'" This indicates that there will be some who will doubt about the time features. Is any one in our little ecclesias saying, "Where is the promise of his coming?" I find that some are very doubtful about certain features of the truth, and consequently they stumble.

In Malachi 3:2 we read, "Who may abide the day of his coming; and who shall stand when he appeareth?" There is going to be an experience of testing—fiery trials of faith and courage. The fire will manifest what spirit we are of. Some are murmuring, faultfinding, resenting, being offended at something the brethren do or say, or something the pilgrims or Brother Russell do or say. There are little surmisings, little roots of bitterness, until the Lord sifts them out. The Lord does it. Sometimes you and I have been interested specially in some of these, and have tried to help them back into the truth. I had such an experience.

I went to a brother four times in thirty days, and tried to get him to see the wrong of the course he was taking. Some things of the truth he did not agree with, and he came to disagree more and more. Kindly, and as lovingly as I could, I pointed out the situation to him. He treated me as kindly as he could, but he gave me to understand that I had said some unkind things to him. I said, "I have not said an unkind thing, but have merely tried to help you to see the matter rightly. I believe in separating from the class you are losing a blessing. I do not believe you can keep the truth, and stay away." He said, "You are talking unkindly." I gave him the thought that the body is to be edified and built up by that which every joint supplieth. We cannot be edified by the class, nor can we edify the class, if we stay away. He said, "Brother, I never heard you say anything unkind to me before." Almost invariably you will find that you cannot help them. Why? They once had the spirit of oneness, but when they separate themselves, is that oneness? It is the spirit of separation. "They went out from us, because they were not of us. If they had been of us they doubtless would have continued with us." The Greek is very emphatic. If they had been of us they would not have separated.

How does the Lord supply strength? You are all familiar with the suggestion of the Apostle Paul in Ephesians the 6th chapter. It is by putting on the whole armor of God. Notice, beginning at the 10th verse, "Finally, my brethren, be strong in the Lord, and in the power of His might." What is strength? It is that knowledge, the truth, the understanding of God's plan, that gives confidence, assurance, and strength. It helps to give us courage and persistency. "Put on the whole armor of God." You girded the armor on a number of years ago, but there is still more to do. As we read the Watch Tower and the volumes we buckle on the armor the tighter, that we may be able to stand against the wiles of the devil. He has had wiles all through the age, but nothing compared with those that are coming.

In 2d Thessalonians, speaking of the second coming of the Lord, the apostle describes it as coming with energetic manifestations by Satan, with lies and unrighteousness. He is going to use lies, and deceptions. He is not coming with hoofs, and horns, and a tail, but as an angel of light, specially at this time. We must gird on the whole armor to stand against these wiles of the devil in this evil day. That locates it at the present time. We not only have a great battle against our own flesh and blood, and that of our neighbors, husbands, and wives, etc.; we wrestle not against these only, but against principalities and powers, and rulers of the darkness of this world (cosmos). We are living in the evil hour. While we must acknowledge that many of the imposing arrangements of the present time are good in some respects, we recognize that many of these imposing features are calculated to deceive, if possible, the very elect. A little farther on he has something lined up that he thinks will catch them all. When the federation is completed, and the thing looks so imposing, unless we are thoroughly protected with the armor, some of us will be led away. I have learned of some who have had the truth for many years, who have now gone back to Babylon, and placed their names on its roll. Deceptions are getting strong when they do that. I can see how one might desert the truth and go back to the world, but I cannot understand how they could go back there. Yet, the Scriptures intimate that some may do so. We are striving against the rulers of the darkness of this age. It is a time of darkness, and everything is intended to blind our eyes. Satan would be glad to get us mixed up with moral and other reform movements, and thus blind us to the study of the truth more and more. We are struggling against spiritual wickedness in high places. Satan has some high places; some exalted places. Some of his agents at the present time are cultured, and kindly, and benevolent. The more kindness, and benevolence, and suavity his representatives use, the better will it serve his purpose to deceive. It will tend to make us believe that possibly we have made a mistake in associating ourselves in opposition as we have.

It may appear that our time features did not come to pass. Seemingly we are left stranded, so far as our time features are concerned. Seemingly our work is going down. Have we made a mistake? Here is a little test. There may be an inclination not to be as energetic as in the past—a tendency to help the ruler of this world. Some are being tested along this line, and some are co-operating with the ruler of this present evil world. "Wherefore, take unto you the whole armor of God, that ye may be able to stand in this evil day; and having done all, to stand."

I am impressed with this text at the present time. "Having done all." My thought was in the past that the harvest work would go on accumulating and increasing, until a grand finale would be reached, and then it would go to smash all at once. It looks now as though the Lord would let it peter out, until we are stranded. "Having done all, stand." We could not stand a moment if we did not have

the armor on. It is not long since seventy went out from the Bible House. I was down south at the time, and some preacher got hold of it almost as soon as I did. He said in the pulpit that Pastor Russell's friends were deserting him; that his prophecies did not come true, and therefore his friends would no longer furnish him money; they would not "feather his nest longer." Suppose this sort of thing continues until there is no money to put out the Watch Tower? What a test it would be. To simply stand, may be one of the final tests, for aught I know. (Do not say, Brother Barber said it *would* be so. It may be.) Just keep in mind that you could not stand a moment if you did not have on the whole armor.

Now, one or two thoughts in conclusion. Some of the friends are losing their confident assurance, it seems to me. I just want to show how this manifests itself. My travels in the last six months have taken me through a number of places where they have had the truth many years. Some who have been active in the classes, and some elders, I find, have moved two or three hundred miles away and gone in debt to buy farms. They are going so far away that they cannot maintain their fellowship with the friends. In some cases the class do not even hear from them. What does it mean? It looks to me as though they lack confidence. It looks as if they are ashamed of the Gospel which they once believed.

Some are stumbled because some prominent brother whom they loved, and upon whom they had built their faith, to some extent, has dropped out. What does it mean? They have not confident assurance. Confident assurance is built upon the truth—not on a brother.

Some are getting careless and indifferent respecting the Studies, respecting tract distribution, and attending the various meetings. It was very noticeable in connection with my last two trips, particularly the announcements for the public meetings. While we had quite a few public meetings, at only one place on our last trip did we have a well-advertised public meeting. In some places they put up a little notice in the post office, with a little notice an inch and a half long in the newspaper. Then they complained because they could not get anybody out. They think the door is shut. At one place, I found they had secured the court house for a meeting at eight o'clock. I went down to the post office, and found they had expected to invite the people to the meeting that evening when they came to get their mail. The mail did not get in until 8:30. I made inquiries, and learned that they had advertised in a good way formerly, but they found that not many came out, so they had dropped down to advertising in this way. It means loss of confidence.

Others get offended at the brethren, and stumble. They are looking at the flesh of the brethren, instead of viewing them as new creatures. Brother Rutherford called attention to this matter of getting offended, and demanding apologies.

Then evil speaking, and evil surmising must be guarded against. We should not listen to evil speaking. The pilgrims have more of that to contend with than anyone else on earth. People think they should listen to all of their troubles, and so they come with reports about this and that. One came to me with Dr. Ross's pamphlet making an attack on Brother Russell and the truth, and wanted me to explain. Others come with other matters like this. Some are offended at Brother Russell's teachings, and others are offended at the pilgrims. Satan has got in some false advertising in some way. I found a place where they take no part in tract distribution. I said to the brother, "If you believe the Society would give sanction to anything that is wrong, or if you think Brother Russell would, or the pilgrims, the sooner you get out the better." We should have more confidence in one another. Inasmuch as you did this to another whom you are finding fault with, you did it unto the Lord Jesus.

Some are offended because they were not taken into the kingdom last October. They did not have enough confident assurance. We read in Psalm 119:165, "Great peace have they who love thy law, and nothing shall offend them." NOTHING will offend them. In Matthew 26:31, Jesus said, "All ye shall be offended because of Me this night." Suppose there should be another similar experience just ahead of us, where all shall be offended because of our dear pastor, or something else? All this, we think, indicates a lack of confident assurance. The proper thing for us to do is to gird on the armor.

Let us give more diligence in the matter of study, in attending the meetings, in loyalty to the brethren, in loyalty to class work, and in loving the Lord and one another. Let us remember that the way to do this is to study, and to endeavor to preserve the unity of the spirit in the bonds of peace. Thus may we be able to stand faithful in the trials which the Lord may see fit to send upon us in the future. May the Lord bless us all.

Discourse by Bro. E. F. Crist. Subject: "WATCHFULNESS IN SERVING GOD'S CAUSE HERE IN PREPARATION FOR BETTER SERVICE HEREAFTER."

A TEXT which is suggestive of the thoughts we wish to present to you this morning, and one that is both appropriate and important for Colporteurs, volunteers, and any others who are seeking to use their powers to the Lord's glory, to keep well in mind; one that should prove helpful to us in cultivating watchfulness in service, and at all times and under all circumstances, is found in Psalm 29, the last part of the 9th verse, "In His temple doth every one speak of His glory." The margin gives the thought, "In His temple, every whit of it gives glory to God." Not only is the Lord about to erect a great temple, which is the church, but we understand that each one who has, by consecrating His will, asked the Lord to take the throne of his heart, thus is made a temple, or dwelling place of the Lord. The thought of the text, then, would be that every whit of this temple, namely, our tongue, our hands, our feet, and eyes, our ears, and all of our powers are to employed as to bring glory to God.

Our theme is, "WATCHFULNESS IN SERVING GOD'S CAUSE HERE, IN PREPARATION FOR BETTER SERVICE HEREAFTER."

My sympathies go out very strongly toward the colporteurs. Not that I feel sorry for them, because I look upon them as being among the most highly favored of God's people today. I will cite Scriptural proof upon this point. 1st Peter 5:14 says, "If ye be reproached for the name of Christ, happy are ye." According to this the colporteurs should be a very happy class. While we do not wish to belittle the sacrifice which the dear pilgrim brethren undergo, yet I am sure we all know they do not suffer reproach as do the colporteurs. They are received with open arms by the brethren where they visit, each family considering it a treasured privilege to give to them the very best that their home affords. When the colporteur goes to a town he meets no such reception. He has to hunt about for some time to find a place at a low enough figure to be within his means, and then if they find out that he is selling books they may not wish him to remain. The volunteers may suffer some reproach, but they are giving away their papers, and oftentimes can simply throw them upon the veranda without the inmates of the house even knowing about it, and thus the reproach to them is small compared with colporteurs. When we go to a home and present a proposition that will mean paying out some money, we may often expect to get the cold shoulder, and not infrequently a considerable amount of reproach comes to these faithful ones who are characterized "book agents," by those who do not understand. "Happy are ye" (colporteurs specially), for I know that you are reproached for the name of Christ.

In Revelation 14, we are told of some standing on Mt. Zion with the Lamb, and of these it is declared that they had "followed the Lamb whithersoever He goeth." It would surely afford great delight to proclaim the Gospel as attractively as could our dear Savior. Many might think we could not follow in His very steps in that respect, but with the greatest of reverence for the great Teacher, I feel quite justified in saying that it becomes our privilege to present the message of God even more effectively than could Jesus Himself. Many of the beautiful Gospel truths He might not in His day set forth, because the due time therefor had not arrived. The blessed due time in which we now live opens to us the privilege of helping to broadcast the good tidings of God's love, more widely and more com-

prehensively through the printed page, than could even the Son of God in His day. If we cannot participate in the work of distributing the printed message, as colporteurs or volunteers, we may still co-operate by having recourse to that most potent agency for good, namely, prayer to the God who is the source of all strength, and the fount of every blessing. He is now selecting a company who are to be His close associates throughout the endless ages, and it is not difficult to believe that He would be interested deeply in cultivating and developing these so that He might find pleasure in association with them. If we cannot engage in the forefront of the work of the harvest, our dear Father would be pleased to draw out, to strengthen, to deepen our love for and confidence in Him by giving His special blessing to other workers in whose behalf we may make request of Him. "The effectual, fervent prayer of a righteous man (or woman) availeth much." Let us be watchful in service in this respect, if no other method of assisting be open to us.

I fear there is often little hope entertained of receiving the things we pray for. Sometimes the granting of the request would involve taking away from us something fondly cherished, and we had not taken that into consideration when we offered the prayer. This little incident may give us the thought in a way that we can easily remember.

A man whose employment was selling tickets at a place of amusement, kept at his stand a parrot. When the window was opened at the proper time for selling tickets, the crowd would rush eagerly to get in first, and he would shout out, "Now please take your time, gentlemen; please don't crowd; one at a time, please; there are plenty more left." One day the parrot was missing. The owner advertised in the paper for him, and after several days a farmer brought in a very sad-looking spectacle, scarcely recognizable, as the proud parrot of a few days since. The farmer said that he heard a large number of crows back of his barn making a lot of noise by their caws, so he went out to see the cause (not caws). A crow would fly down at a bird sitting on the ground in the center, and pull out a number of feathers. Soon another would repeat the operation, and still another. He was amazed to hear a voice which seemed to come from the crow-pecked bird, say, "Now, please take your time, gentlemen; please don't crowd; one at a time, please; there are plenty more left." This he heard several times. The parrot seemed to be inviting the crows to pull his feathers, but he did not actually mean it. Sometimes our prayers may mean the taking away of something that is as much a part of us as the parrot's feathers, and it hurts to have it pulled away. Let us not pray in that spirit, but watch carefully that we desire what we pray for. Some pray for the Lord to take them to Heaven, little realizing how many feathers of pride, impatience, and various forms of selfishness must be pulled out if the prayer is to be answered.

There is a sense in which we can follow Him "whithersoever He goeth," in the miracles which He performed. In John 2 we are told that at the wedding in Cana, the supply of wine was exhausted, and Jesus was consulted about the matter by His mother, in the hope that He might render aid in this dilemma. She knew that He was resourceful, and He fulfilled her expectations, as He has done for many another since. The servants were commanded to fill six water pots which were standing near, and by the operation of some invisible chemical process, there was added to the water sweetness, and certain other properties which made it wine. When borne to the governor of the feast he pronounced it better than any previously had. Water, in Scripture, is often used figuratively to represent truth. Whether or not this miracle was intended to teach the lesson we will draw, it is surely true that the truths in the Old Testament which seemed as common as water, when put into the six volumes of Scripture Studies, through the invisible enlightening influence of the Holy Spirit, have taken on sweetness, and strengthening properties, which truly makes better wine (teaching) than we have ever had before. It is good enough for the governor, or for the President, and it is plenty good enough for Kaiser Wilhelm, but he does not know it.

As a further illustration of this principle, let us note how some seemingly commonplace truths, or figurative water, through the invisible chemical operation which the Holy Spirit carries on, are turned into good wine. In Isaiah 9:8 we read, "The Lord sent a word into Jacob, and it hath lighted upon Israel." The surface meaning is apparent, but deeper down we see the suggestion that Jacob here refers to fleshly Israel, while Israel has reference to Spiritual Israel. Simple truths which were expressed to fleshly Israel, and had little significance, comparatively, are illuminated so as to disclose a precious, a glorious import. The truth was sent to them, but "LIGHTED" upon us. As an example of this same thought, further, notice another verse in the same chapter, Isaiah 9:6. "Unto us a child is born; unto us a son is given; and the government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace." We believe these titles describe the progressive steps in the work of the Savior for man, from the beginning of His earthly career to the close of His Millennial reign. It was when "unto us the child was born," that these descriptive titles began to have their fulfillment. It was wonderful that the Son of God should be born of a virgin, a perfect infant, as the initial step in the active work of finally restoring man to the place God designed him to have. At the age of twelve He proved Himself to be Wonderful, when He asked questions of the doctors in the temple who were supposed to be His superiors, and gave answer to questions put to Him by them, so proving His precocity that the account tells us they were astonished at His understanding. Later men "wondered at the gracious words which proceeded out of His mouth." "Never man spake like this man," they said. He healed all manner of sick, and raised the dead. Wind and waves obeyed His voice. All of this was proving Him to be the Wonderful. He offered up that perfect life on the cross, suffering the most ignominous death, and in behalf of a sinner race which did not appreciate Him. He rose from the dead, possessed of power to go and come as the wind; possessed of power to which walls, doors and bars afforded no effective barrier, for He suddenly appeared in their midst when the doors were closed and barred. Several times after His resurrection, He did in their presence certain things which proved that He was supernatural. He was not human. He was now even more wonderful than before. Truly He fulfilled this first description, WONDERFUL, before He ascended into glory.

When He appeared in the presence of God in our behalf He entered upon the next phase of His work described by the prophet, in that He there became our Counsellor, or Advocate. For 1800 years He has been standing as attorney, as counsellor, as advocate for those who have accepted the invitation to enter His school, in preparation for being finally joined with Him as associate judges. We have reason to believe that this phase of His work is nearly ended.

When that part of His mission is finished He will assume the role of MIGHTY GOD. In the great time of trouble which is impending, the Scriptures credit Him with the power which will be exercised to "dash in pieces as a potter's vessel" the disapproved institutions of earth. His unchangeable love will still be in exercise to the end that all of mankind may be blessed and happy, but His wisdom will discern the necessity for adopting drastic measures to make possible the attainment of the end that is sought, even as the surgeon might apply the lance to ensure a permanent advantage to his patient.

When, as the MIGHTY GOD, He has overthrown and dissolved institutions and arrangements which now appear so stable, so invulnerable, He will enter upon the performance of the next feature of the work assigned to Him of God through the prophet. He will serve then in the capacity of a loving, tender, compassionate Father, comforting and instructing, correcting, encouraging, and finally fully restoring life to man. He will not give them the fleeting life which we now know about, but as the EVERLASTING FATHER, He will give them everlasting life, in contrast with Adam, who gave the limited life.

By the time He has fully exercised the office of a loving, wise, powerful Father to the full, He will also have become the great PRINCE OF PEACE, in that He will have brought about conditions of peace that will be universal and eternal. There will be peace among men, peace between men and the animals, and peace between God and man, all brought about through the great Prince of Peace.

A proper realization of the beauty, harmony and importance of the message we bear will stimulate zeal in spreading it. We are not proclaiming ourselves, nor any human project. Our objective is that we might help others to become better acquainted with Him, whom we know, the Scriptures tell us, "is life eternal."

An incident recorded in Acts 12 may prove helpful as an illustration of this point. Peter was kept in prison, guarded

by a quaternion of (4) soldiers, one of whom was in command of the other three. A guard was chained, one to each of Peter's hands, as he sat asleep in the prison, while the two others guarded the exit. The possibilities of escape from such a cordon of safeguards seemed remote indeed, yet God was equal to the occasion.

We have no intention of being dogmatic in the application which we may make, yet we believe the fitness of the illustration will be very apparent to all. It suggests a condition which any of us may get into if we are not watchful. Let Peter picture to us one who has been taken captive by the adversary. The two guards chained to his hands may well illustrate the power which the world and the flesh hold over such. The close proximity of these powers of the world and the flesh, and the deep-seated way in which the inclinations in the direction of each are ingrained in our very nature, make it seem as impossible to sever ourselves therefrom and gain full liberty, as it appeared for Peter to get free. Let us not doubt. All things are possible to them that believe. The light shined into the prison upon Peter, and a voice told him to arise. He might have thought it foolhardy to attempt it, thinking such act would bring upon him some indignity from his guards. Possibly there flashed into his mind quickly the occasions when he and his comrades had toiled all the night and caught no fish, and by obeying the command of the Master to "cast on the other side," though there seemed to be little probability that doing so would yield the desired results, a miraculous draught of fishes was enmeshed. He recalled other instances in which the seemingly impossible was accomplished at the word of the Master, and concluding that he was about to witness another manifestation of that power which no obstacle could withstand, he determined to brave the consequences. He arose, the account implying that it was not until he had attempted to comply with the word of the Lord that the chains which held him dropped. These two guards who had seemed to be so securely fastened to him, no longer had him absolutely under their bondage, or control. The power of God had severed the chains, because he had been willing to obey. Let us learn the lesson, that despite the fact that the world and the flesh seem to have such a hold upon us as to make it seem impossible to break the fetters and be free, if we act confidently upon the word of the Lord the chains which seem so strong must yield. "The Lord whom we serve will deliver us."

We cannot take time to examine the significance of other things that Peter did in the prison, before he was led into full liberty. Doubtless you will be able to fill in these details later in your own minds, and make the application to your lives. Thank God, he was led on, past the first and second of these other two guards, in his progress toward liberty. These two other guards, one of whom was in command of the other three, to our mind would represent aptly, the demons (the fallen angels) and Satan, the latter having under his command these three, the demons, the world and the flesh, all of which he so manipulates as to keep us under his power, if possible. But the picture shows us that, even though "we wrestle not with flesh and blood only, but even with wicked spirits in high places," and even with our arch enemy himself, the power of God is adequate to accomplish our deliverance out of the hands of all of these. What courage it should give us. They continued further, and came to the iron gate. Peter might have said, "That is what I expected; I might have known that I could not get out of this prison. Now I can go no farther." Ah, but he had learned to have more implicit faith in the Lord, and when He told Peter to go forward he went, even though he was confronted by an impassable iron gate. When they came to it the gate opened OF ITS OWN ACCORD. How kindly the Father does not seek to put strength into us. He would have you see that the great obstacle before you which looks like an iron gate, *must* move aside and grant you passage, if you are obedient to His Word. "Sin SHALL NOT HAVE DOMINION OVER YOU," says the Apostle (Romans 6:14).

We find in ourselves a proneness to doubt God's power and willingness to do for us, even though we would be disposed to deny the charge if it were made. I have sometimes thought our attitude to be quite well illustrated by an incident relative to two Irishmen. One was a division superintendent on a railroad, and he had persuaded his friend, Pat, to come to this country by promising him a job on the road. He took Pat out to show him the road, upon his arrival, and after noting various matters of interest the superintendent said, "We will stand aside now and watch the lightning express go through; it is just time for her; I want you to see what a fine train she is." (I should have said that Pat came from a level section of country, and knew nothing about tunnels.) The train soon came dashing past them at high speed, and at no great distance beyond them it suddenly disappeared in a tunnel. Pat's face had turned pale, his mouth stood wide open in amazement, and his entire countenance took on a look of awful anxiety, as he said, "Mike, 'sposing she'd a missed the hole." The managers of that narrow road had taken great care to see that the train would be in no danger of missing the hole, and the fear was unwarranted, as we readily see. But are we not often fearful about things as unlikely to happen as that the train should miss the tunnel? Fearful that we will miss the little flock, or miss the spirit life entirely, and fearful about many things. God is giving this narrow way, which we are traveling on, very careful attention. Let us simply keep to the track, watch the signals, keep up the steam, and we will surely not miss the hole.

Peter ultimately came to where his friends were assembled, holding a prayer meeting, and it was about midnight. It seems they were much like the truth people of today, scarcely knowing how to pull apart and go home. Rhoda came to the door, in response to Peter's knock, but hastened back to the others without letting him in. They said, "You have hallucinations; don't you know Peter is safely locked in prison, with four guards? No chance of Peter being out there." They were failing to realize God's power to give liberty, even to one securely bound, exactly as the people of today can scarcely believe that God could give such liberty as we would like to tell them about. They say, "You have hallucinations; there is no getting free like that." Peter kept right on knocking, because he wanted to tell them how God had set him free. Is not that what you and I will do, too, as colporteurs and workers generally? We will not be quickly discouraged if they do not at once open to us. When he gained an entrance, and a hearing, he told them HOW GOD HAD SENT HIS ANGEL and delivered him. He did not claim to have overpowered the guards; to have picked the lock and opened the iron gate. He gave God the credit. Then, the account tells us, he went to another place. So, dear friends, let us be watchful in service, persevering in our endeavors to carry the good message, being sure to give God all of the credit. When we have carried this on to a conclusion we, too, will be ready to go to "another place," which we know will be a much better place. I hope to meet many of you there.

We wish to suggest three, among many things that will help us as a temple class to glorify God and practice watchfulness, in service and generally. The first is that we open our hearts fully to the Lord, agreeable with Psalm 24:7-10: "Lift up your heads, O ye gates, and be ye lifted up, ye everlasting doors, and the King of Glory shall come in. Who is this King of Glory? The Lord, STRONG and MIGHTY, the Lord MIGHTY IN BATTLE." While there is another application of this Scripture, we may get a very helpful lesson by accepting the suggestion to throw wide open the doors of our heart, that the Lord may have access to its every part. 2d Cor. 6:16 reads, in part, "Ye are the temple of the living God, as God hath said, I will dwell in them and walk in them." The Greek expresses it, "I will dwell in them, and walk *round about* in them." We should not only permit the Lord to come into the parlor of our hearts, so to speak, but also into the library where we do our reading, into the bed-chamber, into the kitchen, the attic and the cellar. We should heartily invite him to suggest changes in any of these departments of our heart. For instance, we might liken our experience at the convention to the parlor life, while that at home would be more like the kitchen. It is the home life that constitutes the real test, when we lay aside dress parade. It is there the Father can best test our development. When the health department wishes to test the city's milk supply, they will take a test of milk from some dairyman when he is not expecting it, so that any adulteration may be detected. Let us feel sure that God will make His most rigorous tests when we are not under the gaze of the brethren.

On a trolley car a well-fed, burly German sat comfortably filling space that would ordinarily have sufficed for two. Before him stood a tired looking, sad-faced little woman, holding a basket of produce on one arm, and clinging to a little tot with the other hand, the car being crowded with passengers. An observer somewhat impatiently suggested to the German the propriety of giving his seat to the lady, but his only response was a hearty laugh. This brought a

more pointed suggestion, accompanied by a rebuke for his lack of courtesy and gallantry. The German laughed more heartily. Again the stranger spoke, saying, "Man, what is the matter with you?" "Vy" (laughter) "Vy" (laughter), "Vy, dot is my wife." Why should he give her a seat? The lesson is so obvious that I need not make the application. Let us be sure that we make the sentiments of Psalm 139:23, 24 our own: "Search me, O God, and know my heart; try me and know my thoughts, and see if there be any wicked way in me, and lead me in the way everlasting." Thus will we be helped in exercising watchfulness, both in service and at all times.

Our second suggestion is, hearkening to the Lord's word, as expressed in Psalm 81:13-16. God there said, "O, that My people had hearkened unto Me. I should *soon* have subdued their enemies. He should have fed them with the finest of the wheat, and with honey out of the rock should I have satisfied thee." Primarily this applied to fleshly Israel, but doubtless the greatest import is to us. They wandered forty years in the wilderness, continuing to be God's people all of this time, yet getting no nearer to the realization of the promised rest. They came nearer, drew away, nearer again and still again away. They simply wandered. When they finally hearkened to His word they were able to take possession of the land in less than five years, or in one-eighth of the time they had spent in wandering. What a striking lesson! To me it seems to say that, whereas I have been in the way about fourteen years, possibly I might have entered in two years, upon the rest that I have spent fourteen years in attaining. How about you? Are you now in possession of this rest that God has called you to? O, let us not fail to enter in, by hearkening watchfully to His word, and believing that He will do just what He has promised.

You remember that at Jericho Israel was asked to walk about the walls once each day, for six consecutive days, and on the seventh day they encompassed the city seven times. It did not look like a very important thing to do, nor did the superficial view give evident promise of yielding the results desired. They were simply to hearken to His word, and obey. After walking about the city the first, then the second, then the third day, with no visible effect upon the walls, we can see how Israel may have gone out rather reluctantly the fourth day. The Jerichoites doubtless came out on the wall and shouted themselves hoarse at the foolishness of the Jews in wearing out their shoes. Why go about the city further, when no tangible results appeared? Ah, they must hearken. Again the fifth and the sixth day the marching was repeated. Then on the seventh day they were told to make themselves look seven times as foolish as on any previous day, by walking about the city seven times in the one day. What would you have done, had you been there? If you are obedient in the little things that seem to be of small consequence now, you doubtless would have gone on obediently back there, and vice versa. When they had gone around the seventh time they were told to give a great shout—a shout of victory. We have no intimation that there was a crack in the wall, or anything to indicate that they were nearer a victory over the people of Jericho than they had been seven days ago, except the word of the Lord, and to this they hearkened. They gave the shout, claiming the victory *before* they had it, because God had assured it, and DOWN CAME THE WALLS. Does not this inspire us to be very watchful in hearkening to the Lord's word, that we may obediently carry out His instructions, even though we may not see clearly the advantage to accrue therefrom? The intrenched evils of the fallen flesh, the propensities, the inherited tendencies, all of which present such a formidable front, seemingly as impregnable as the walled city of Jericho, MUST and WILL go down before the power of Him whose word we hearken to. O, shall we not get quickly to the place where we can give the shout of victory, arising from a positive assurance that our God will cast down the fortress and give us victory, even though we see not yet great results of the secret processes at work which are surely undermining these strongly entrenched foes, preparatory to their complete overthrow. When our faith in God, according to His Word, gives that assurance, the walls must soon yield.

The Lord would give victory quickly, if we would hearken to His word, and He would give us "honey out of the rock." Doubtless a spiritual lesson is hidden under this figure. Suppose you walk along a pathway by the roadside in the country. The road is extremely muddy. Soon you come to a very large rock in your path, necessitating that you get out into the mud to get past. Your first thought is that of dissatisfaction, with a disposition to murmur. As you get near the rock you see something running down the side that looks like honey. A taste convinces you that it is real honey, and you catch a considerable quantity in the pail which you are carrying. You hasten on then, almost in a daze. So strange, to get honey out of a rock. Soon you see another, and you wonder, "May it be possible that this rock will be dripping honey too?" You approach anxiously, and sure enough you catch more honey in your pail. You would not hurry to a neighbor and try to persuade them to come and throw that rock out of the way. No, you would try to catch all of the honey for yourself (perhaps). You would surely crane your neck as you went on, anxiously hoping that you might find another such rock. I believe you have doubtless anticipated me in the application. We may meet experiences in our pathway which seem as hard, as unattractive, as destitute of anything good for us, as the rock in the way. If we are watchfully hearkening to the Lord, He tells us that He will make these hard rocks of difficult trial yield honey—sweetness. As we taste how sweet it is to receive these specially precious honey droppings that come to us in trial if we hearken to His word, we will be looking for something like that when another hard experience comes. We will not be worrying about getting someone to lift the heavy stone. We will quietly catch the honey. We will be even looking for another such experience, remembering how sweet was the honey that came from the last one.

The third suggestion is based upon 2d Corinthians 4:16-18, a portion of which reads, "Though our outward man perish, the inward man is renewed day by day, while we look not at the things that are seen, but at the things that are not seen." A very helpful principle is here set before us. How much more rapidly, and uninterruptedly our inward man, the new creature, would grow, could we but learn not to LOOK at the things seen, through our eyes, our ears, and our senses generally, for the brain sees through all of these. If we were not looking too intently upon these we would not see so painfully the slights and injuries. Usually these are keenly felt only because we are so prone to justify our own course, and this makes the actions of others seem wrong. I wish to give each dear one here a little souvenir to take home with you from this convention. It will not be burdensome, I trust it will be useful to you, and I hope you will not lose it. It is a looking-glass—but it is a special kind of looking-glass, which will help you to see your own fault.

Polly and her mother went to the park, where they saw a large yellow dog. Upon their return company awaited them, and Polly proceeded to entertain by telling of their trip. She said she had seen a lion in the park. Mamma corrected her, saying it was a dog. When putting Polly to bed at night mamma told her to tell God about that little lie, and ask His forgiveness, before receiving her good-night kiss. When mamma came to give the last little caress she asked whether Polly had made the matter right with the Lord. She replied, "Yes, mamma, I told the Lord, and He said, 'Now, Polly, don't mention it; that big yellow dog has sometimes fooled me.'" Now, can you see your picture in this little looking-glass? Sometimes we try so hard to justify ourselves that we would almost attach blame to God to save self. You are welcome to this little glass; we hope you will use it.

The thought in the text we were considering seems to be that the new creature will grow, while the old disposition will gradually shrink up, if we will *LOOK* NOT at THINGS SEEN, but LOOK at THINGS UNSEEN, or the Heavenly things. It is as if my wife and I lived in an old shanty which was so badly the worse for wear that every time a rain storm came she would have to run for pails and pans to catch the water that would come through the roof here and there. Everything else to correspond. A man comes who says to her, "How would you like to have a fine brownstone house over there on the hill-side, just beyond those stately elms, with that fine view off across the country?" She replies, "O, it would be nice, but my husband is a colporteur, and there is no use thinking of such a thing; I can not even get money for a new hat, much less hope for a new house." "But," he persists, "if you would like to have the house I have a proposition to make. If you will take time to look over there at that spot where you want the house, and continue to do so, the house will begin to grow." She tries it and true to his word, she sees the foundation grow under her astonished gaze. It seems like a dream, but it is true. After watching entranced for a time she remembers that she has not read the morning paper to find out about the war, and this she proceeds to do. When she

gets back to the window the house has not grown; it really seems smaller. Continued looking soon yields results, and several courses of masonry are added; the windows are put in; a veranda is going up. O, she can scarcely take time to darn those socks, for it will stop the house from growing. I would have to use some strategy to get her to prepare my meals. Now, does not that look easy? That is just what the Lord says in the text. Our outward man will perish, and the inward man WILL INCREASE, if we look at the things not seen. That is, if we think on the things honest, just, true, pure, lovely, things virtuous, things praiseworthy, and of good report; if we keep our affections set on things above, the words and actions will follow which will ensure the rapid rearing of this glorious structure, that will fit us for gracing the New Jerusalem. He who dwells in the abiding consciousness and presence of the tremendous and eternal realities behind the vail, is not dazzled, nor distracted, nor overcome, by the influence of the visible things about him. Let us cultivate watchfulness in looking at things not seen, and guard thus against seeing the visible things about us.

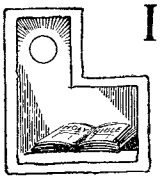
If we would have this temple of our body glorify God in its every part, the aid of the power of God must be constantly enlisted. In our flesh dwelleth NO GOOD THING. That means your flesh, and mine, as well as Brother Smith's. Our God will supply all our need, but we must take the supply and use it. Let us be watchful that we do not forget this in emergencies that may arise. Some time ago a friend was telling me of riding along a country road in an auto, talking with a companion. The auto was a new acquisition, and he was somewhat enthusiastic at being able to make the hills at high speed. Most automobiles, I believe, have three speeds. This machine was of the friction drive type. They surmounted an unusually high hill on high speed, and he permitted his enthusiasm to take him off his guard, so that at the top of the hill a grave danger confronted them, for the decline was unusually steep, and the road had an extremely sharp turn in it. Had he quickly shifted his power lever to reduce the engine to low speed, the danger would have been minimized, if not entirely averted, as the slow action of the power would have held back the car. He threw off the power entirely, placing the whole burden upon the brake, which was not adequate, and they dashed downward at a terrific rate of speed. The machine swayed, and pitched, and righted, and finally was saved from being dashed over into a deep gully by the man on the outside throwing his weight heavily on the running board. The invisible power which he might have used he had switched off, and he depended upon an insufficient restraining force, nearly resulting in a catastrophe.

O, how often we have done the same. Could we but learn to wait upon the Lord our strength WOULD be renewed. By the wireless which our dear Father supplies we are in constant touch with the inexhaustible source of strength, wisdom, or whatever else may be needed to meet the exigencies of the occasion. Let us stop under such circumstances, and turn on, or draw upon, the invisible power, which is invincible, else we may oft find ourselves nearly wrecked, upon the brink of some great chasm of doubt, or what-not. Let us be watchful in this respect, as colporteurs, as those engaged in other branches of the service, and as those who "stay by the stuff."

The Apostle says, "Now, unto Him that is able to do exceeding abundantly for you, above all you ask or think." I have been thinking about some things which it seems God will be glad to do for you and me, and have been trying to tell you, but I am sure the great Father heart of our God would be both able and glad to do exceeding abundantly above anything that I could think. I have only told you a little about it. We will never be able to really believe, on this side of the vail, how much our Father would like to do for us.

"Watch ye, stand fast in the faith, quit yourselves like men, be strong."

Discourse by Pastor Russell. Subject: "SOWING TO THE SPIRIT."



I HAVE taken my text this afternoon, dear friends, from the Apostle's words, *"Whatsoever a man soweth, that shall he also reap."*

I believe that there is a very important lesson centering in those words. There are certain things in our lives and in our characters that we have nothing to do with. You had nothing to do in sowing yourself in your character that which you received from your parents. You had nothing to do with Adam's sin. You have to do only with what you, yourself, sow. As to all the other things that have come to us by heredity (no matter where, or how, or when it came), if it has come not by our own volition, but is something outside of us, then it is all covered by the great arrangement which our Heavenly Father has made. In Christ He has made provision for covering all the imperfections coming through the fall, so that we are not responsible for anything but what we sow. He will attend to what Adam sowed. We see how definitely God has arranged this, and not along any lines of preference, but He has provided a just sacrifice for the unjust sinner, for, as by man (Adam) came sin and came death, so also through the man Christ Jesus comes deliverance from those things which were upon us through Father Adam.

Now this is not only applicable at the present time to the church, but it will also be applicable to the world during the millennial age. The whole world of mankind will not be held responsible for what their fathers sowed. We now suffer for the things which our fathers sowed. You will, in the present life, have to do with these things and suffer these things, but in the new life only what you do counts. So with the world. They will have to do with what they do or sow. The seed of the wilful sowing will bring a certain crop, and the same as sowing wheat will bring wheat, the sowing of one kind of grain will bring that kind, just so with the sowing in the moral sense. Whatever we sow that we will reap. "Whatsoever a man soweth, that shall he also reap."

What are the things the world are sowing at the present time? We see the world sowing to selfishness—to self-gratification. Nearly all the world is sowing to selfishness. What are you doing? One might answer, I am trying to serve my tastes, and preferences for food, and for clothing, and for everything under the sun. He is trying to satisfy his desires. As a matter of fact, most of the natural man's desires are to sinful things to his injury. Why? They are so because he is a fallen creature. He still has in his brain a capacity for some good things, but these things are not so near to him because he has received a selfish bent, and thus the selfish powers are more active than the other powers. But the higher powers of the mind lie in the top of the brain, such as the sense of right and wrong, reverence, good qualities, those that the Lord approves, those that are the highest blessing. Whoever can live in the top of his head instead of down in the cellar or base of the brain, his will be the nobler life. There are the organs that belong to the flesh. Some people live for food, live for drink. Some are fond of drinking; some are fond of eating. Some do not care for these things. If we did not have that quality in our minds we would not like to eat, and then it would be a mere matter of form, but we have a love for food, we have a good relish for the dinner, and this leads along to thankfulnes to the Lord from whom they came. Now, that organ being in control and being served particularly and continually, it would mean that the person only lives to eat and drink. He lives down there in that part of his head. He would not have the highest joys. That is an extreme, an overbalance of the brain. It is right for one to have this quality of relish for food. God wanted us to have it. It is only when it runs to an extreme that it is undesirable. It runs to an extreme because we have gotten unbalanced. We got unbalanced away back in Eden, and we have had six thousand years of development in that direction, so that, by this time most of our heads are empty. We have been too busy with the eating, planting and building, and we have been living more like horses, and dogs and animals. What does the dog do? He spends most of his time running around looking for a bone. The horse has to pull the wagon lest he get the whip, but he wants the oats. These things are alright. There is nothing wrong in a man enjoying his food. It is when we make this to be about all there is in life, it is when we sit and loll around to kill time, and just do this, that and the other thing as it comes along, it is this that shows an empty head. Some very fine people spend much time in playing cards and dancing. I cannot play any game

of cards. To me it seems that those who have time to burn, to kill or to destroy, and spend so much time in merely thinking about these things—things on the same level with the horse and dog—they are living on a very low, animal plane. They do just about like a fine animal would do, like a fine dog would do; not like a cur would do. They are too particular for that.

But God has given man his brain so different from the other animals. Our brains are so arranged that we can calculate. We have the quality and the powers of the mind to reason out matters along theoretical lines. We can study mathematics, dynamics, astronomy, geology, political economy; we can discern between right and wrong; we can know God's will and study His word. Animals cannot do those

One of the many friends who place their autos at the service of Pastor Russell when in their cities.

things. The average natural man does not care to think about God. He does not want to think about dying, about hell. He ought to think, there is a great God; He has a sympathy and love for me, and I would be glad to know what He has got to say. It would be natural to ask what God has for us, and to reason, it must be something good, because God is good; something great, because God is great. He is also wise, just and loving. Therefore, if things were right, man would be feeling after God—feeling after Him if haply they might find Him. They would want to know about the divine plan of the ages, how sin came into the world, how God had sympathy, how He sent His Son to be our redeemer—to make satisfaction for our sins, how His sacrifice makes satisfaction for our sins now and how it will, in due time, make satisfaction for all the world, and how it is that we now know this beforehand so that we may be associated with Jesus in blessing the world bye and bye. How their eyes would open when they would hear that! Why do they not do that? Because false doctrines have come in. Where did they come in? They came from Satan and from the fallen angels. The god of this world has blinded men's minds. Saint Paul says that the god of this world has blinded the minds of men. They do not believe because their eyes are blinded; because Satan does not want them to see the glorious goodness of God. How could it be seen? Shining in the face of the Lord Jesus Christ. If they could only get a glimpse of the goodness of God in Christ, it would convert the whole world. Why then, does not God do this? He intends to do it in the millennial kingdom. It is to open the blind eyes, unstop the deaf ears and cause all men to know the Lord from the least to the greatest. Why, then, does He not do this now, and why did He not destroy the devil in the beginning? fallen man may inquire; but, he is asking questions too deep for him. He is trying to get out into the deep things where he cannot swim. God has allowed Satan to take his course. God will take control in due time. He let our first parents know that they would die. It was Satan who said they would not die. If they chose to believe Satan, that is their own responsibility. God allowed them to take that way. Why should He do this? Because He wished to give a great lesson. To whom give it? First of all, to the angels. The angels are learning every day. The angels desire to look into these things, as the Apostle assures us. They are watching right along, and through the six thousand years in which God has permitted evil, the angels have been looking on. It was a great test to them at first. When some saw the power of Satan at the first, and God did not correct him, they concluded that God did not have the power to correct him. So, some of them decided to follow Satan. Did God want this? Yes; because if their hearts were not loyal He did not want them associated in the Kingdom regulations; so He let them have the test. He let them take their own course, and now they are over with Satan, they are finding that God has the power, and they have demonstrated that they are not in harmony with Him. The other angels were, for a time, bewildered, but they trusted God anyhow. They are finding out that they took the right course. All the while, God had the power, but He simply did not exercise it. They see how foolish it would have been for them to have chosen sin. They can see that, doing the right thing is better than doing the wrong thing. All the holy angels are perceiving that they did the right thing, even though for a while it looked as though God could not stop Satan, and could not restrain sin and save the fallen race.

Then, the world of mankind has been going down into death, but the world is not lost, we see. In one sense of the word, it was lost, but not lost from God's standpoint, because He knew all the time where they were, and all the time He had a plan for them. They were always only asleep in death, so far as He was concerned, because God, before He revealed His plan, had it in mind for man. In fact, He had it all in mind before the foundation of the world. In that plan Jesus was the very essence and center of the divine program. He was to be the great ransom sacrifice for all, and after that, the great King of glory to lift mankind out of death. All this was known to the Father from the very beginning, and Jesus was the Lamb slain from before the foundation of the world. It is a good thing to find out how great a God we have; to learn that He is not only all-wise and all-powerful, and also all-just, but still more precious to find out that the very essence of His character is love, love.

Now then, this great plan which He is carrying out has a still further purpose in developing sympathy in us, and otherwise benefiting mankind. He is letting the world go down to the tomb, but no one is suffering very much. This has been going on for more than six thousand years, but no one person has suffered for that length of time. Many have been taken away very suddenly; some have died of consumption; others have been killed with bullets; and still others have died from poisonous gases. But, what if they did? It did not last very long. It is not like roasting through all eternity. But, for a person to suffer for a few days, to have a toothache, a corn, a heartache, a headache, or what not, it may do them good for aught I know. I think it will. I think my corns even, have done me good. How? It may develop patience and give us sympathy for other people. All of our aches and pains only give us sympathy for others. If you did not have any, you could not imagine what was the matter with the people when they talked about having aches and pains. But now, since we have had aches and pains, corns, bruises, etc., we know what they are and can sympathize with others who have them. Then, besides, these experiences are only for a moment—light afflictions, as the Apostle views them. These things are giving the world a great lesson, and then, they are not going to eternal torment. They are simply falling asleep. It is better that they fall asleep than that they should stay awake; better under present conditions. Better for themselves if they were inclined to do right, for the reason that their experiences were not so prolonged, and not so much of a conflict. Better also for those who know how to do wrong, and to do evil, who know how to make bombs, and all kinds of deadly instruments for injuring their fellow creatures. If they were not cut off, I do not know what they would know in a thousand years. Some would get all the money in the world. It is a good thing they are dying off, my dear friends. We are glad, however, that they are merely falling asleep, and not dying like a dog. God has a glorious future for them. We are content to see it more and more, that our Heavenly Father has a most wonderful plan. There are some things that we do not fully appreciate, but we are sure that our Father knows what He is about. We need not worry. We see

enough to fully convince and satisfy us. We rest it there. That's the way I do. Don't bother about this and that. It doesn't make much difference to us. You ought to think about it, but don't worry about it. Don't worry about anything but about pleasing the Lord. If you do not please the Lord, then you have something to worry about. If not, go right along and trust also in Him.

But these things are going to have a beneficial effect upon the world. The world go to sleep with certain knowledge and certain experiences. Even those errors God permitted to come in—even they will work out some good. How could they ever work for good? In this way: Imagine some of the poor people awakening in the resurrection day and having the next thought to the one with which they fell asleep. They will, therefore, be looking for the devil's horns. They will come out, saying, where am I? Where is the devil? No devil around at all. Where is the fire? No fire around. You had a bad dream; that is what you had. You had a nightmare. Why, those things told you when you were alive on this side—they were simply some scare things which the devil used to drive you away from God. They are the very things that made you hate God, but the Bible tells about the love of God, and nothing about these evil, bad things. They were made up in the dark ages. They are doctrines of the devil. Cheer up, brother, you are just entering into the best time in your life. Are you deceiving me? Oh, no; no deceiving here. Satan is bound for a thousand years that he might not deceive the people any more. You are going to have a good time for a thousand years, trying to get into harmony with God, getting to know Him to whom to know is life everlasting. Will I become an angel? No; you are too late for that. You knew some saintly people when you were alive, did you not? Yes; my father and mother were very devout people. Well, they are in the Kingdom and ruling things now with Jesus. They are joint-heirs with Jesus and are reigning with Him. I am not, then, to be an angel? Oh, no; that was only the call during the Gospel Age, during which anyone who would walk in the footsteps of Jesus might have a change of nature and have a special resurrection to the heavenlies. What can I get? Restitution. What is restitution? It means to restore you, to bring you back again to what Adam was when God created him in His own likeness. Can I become perfect and lose my imperfections? Yes; they will all gradually disappear from you, and you will be getting more and more nearly perfect every day, week, month and year, until, by the close of the reign of Christ, you will be absolutely perfect (if you have been going on), and in that condition, if you will remain in harmony with God, you will have everlasting life given to you by the Father himself. This is not too good to be true, but too good not to be true. You did not know God before; you only knew the devil. You are now getting to know God's side. He is good. Follow God and be one of those who will live for God. In the past you sowed to the flesh. You wasted your time. You practiced and did things you ought not to have done. You used your being and whole body improperly. You were sowing wrong; were you not? If you had lived over that life as you could have done, you would have been better than you are. You are quite degraded because you took the course you did. I can show you some much better than you because they sowed better than you. You could have died a noble woman or man, but don't cry over spilled milk. Now is your opportunity. You have learned a lesson. Now put it to good use. Hereafter, try to live in harmony with God's will, and this will be sowing properly, and bye and bye you will get a good crop in the end. But you will have all these things to contend with because you had more knowledge than you put to good use. But never mind the past now. Jesus has died for your sins and made full satisfaction for them—not for those blemishes which came from your own wilfulness—you will have to make up for them yourself. Other things than these Jesus satisfies for, and now, go on and make progress, and help others along the right way. Some who will come forth then, will love God more because of the horrible doctrines that they were taught during their previous experience.

Having looked at the world, we come now more particularly to the church, and to the other application which the Apostle has made: Whatsoever a man soweth, that shall he also reap. This principle applied to the church means that, whoever has intelligence of mind, whatever such an one sows in life, whatever he sows is the kind he will have, that is the crop he will reap. Applying this specially to the church; if we live according to the spirit, we shall reap life everlasting; and if we sow according to the flesh, we shall reap corruption—death everlasting. Is that more applicable to the church than to the world? Yes; because the church has more enlightenment than the world. Some in the world are brighter than some in the church, naturally. Not many wise, rich, noble are called. But whatever they have, in proportion as they have knowledge, they have an opportunity of getting information that God gives to His people, but not to the world. When? When they become His people. When they consecrate and become living sacrifices, Jesus takes them and makes them acceptable. Then God gives the begetting of the Holy Spirit, and whoever is begotten of the Holy Spirit, after that begins to have an enlightenment of the mind, and so it was in the case of our Lord Jesus Christ. When Jesus had made His consecration at the River Jordan, and had gone down into the water and had symbolically gone into death, when He came out then the Holy Spirit came upon Him like a dove, and John the Baptist made his remark. We read further that, when He then came up out of the water, the heavens were opened up to Him. All the higher things began to open to his mind—things that He did not see before—things not seen by the natural mind—things to be seen by this power of the Holy Spirit. Just as soon as the Spirit came upon Him, then He began to make rapid progress. He then went into the wilderness for forty days. He was not tempted of the devil for forty days, but was there having a Bible Student's Convention for forty days, and was the only Bible student present. His was a very great mind. He had been studying the Bible all His years, but had not understood it, except certain things—not the deep things, because the natural mind cannot understand the deep things of God's word. Not until He was begotten of the Spirit could He discern spiritual things. He knew the various features of the law, had read the prophecies, and knew they were there, but He did not understand them fully. He was familiar with the writings of Moses, and had read about the serpent lifted up in the wilderness, but did not know what it meant. He had read about the bullock and the sacrifices made on the day of atonement, but did not know what they meant. He was acquainted with the prophecies relating to the Messiah, but when He read about Him being led as a lamb to the slaughter, He did not know what it meant. But just as soon as He had made His consecration and His eyes of understanding became anointed with the Holy Spirit, all the higher things began to open up before Him. What did He begin to see? He was driven of the spirit into the wilderness—not driven of the devil—but driven by His own spirit, His own mind, His will. He went there to get away from everybody. He wanted to see things, and He went into the wilderness so as to get away from anything that might confuse Him. He knew all about the Bible. In His own town He had been the regular Bible reader. Not many could read at that time, but He, being a perfect man, was a very fluent and able reader. The leader would hand Him the book when He came into the synagogue, and He would read for them. Now then, during all these years He both read and heard read the Bible, page by page, lesson by lesson, so that by the time He had reached the age of thirty years, He had heard the Bible, in entirety, read many times. Everything He would hear would be fastened in His mind, and He would be able to repeat any part of the Scripture, anywhere, at any time. I have known people with fallen heads who could repeat whatever they heard. But a perfect mind would be able to repeat anything and everything it had heard. He did not need a Bible or a concordance to refresh His memory or to run references. He went away into the wilderness to think over the things which He knew were in the Bible. Those things therein which He had previously wondered about, He now began to see into and understand. He was now illuminated. He was so busy in His Bible study that He forgot all about eating. After forty days He was an hungered. He was so busy thinking He had no time to get hungry. But after forty days, during which He had studied the whole Bible until all those things became clear which had previously been obscure to Him, He became hungry. He did not understand everything, for He afterwards said, "Of that day and hour knoweth no man, neither the angels nor the Son, but the Father only." He did not know the time for the setting up of the kingdom, because it was not for Him to know. God had not given this out, as yet. But He knew all that was due to be known. He told His disciples that, as His Father would reveal things to Him, He would reveal them to His followers in due time.

Our Lord Jesus Christ had the illumination of the Holy Spirit, and thus was an illustration of how all of God's

people would receive an illumination. Not in the same degree, however, because His life was a perfect one, and far beyond that of fallen man. He had left the glory He had with the Father and had humbled himself to come down and be made flesh. He was perfect now as a man, and He was having the illumination of a man, and this was instructing and guiding Him. His entire life from that time on was one of daily guidance by this spirit of continuous enlightenment. This enlightenment was with respect to the Father's will, as to what was His Father's will, for He said, "I come to do My Father's will in heaven." He was on earth and His Father was in heaven. He had come to this earth that He might do the will of His Father in heaven. What did He do? He sowed to the spirit? How? This way: The Father's proposition to Him was that, He should present His body a sacrifice, and be faithful even unto death. He was not to settle beforehand how it should be done. All that was for the Father to direct. He kept looking into the word of God, and His mind was kept open to see what the word instructed Him to do, and thus He was guided by it. He ordered His life by God's will. He did the things that the Bible said He was to do. This led Him to be out of accord with the people of His time, and this meant that those who would be in harmony with Him, would be out of harmony with men. They were to have only one Master. He had the one Master—even the Father. He has set us an example that we should walk in His steps. You and I having received this invitation to be like Him and to cast in our lot with Him, and to consecrate our lives as He did, we are also called to share with Him the sufferings of this present time, and also the glory that shall follow. He had the sufferings and the glory—one depends upon the other—and He has invited us to have a share with him in these sufferings here below during the present time, that eventually we may have a share with Him in the resultant glories above in the future. We have acepted this offer. We have consecrated. We have received the illumination. What illumination? Your mind began to open to see things more plainly than ever before, and you are now seeing things that your neighbors, children, parents, and others do not see, as the case might be, because you have the mind of Christ, because you have the illumination of the Holy Spirit. This illumination shows to you the will of God, and it does this to you because you have taken the right steps, and He has accepted you and has given you this earnest of your inheritance—the Holy Spirit; and through this Holy Spirit you are able to discern the will of God, which causes you to be separate and different from the world. Blessed are your eyes, for they see, and your ears, for they hear. Others did not hear, or see. The great majority who heard Jesus did not comprehend His teachings. Those who could comprehend, blessed were they. It is for these illuminated ones to sow to the spirit, and not to the flesh. They are to use their wills, and their talents, and their influence for the spiritual things, and not for the natural, earthly things. They have given up the earthly things. They need, of course, to have the necessities of life. Your Father knoweth what things you have need of, and He has promised to give you what you need. You cannot tell Him what you will need. You are not wise enough. He knows, and all will be well. He is our Father with the knowledge of what things we need. If He should grant us so many earthly blessings and privileges, we should feel all the more fearful lest we should make a mistake in using them. If you have only one hundred dollars, you have only the responsibility for the one hundred dollars. If you should lose one hundred dollars by mistake, you are responsible for that. That is to say, you are responsible only for what you have. Whatever may be your talents, they are given to God, and you are to use them, and according as you use them—that is the sowing. You are either sowing these for the earthly, natural things, or else you are sowing them for spiritual things. Which way are you using them? If you sow to the spirit, you are using your time, talents, etc., to the best of your ability, then God is very gracious in dealing with you. How much can we do? Nobody knows really just all he can do. We must surely do the best we are able, and then leave the matter with the Lord. But if we should give our lives over to the flesh, to live according to our own natural preferences, in the base of the brain, minding natural, earthly things, and give your time and attention to pet cats, dogs, pony, automobile, and the pleasures of every little thing of that kind, and your own gratification in various ways, then, even though you do not murder, steal, or lie, you will be living after the flesh. If you live after the flesh, you shall die. Yes; you will die for that. How is that? You say you are no murderer, no blasphemer; how would God have us die if we should live after the flesh? Well, you have consecrated yourself. The world has not. You have been begotten again of the spirit. Others cannot come into the condition whereby we may die, now. We have given up these natural things that we might get the spiritual things. The giving to us of His spirit is the indication of our acceptance by the Father, whereby He says, I beget you to a new nature; live according to the spirit and you will attain to the spiritual resurrection. You have given up all the earthly things, so, if you turn around and break your contract with the Lord, and mind earthly things, then you will die. That would not be as favorable for us, as for those who shall be on trial in the future? I believe it would. In the future, while no one may live a thousand years unless he be obedient to the terms of the kingdom, and unless he shall turn his heart to the Lord and seek to do His will, and manifest outwardly the Lord's spirit, yet he would not be accounted worthy of everlasting life at the end of the thousand years. They must all have the spirit by that time, for during that thousand years He will pour out His spirit upon all flesh—the spirit of the Lord in the human nature. The human nature perfected is able to have God's spirit working in his body. If, at the end of the thousand years, anyone chose to live according to the flesh, selfishly, he would not be granted everlasting life. But I do not believe, if we chose the spiritual things, He will begrudge us the gift. He is willing. It won't do for one to say, if I can only crowd in, in some little place, that will do me. No one will enter in in that way. It will either be an abundant entrance, or none at all. If you are worthy, you will get the abundant entrance. If not, no entrance at all. The bride must be without spot or wrinkle or any such thing. That will be our time of triumph when the great Redeemer shall present us blameless and unreprovable in the Lord's presence, because we have manifested the Lord's spirit. You have lived according to the spirit of the Lord, not according to the will of the flesh. You have been willing to sacrifice all these earthly things. Then, the Lord says, you are a jewel. I gave you these trials to polish you. I wanted polished jewels. I have given you these trials because I loved you. The more I gave you, the more I loved you. A very fine stone gets the most attention, and extra care. After being polished on one side, it will get polished on the other side. And thus it is with God's chosen ones. He wants them to shine forth through all eternity. Ye are God's workmanship—just what He is making. He made you. God did not make everything. He made the Lord Jesus—nothing else. All else was by and through Him. But now, He steps out and does His work. Christ is the great elder brother, but the whole matter is the Father's workmanship. We are His children. We are begotten by His spirit, and we are to reflect His glory throughout all eternity. He is showing us His favor now, but this is going to continue in the future. In the ages to come He will continue to show the exceeding riches of His grace in His kindness toward us through Christ Jesus. There will be plenty of opportunity. I do not know what the Father is to do. But, for the present, here is a great contractor, and you are working on his building. He does not tell you about other buildings, but about the one you are working on. He might have many others, but that is not your business. Our Father has many other things to do. We will not sit down through eternity and be idle. I cannot imagine any great being being idle. Inferior beings might do that, but any great being will always have plenty to do. Our Father is great. What will we do then? We see this great world whirling about us at night. What are those stars? By the use of great telescopes we now see that these are suns—hundreds, thousands, millions of them. Astronomers tell us that they figure about one hundred twenty-five millions of these suns, and around each one of them revolves a planetary system like our own, which would make about one billion worlds. Are these empty? So far as we know—yes. So far as we know, His work will extend to these planets. The foundation may have been laid and we are to have a work to do in connection with them—all under our Father's direction, and in association with our Lord Jesus. In the ages to come God will continue to show the exceeding riches of His grace toward us. and His loving kindness in Christ Jesus. I tell you, my dear brethren, I am getting to know my Heavenly Father better, and as I find out more of His loving kindness, it begets more of this loving kindness in us. Not that we first loved Him, but He first loved us. The more we see, the more we love in return.

Here we are. What are we going to do? Shall we sow to the flesh and reap corruption, and reap death? Certainly not. On the other hand, are you going to sow to the spirit and reap life everlasting? Yes, we want to do that. How much? There are different degres. Remember what the Scriptures say: He that soweth sparingly, shall reap also sparingly. You are sowing to the spirit, are you? How much? If we sow abundantly, we shall reap abundantly. There will be a great difference in the reaping. As star differeth from star in glory, so great will be the difference in the rewards of God's people. Jesus illustrated this himself. He showed that some will have dominion over two cities, others over five cities, and still others over ten. There is a difference; isn't there? Yes, indeed. That is only for all those that sow bountifully. Those that sow sparingly will not get a share of that at all. Many spirit-begotten ones will not get the Kingdom part. They will come in as bridesmaids. The Lord invites us to be His bride. Let us not be content to be anything else. In order to be in that class we must have the Lord's own spirit. In a small degree? No. We must be filled with the spirit. We must be copies of God's dear Son in order to get the best of the blessings which God has promised.

Harvest Work for the Blind. By Bro. F. B. Gould.

DOUBTLESS the readers of the Convention Report will be interested to hear of the noble work that is being carried on by the Gould Free Library for the Blind.

It is now about fourteen years since the work was started in a very humble way by Brother Frederick B. Gould of South Boston, Mass.

Having come to a knowledge of Present Truth, and being greatly refreshed thereby in heart and mind, he desired to pass the blessing on to others, especially to those, who like himself, were afflicted with blindness.

How to accomplish this purpose was quite a problem, for at that time, so far as known, there were no Watch Tower publications printed in raised letters.

Remembering the old adage, that "love will find a way," and, with his heart filled with love and sympathy for those afflicted in like manner as himself, he soon conceived of a way to meet their great need.

Praying for Divine help and guidance, he began to copy, in raised letters such as are used among the blind, Watch Tower articles, sermons, chapters from "Studies in the Scriptures," etc., and to mail these to individuals in various parts of the country.

Soon, warm letters of deep appreciation and gratitude from the recipients began to pour in, and he saw that in God's providence, an open door had been set before him for service in a new and untried branch of the Harvest work.

With this encouragement, he continued with added zeal, to send forth the glorious Harvest message, and soon the work leaped across the sea to foreign lands. The spreading of the work, however, caused a new difficulty to present itself.

It was this: In Great Britain and the Continent a different system of raised letters was used and therefore the literature which had already been prepared for use in this country could not be sent abroad.

Again, however, "love found a way" to meet also this need, and, relying upon assisting grace from Above, a knowledge of the point system in use in foreign lands was acquired, and the "glad tidings" were sent forth written in the special system to which each particular reader was accustomed.

This, of course, entailed a great amount of extra labor and expense but the added burden was gladly and cheerfully borne in order that hungry souls might be fed with "Meat in due season" and receive a knowledge of Jehovah's wonderful Plan of Salvation.

When, in course of time, Congress passed a law permitting literature for the blind to pass through the mails free, the financial burden of the work was greatly lightened, and those who were so heroically serving in this particular branch of the Harvest work, were much encouraged by this evidence of Divine blessing and favor.

The work continued to grow and prosper, and having assumed much larger proportions than had at first been anticipated, the matter was brought to the attention of Pastor Russell. After making a most careful examination of the work and finding that such favorable results had been obtained from the efforts put forth thus far, he recommended that the work of the Library be made a part of the regular activities of the Watch Tower Bible and Tract Society.

This suggestion was followed and the Society assumed the responsibility, placing Brother Gould in charge of the work as heretofore.

This arrangement has proved very successful and has continued ever since being richly blessed in ministering to the needs of the blind inquirers who could have been served in no other way in their search for the truth concerning Jehovah's Character and Plan.

Divine providence has continued to guide the affairs of the Library, and when, some years ago, the Government authorities at Washington were approached, they very kindly consented to allow the Watch Tower Society's representatives to copy the list of the blind as contained in the official Census Report. This list not only gave the names and addresses of the blind living in this country but also stated the "point system" of raised letters which was used by each individual.

When the list was completed, literature was sent to each individual whose name had been thus procured. Many replied, expressing grateful appreciation, and requesting more literature along similar lines. At the present time, the Library has a mailing list of about 600 readers.

Each issue of the Watch Tower is printed in raised type and kept on file for use as desired, and many of the volumes of "Studies of the Scriptures" are thus also made available for use by those who otherwise would be deprived of their precious contents. Pastor Russell's weekly sermons are also put in this form, bringing joy and refreshment to the hearts of many.

The results of the work have continued to be very encouraging, and many letters are being received testifying to the great blessing and benefit received through this instrumentality. Many have made a full consecration, symbolizing the same by water immersion.

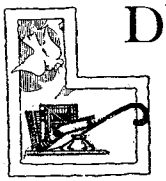
It is very gratifying to know that our loving Heavenly Father, from whom cometh every good and perfect gift, has so graciously provided for the needs of those who are so sadly handicapped physically.

That the needs of all may be ministered unto, literature is now available in the three systems of raised type used by the blind, namely, New York Point, American Braille and English Braille.

Any desiring further information in regard to the work of the Library can obtain the same by addressing the "Gould Free Library for the Blind," South Boston, Mass.

While the work of the Library is a part of the regular activities of the Watch Tower Society, it has been found more feasible to carry on the work at the place of its induction rather than at Brooklyn.

A Message From the Panama Class, Respecting Panama. By Bro. G. L. Harry.



DEAR BRO. JONES:

We take the opportunity afforded us by your kind invitation of greeting our fellow students throughout the wide world. In doing so, we feel that we are helping to make history, possibly for the encouragement of some of the millions to be brought back from the grave, through the power to be vested in our Lord Jesus Christ, and the Church, His Body. We also hope that the realization that there are representatives of the kingdom in this little corner of the Harvest period. In faith we are relying on Him who is able to keep us from falling. We are endeavoring to be on the alert, so that His will may be done in our mortal bodies, and "hating even that the garment shall be spotted by the flesh."

We urge upon our dear brethren everywhere to pay close attention to the instructions which our beloved Head is pleased to give us through the Watch Tower; and never to neglect the daily prayer for all the people of God, especially remembering those in the countries now at war. Every one who joins this great prayer circle helps to fill the "golden

Associated Bible Students—Panama Class, 1915

of the world may be an incentive to some of the Lord's people at this time to continue to "fight the good fight."

We are living in a grand and awful time. One cannot help thinking of the inauguration scene at Mt. Sinai, when the old Law Covenant went into effect, and feeling that we are now taking part in the antitype so vividly described by the apostle, in Hebrews 12:18-28. The exhortation and caution of verse 25 seem especially appropriate at this time, when "a thousand are falling at our right hand, and ten thousand at our left."

We are amongst those who by the grace of God possess a keen appreciation of the privileges of these closing days vials full of odors," and thereby gets an opportunity of expressing his gratitude to the Heavenly Father for the blessing of sonship. "Thanks be unto God for His unspeakable Gift."

Dear ones in the anointed, our earnest prayer is that "Christ may dwell in your hearts by faith; that ye, being ROOTED AND GROUNDED IN LOVE, may be able to comprehend the breadth, and length, and depth, and height, and to know the love of Christ which passeth knowledge, that ye may be filled with all the fulness of God." (Eph. 3:17-19.)

Discourse by Bro. J. A. Gillespie. Subject: "WATCHFULNESS IN SERVICE."

THE subject of the day is "Watchfulness in Service." I desire to take up the matter of watchfulness, and back of it that which helps us to be watchful—faith.

Since I first knew that I was coming to this convention my thoughts have been running along the line of what should be the central thought, or the trend of thought, coming from this platform. I have been thinking so much about the shortness of the time, and the certainty of the testings coming upon us, that I was not surprised to hear the same trend from this platform in almost every talk. I am looking for the same test that the other brethren have spoken of, and I am not looking for it away off somewhere, but in the near future.

Bro. J. A. Gillespie as he appears when singing in the Sign Language to the deaf and dumb.

I am looking for a regular Gideon test, or such a test as was placed upon his band. You remember how God called Gideon and told him to gather the Jews together to battle against the Midianites. You recall the reluctance with which Gideon answered the call. He said, "I am not a king, nor the son of a king. I am not in the kingly line at all." He hesitated and proved the Lord out by placing a fleece of wool on the ground over night, the arrangement being that God would cause the fleece to be wet with dew, while the ground about it would be dry. God gave the answer as Gideon desired, but yet he requested another proof, in that the next night the fleece should be dry while all of the ground about it would be wet with dew. Once more God gave him the desired proof. He had forgotten, or else did not know, that God is able to make a king. We know now that He is able to make kings, and priests.

Gideon called out the Jews, and 32,000 responded. God said, "The number is too great. Tell those who are fearful, those who are afraid to fight, to go home." Of the total number 22,000 picked up and went home, leaving 10,000. The Lord said, "10,000 is too many. I will test them out again at the brook." Now I am going to credit the 10,000 Jews who went down to the brook with being thirsty. I was thirsty once myself, and know what thirst means. It is not just the matter of wanting a drink of water. It means to be in condition of mind where you would fight for it, and I did. We will credit the 10,000 Jews with being really thirsty. They went down to the creek, and 9,700 of them lay down to drink, as though a drink of water was the main thing. Not so with the three hundred soldiers of Gideon. They were just as thirsty as the balance, but they kept their eyes on the hill where the Midianites were, and lapped up the water with the hand as a dog does with his tongue. I understand that the three hundred class is the very class that the Lord is now looking for. He is not looking for the 22,000 class who went home, afraid to fight. He is not looking for the 9,700 class, who consider something else more important than to keep their eyes fixed on the hill.

It is a wonderful type to me. What does it mean? It means that He is looking for the 300 class today, and not for the others. Their time will come by and by, but now He only wants the 300 class, who will keep their eyes fixed upon the right place. We realize that Jesus Christ, and Him crucified, is the goal, and He is looking for those who will keep their eye on the goal and not allow anything to turn them aside. There are so many things coming up now that this drink of water will represent. It makes no difference what it is—father, mother, brother, sister, husband, wife, children, money, land, property—I do not care what name you give it, it is that thing which swerves your mind away from the main thing.

We want to take a few texts from the Scriptures with regard to watching. Isaiah 40:31, "They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run and not be weary, and they shall walk and not faint." The main thought is the same in Psalm 141:3. It is worth taking home with us—"Set a watch, O Lord, before my mouth; keep the door of my lips." It is from the mouth that blessings and cursings come forth. It is out of the abundance of the heart that the mouth speaketh. The question with us is, what shall that abundance be? There are certain lines of thought which we know come from Satan. Other lines of thought, we know, come from the Father.

Fear gets into the mind. What is fear but thought?—a devil thought, at that; an evil thought. What will one of the God thoughts do with that thought? "Perfect love casteth out fear." We get thoughts of doubt in our mind. What will faith thought do with that thought? Cast it out. Discouragement thought gets into our mind. What will hope thought do with that thought? Cast it out. We want to know at this time what kind of thoughts we have in our minds. Are our minds filled with thoughts of fear? Cast them out. It behooves us to be careful to comply with the text, and ask the Lord to put a seal on our lips. James is pretty hard on this tongue of ours, but not too hard.

In Romans 12:2 the apostle says, "Be not conformed to this world, but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God." Now let us see. We must have our mind renewed. How shall we do that? We do it by our thinking process. That is exactly what God has given us our mind for, that we may think. The Apostle says, "Be no longer conformed to this world." "Con" means with; bending in the same direction. In transformed, "trans" means across. Paul is saying, "Be no longer with the world, but come across and do God's will." We do this by the renewing of our mnd. How may we cuitivate that new mind? By thinking on the things laid down for us to think upon. The same apostle says, "Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, if there be any virtue, and if there be any praise, think on these things." Why? It is thinking on these things that will develop the new mind, the new creature. We are living in a time when we must do that, and not allow extraneous matters to occupy our thoughts and attention.

What is the main thing? It is what we have just been talking about. We forget it and do something else. "Set a watch, O Lord, before my mouth; keep the door of my lips." That is a great trouble at this time—there are so many people who do not set a watch at the mouth; they do not keep the door of their lips shut. It is a hard matter to keep the mouth shut. What is the reason? It is not in the mouth; it is not in the lips; it is in the mind. If our mind is in the right condition the mouth and lips will take care of themselves. The watch should be placed upon the mind. We must renew our strength as the eagle does, and then we can fly as on eagle wings. Now is the time when we are going to need some eagle strength. I am going back to read some more about the eagle, and many of you will know just exactly what this means. It is in Deut. 32:11, "As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings (I had better read the next, too) so the Lord

alone did lead him, and there was no strange god with him," referring to Israel. I do not know how it was with the rest of you, but I do know that this eagle's nest was torn to pieces, and this little eagle (pointing to himself) was cast out. Some of us picked a nice, feathery, downy nest, we enjoyed it, and we stayed there until the time came when we should have developed some wings. But we did not realize it until the old bird crowded us out of the nest. Some of us have torn up our nests, and now comes the time when we are beginning to regret it. Are we? No, not a bit of it. "Though it seem to tarry (in your mind) wait for it; it will surely come." We have nothing to regret on that score. I heard a man tell of an eagle's nest located at a great height, in which was an eaglet. The time came for the little eagle to get out, but he did not know it. The old parent did. So the parent bird began taking out the feathers and sticks composing the nest, and tore it to pieces. The little bird did not want to go, and finally the parent bird thrust it out from the nest. The poor little bird shrieked for fear as it dropped down through space toward the valley below, turning over and over as it fell. It seemed as if it must be dashed in pieces at the bottom. The old eagle flew under the falling bird and bore it up higher than before, and let it drop again. This time, as it came tumbling down, it began to move its wings. It learned that the wings caught the air. Now it gave another shriek, not of fear this time, but a shout of victory, of triumph. It had learned that it had some wings that would hold it up and carry it to safety.

Now we are going to have some wings. When God pitched us out it was because the time came when we should learn to use our faith wings. It is a wonderful thing to tell what our faith is. If you have not tried it, think it over. Our faith is in God's plan of redemption, from the statement that "the seed of the woman shall bruise the serpent's head," clear down the line until the seed has bruised Satan's head; until he has destroyed the devil. That is my faith. It is faith from beginning to end. Now is the time to buckle the shield around us, and we have an arrangement by which we can make it tight when we have it around us. The time is coming when we will need it. I know there are many things to think about. This very convention here is one thing you did not expect a year ago. You may have another next year, or you may not have another. It is not for us to appoint times. "Though it tarry, wait for it; it will surely come." That is to say, if it seems to tarry in your imagination, it will not tarry so far as God is concerned. What we want to do is to wait, and watch while we wait. That does not mean to sit down and wait at all, but it means to go right ahead doing the work God has laid out for us to do.

Paul wrote some wonderful truths for us to think about, while behind bars. We may have the opportunity to read some more written behind bars. These things are coming upon us just as fast as they can come. What we want to do is to watch and wait and pray.

The way for us to do these things is to do them. I remember at the close of the war the government had been putting out paper money, no specie being put out. The time came when they wanted to put out the specie, instead of the paper. The Democrats fought one way about it, and the Republicans the other. The newspapers were full of the question of how to pay out specie. Horace Greeley was at that time editor of the New York Tribune. In discussing the matter in his paper, one day, he made this statement, "The way to resume is to resume." That went all over the country, and everybody took it up. They did resume, and that was all there was to it. The way to do things is to do them. Stand. Have we any right to say that we can stand? He has told us that if we wait upon the Lord we shall renew our strength. He has offered to do it.

We are not able to fully appreciate what wonderful things God has offered to do for us. The human mind cannot grasp it. Just to think, He has asked this body to come out from the world; to be no longer conformed to it; to be made over. He says, "I go to prepare a place for you. And if I go away to prepare a place for you I will come again and receive you unto Myself (because He went out of the world to do it), that where I am, there ye may be also." Then what? If you had been there, what would you have said? You would have asked the question, and so would I, "Lord, did You not just tell us that in Your Father's house are many mansions? Why, then, go to prepare a place for us?" What would He have said? He would have said, "You are a new creation, and so I must go to prepare a newly created plane for you to live upon. In My Father's house are many mansions (in the great universe there are many planes of life), but, between the lines, there is no place good enough for you, and I am going to prepare one." Where? At the right hand of God. "That where I am, there ye may be also." That place means power. Do you take it in? I can hardly do so. We can scarcely comprehend that we are invited to that place, and that now is our time for getting ready for it.

That class is to be called the bride class, the Christ class; it is to be called the saints of God class. This is pretty hard for me to take in, but that is exactly what it is. We have not an eternity to get ready for that place. We have many things to do, because in Malachi we have it, "Who shall stand when He appeareth?" It is not a question of who shall fall, but "WHO SHALL STAND?" We sing so many times.

"A thousand shall fall at thy side,
Ten thousand at thy right hand."

There is a time coming when many will fall at our side, and at our right hand. Will you be among those to fall? Will I? Friends, pray for me that I be not of those. There must be a thinning out; there will be a thinning out. There are so many things attached to us that must be chiselled off. "He shall purge the sons of Levi as silver and gold is purged." How is that? Over a hot fire. The fire is already kindled and burning, and it is going to get hotter and hotter.

Let us see about this matter of refining silver and gold. First, the silver and gold is taken in big pieces of ore from the mines. These large pieces are put into the stamping mill. The stamp is a piece of iron 15 or 20 feet long, which is held up in the air by great machinery, and then allowed to drop upon the ore. It is crushed. When it is reduced to small particles it is next put into a mill that works on the principle of a coffee mill, and the great knuckles grind the ore to powder. Then it is put into a vat, where the chemicals are applied with the object of eliminating the dross, and concentrating the silver. Malachi says, "He shall sit as a refiner of silver and gold." The refiner sits with his ladle over the cauldron, over the hot fire, because the silver and gold are put into a fire 27 times hotter than our ordinary fire, and he skims off the dross as it rises to the top. He puts in more chemicals, and this goes down and brings up more dross, which he skims off. How long does he keep this up? Until he can see his own image in the metal as in a glass. Then he can let down the fires. Not until then will he permit the fire to do down. What does this mean?

Back there the prophet says, "He will purge the sons of Levi as silver and gold is purged." That is the way silver and gold is purged. The purging will continue until the Father can see the image of the Lord Jesus Christ in your character. Then He can let down the fires. This is our time to wait, and watch, and stand. Let us not think that He will let down the fire previous to that time, because He will not. He says so. He says the sons of Levi will be purged as silver and gold are purged. The purging is on, and will continue until the character is developed in you and me. Here is the trouble: there is not a long time to develop that character. The time is short. It cannot be long. It is not our prerogative to say how lnog. Some people got a little disappointed in that way once. We know there is a pretty severe test coming upon us. Suppose the Lord were to appear here on this platform and say, "I expect to set up my kingdom tomorrow morning at eight o'clock. You are all My friends; you have been in the school of preparation for the bride class; all who feel that you are ready hold up your right hand," how many would feel that they were ready? He knows when we are ready. He will not hesitate a minute. He knows if we do not. It is not our business to know, but it is our business to rely upon His knowledge. It is our business to do what He says to make ourselves ready. It is our business to develop that new creature to the extent of our ability.

We sometimes get this thought in mind: we say, "I am going out to serve the Lord." At other times, "I am going out to do His will." At other times, "I am going to do this to glorify God." We have no objection to a single one of these—not one, but what is God's will toward us as new creatures? That we should make our calling and election sure; that we should work out our own salvation with fear and trembling. He has not only called me to this, and

given me the right and privilege to attain thereunto, but He stands there with His mighty wisdom and says, "If any man lack wisdom, let him ask and I will give it him." What else has He done? After we came to the point where we were willing to lay our life, our all, upon the altar, what did He say? "I will do something for you?" "What?" "I will bury your past, and you let it stay buried." That is one of our troubles—we will not let it stay buried. I have heard people say time and again, "I do not see why the Lord ever chose me; I do not see why He would call such a poor, weak, leaky vessel." What right have you to find fault with God Almighty's choice? If He chose you, thank God, but do not find fault because He did choose you. Then we go back to the Scripture which speaks of the old leaky vessel. Why not go to the Scripture which says, "Ye have not chosen Me, but I have chosen you?" Why not go to the one which says, "He is the Author and Finisher of our faith?" Why not hide behind such Scriptures instead of the others? I do not think we are privileged to do the criticizing. If He has chosen you and me, let us rejoice to make good. We do not need to find fault; we have about all we can attend to. Perhaps you have not found it true, but I have all I can do to take care of Gillespie. He makes me more trouble than all of the rest. I doubt whether I can take care of him properly.

So many things tend to divert the eye from the main thing. I want to keep my eye up yonder on the main thing. Let us use another illustration. Here is a boat on the water. There is something over yonder which I want. I get into the boat and row toward the coveted goal, but all of a sudden the boat stops. "My! we have struck a snag now." By rowing back I get away. I start again, and again the boat stops. I make a search and find that a rope is attached to the back end of the boat, and reaches to a peg on the shore. Shall I go back, or cut the rope? Cut the rope. I do not care whether it is husband, wife, money, popularity, politics, or anything else. You cannot go on without cutting the rope. Cut it quick, and do not worry. Do not try to take the earth with you, for you cannot do it. You must cut loose from the earth.

I believe some people do love popularity, they do love the world, and thus they are attached to being somebody pretty big in one of the churches. They believe this to be the truth. They would like to embrace the truth, but their pride hinders them. That is one of the things to be chiselled off and gotten rid of. What would God do with a proud person over yonder, in the work of regenerating, judging, restoring and perfecting mankind? What would God do with a proud, stuck-up one, who thinks he is better than any one else. The millionaire thinks he is a great man down here, but over yonder all will be brought to a common level. It will mean the cutting down of pride on one side, and the building up of humility on the other. There is no use of talking, we cannot get over there in the kingdom with those things on us. That is the reason why the chiselling and polishing is being done here. We have not long to do it, and that is the point we wish to impress. This work must come to a close. Do we worry a great deal about what did not come in 1914, or what is coming in 1915? No, WE do not. Some do, but how many are rejoicing that the church was not taken away in 1914. Had it been taken, a lot of us would have been left on this side. Are we ready yet? When will we be ready—1915, 1916. when? Let us get ready now, and then wait. Let us get the rough corners off, and the polishing of the new creature done, day by day, and just rest upon the Lord.

You know those ramp stones in the pyramid, in the grand gallery, illustrate God's promises. Going up that steep course one would slip, but he may catch hold of the ramp stone and help himself upward. In other words, let us lean upon the promises of God. We have hope. What is hope? Desire on the one side, and expectation on the other. We all long, or desire. How about our expectation? That is where the test comes. What do we mean by that? That we must have implicit confidence, and rest upon God's promises. We must trust Him to do as He said. He has the justice, wisdom, love and power to do so. Our expectation is a little short, and a bird cannot fly with a long wing and a short one. I once passed a place where about 500 beautiful white swans were floating gracefully on some water. They tried to lift themselves from the water and fly, but they could not. I found that one wing had been clipped so they could not get away. So with our hope. Our desire is the long wing, and expectation is the short one, consequently we do not have the hope, because the wings must be equal in order to fly. We should have our expectation wing grow out a little more. Fearfulness never grows that wing longer. It takes faith.

Paul says, "Hope is an anchor to the soul." Now, if we have two wings, that will make an anchor. There is a boat on the water. There is a rope on the boat, fastened to an iron anchor—a great piece of iron with prongs on the end put there to catch into the ground, or roots, or stones, or whatever it may be to hold the boat from drifting. So hope is an anchor to our soul. It is what holds the soul in the right place; keeps it from drifting. I wish you to get that thought. If we can get ourselves chained to the promises, from the one that the seed of the woman shall bruise the serpent's head, down to the promise to Abraham that his seed would bless all the families of the earth; the confirmation to Isaac and Jacob, and finally to the twelve sons of Jacob; along down until Jesus was born, later anointed, and finally finished His course by paying the great ransom price; if we follow until the bride is taken out, makes herself ready, and then after the marriage the regeneration, and resurrection, and restitution, and redemption, how long shall we worry? The process is to continue until all enemies are destroyed, and the last enemy that shall be destroyed is death.

We are in the end of the age. The question is, what shall we do? Let each one of us go from this convention with our mind full of the thought that the time is at hand, and there is something for you and me to do to develop ourselves. The great trouble is we want to do something to develop someone else, or the whole world. I think the thing is TO GET OURSELVES READY. I was asked this question one time, "What would you suggest about praying to have the health of a friend restored?" I said, "It would depend on two things: who the friend was for whom prayer was made, and who the praying one was." A sister asked me a question about praying for help in church and temperance work. I asked her a question. "Suppose you had all the power that the Lord Jesus now has, and you knew you were to use that power for the truth, for the destruction of sin and Satan, and for the establishment of the new kingdom. How much of that power would you use for patching up some of the devil's work? We understand that the devil is the author of death, and all that leads to death. I never go by a cemetery but what I say, "devil work"; I never see a hearse go by but what I say, "devil work." She thought a few minutes, and said, "Brother, I would not use one iota of it." I would not ask Him to use it for that purpose, either. We will not ask the Lord to use His power to undo this devil work now. We will wait until the glorification time comes. I thought that was a good answer, and I think so yet. We are here for the purpose of developing ourselves—how much time have we to spare in the doing of the other things? How much time have we to do what we are doing? The people who are tax payers, pay taxes for the building of asylums and hospitals, and for teachers and nurses to care for the inmates of such, and they have part in that way if they have anything (not many of the Lord's people have much to pay taxes on). That is their business. What is your business?

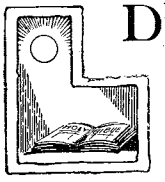
Coming right down to individuals, now, what is my business? I am talking now as a Christian, to you as Christians. What is your business? One says, "to glorify God"; another, "to serve God," but my business is to make my calling and election sure; to work out my own salvation. This proposition looks selfish in the extreme, from one standpoint of view. How can we make our calling and election sure, and work out our own salvation, while showing our love to God? Does not the Scripture say, "How can we love God whom we have not seen, if we love not our brother whom we have seen?" There is another Scripture just like it, "We know that we have passed from death unto life, because we love the brethren." I tell you you cannot go on with friction in the class, and fight over things, and make your own calling and election sure. That is not the way it is done. There is one thing I greatly admire as I visit the classes over the country, and that is the oneness of spirit that animates those who are of the Body. Once in a while we find the reverse to be true—there is friction. One brother spoke yesterday regarding friction in the classes, and I could say, "Amen, go on, brother." There are those who think they have a better way than we, and they want to have their way. You know the Lord is not looking for that kind of people. He will conduct the affairs of His

government Himself. Daniel tells us that He will establish a government, and not leave it to other people. All of the governments that have been left to other people have proven failures, and He will not leave His government to other people. He is preparing the people for that government.

There are two classes, the ruling class and the class to be ruled. He is now taking out a people to be the ruling class, and if there is a ruling class, there must also be a ruled class. The whole world of mankind will be the ruled class. This is a wonderful work. I will give you my text now, and then I am through.

"WHAT I SAY UNTO YOU I SAY UNTO ALL, WATCH!"

Message from Bro. Morton Edgar, Glasgow, Scotland. Subject: "WAITING ON GOD."



DEAR Brother Jones:

I feel sure that I cannot better express the present attitude of the Scottish brethren, when I say that we are earnestly *waiting upon God* for the fulfilment of His gracious promises. We had hoped, in common with all of God's saints, that the close of 1914 would have witnessed the exaltation of the church. The Lord designed that we shall wait a little longer; and although, as the apostle truly says, we "groan within ourselves" while thus "waiting for the adoption," we are rejoiced to know that our faithful waiting attitude will not fail of its reward.

We know that the plan of salvation shall run its appointed course according to times and seasons, which cannot be altered or hastened. The whole creation, therefore, must await God's good pleasure; but *we* who have an understanding of the Plan of the Ages, do not wait in ignorance. The children of God wait because they believe that the Lord's times are best; the children of the world wait because they must.

We recall to mind how the Lord specially rewarded some of the Ancient Worthies who, in the midst of trials and testings, faithfully waited for the fulfilment of His promises.

Noah, after building the ark, waited seven days for the flood (Gen. 7:4, 10). This final period, though short, must have been a time of great trial. Noah endured, and his faithful waiting upon God was vindicated when the waters bore up the ark, and he alone with his household were saved.

Abraham, after a long 25 years of waiting, had the joy of begetting a "son indeed," in whom centered all the promises. For the fulfilment of these promises he still waits, as do also Isaac and Jacob, his heirs. But so real did the promises appear, that these three patriarchs "died in faith," having "seen them afar off, and were persuaded of them, and embraced them" (Heb. 11:13).

Moses waited forty years in the wilderness for God to appoint him the savior of his brethren. He believed the Lord's promise that his people would be delivered from Egyptian bondage in the fourth generation (Gen. 15:13-16); and when forty years old he sought to be the champion of the oppressed. But at that time Moses went in his own strength, and thus failed (Ex. 2:11-15). His experiences during the succeeding forty years of waiting taught him his own nothingness; and when at last the Lord honored him, he was the meekest man in all the earth (Num. 12:3). His long wait was not in vain—he became a mighty deliverer.

David would not kill Saul, although himself anointed king of Israel. In spite of many opportunities he would not slay the Lord's anointed, but waited God's time to ascend the throne (1 Sam. 26:23). He recovered the sacred Ark lost many years before at the overthrow of Shiloh. David was a man after God's own heart.

Surely with these and many other examples we should willingly wait for the sure fulfilment of the promises the Lord has so graciously made to us. Nor do we forget the dire calamities that befell such as refused to wait upon God and His arrangements.

The Jewish nation refused to wait for the return of the Law-giver from the mount. "As for this Moses," they said, "the man that brought us up out of the land of Egypt, we wot not what is become of him" (Ex. 32: 1). And they made the golden calf in their impatience, and forsook the Lord. Because of this, God threatened to blot them out; only two of all those above 20 years of age at the time of the Exodus from Egypt, were permitted 40 years later to cross the Jordan into the promised land.

King Saul refused to wait for the return of Samuel, and contrary to the Lord's appointment forced himself to offer a sacrifice. In consequence of this his house was not permitted to continue the rule in the kingdom of Israel (1 Sam. 13:8-14).

The Nominal Church of the Gospel Age refused to wait for Christ's return, and set up a *counterfeit* Christendom. The result was the formation of the "abomination that maketh desolate" during that dreadful period universally known as the Dark Ages. The Lord stigmatized the original Apostate Church as a "harlot"; and the later Protestant denominations are spoken of as her "daughters." In the symbolical language of Cant. 2:7, the true "virgin" Church of Christ counsels the nominal churches (daughters of Jerusalem), not to stir up nor awaken *love*, that is, not to attempt to do the loving works of the Millennial reign of Christ; but to *wait* "till He please." And they are counselled in the name of the roes and hinds of the field—two swift animals which need not to be urged to fly like the wind when occasion is necessary. So *love*, and power, represented by the cherubim with outstretched wings on the mercyseat, will not require urging to fly to man's rescue, whenever the atoning blood is sprinkled upon the mercyseat the second time.

And in this we see the supreme examples of waiting; for God himself waits to be gracious; He is not slack concerning His promise as some men count slackness, but is long-suffering, not willing that any should perish, but that all should come to repentance (Isa. 30:18; 2 Pet. 3:9). And our Lord Jesus has patiently waited, sitting on the right hand of the majesty on high, until God makes His enemies His footstool. Known unto God are all His works from the beginning of the world; and He will not disturb any part of His plan, for He is a God of judgment. Blessed are all they that wait for Him.

Even *material* things wait to give their harmonious testimony to the truth of the Lord's Word. The Great Pyramid in Egypt has waited for over 4,000 years to give its wonderful corroborative evidence. During all of this long period its purpose has been misunderstood. It has been set aside as merely an old tomb; whereas it is really God's "Pillar of Witness" referred to by the Prophet Isaiah (19:19, 20).

The Written Word has had to wait till the "Living Word" should come to serve up its wonderful truths to His faithful people. Daniel was told to "shut up the words, and seal the book" of his prophecies till the "time of the end," for none would understand their import till knowledge had increased, and many should run to and fro (Dan. 12:4, 9). Thus Daniel's writings had to wait for nearly 2,500 years before they could give their testimony. And even the entire Old and New Testaments, the "two Witnesses," had to wait "clothed in sackcloth," or dead languages, till the completion of the 1260 symbolical days (years), which is the beginning of the period spoken of in Daniel as the "time of the end" (Rev. 11:3). They then came to "life," and were exalted to Heaven. The Bible Societies, which came into existence immediately after 1799,

multiplied the Scriptures a million-forld, and gave new life to the witnesses of God.

Archæological remains of ancient days have waited in the dust of the earth (in Babylonia, Egypt, etc.) until their comparatively recent discovery, to add their harmonious testimony to the truth of the Bible. Before the unearthing of these material evidences, many historical narratives in God's Word had been doubted by the scholars of the day. The child of God takes the Lord at His word, and is thus guarded against the errors arising from doubt. These archæological witnesses vindicate the faith of God's children.

The founder of the Jewish nation, Jacob, declared that he waited for the salvation of God; and he strangely connected this hope with a prophetic utterance regarding one of his sons, Dan. We know that many of the patriarchs were prophets (Gen. 49:1); and their prophecies have had to wait for further elucidation by God, before their deep meanings could be searched out. This is specially true of the prophecy concerning Dan.

In Gen. 49:16-18, we read: "Dan shall judge his people, as one of the tribes of Israel. Dan shall be a serpent by the way, an adder in the path, that biteth the horse heels, so that his rider shall fall backward. I have waited for thy salvation, O Lord."

To understand this dark saying, we must trace the history of Dan; and we also require to take a broad survey of God's Plan of Salvation. In Judges, chapter 18, we learn that the tribe of Dan apostatised from the worship of Jehovah, and practiced open idolatry. It is for this reason, undoubtedly, that Dan is omitted when honorable mention is made of the 144,000 of all the tribes of Israel who were sealed in their foreheads with the seal of the living God (Rev. 7:1-8—Manasseh, Joseph's first-born, is there substituted for Dan). The whole manner of this tribe's apostasy evidences an unfaithful character from the first. Its people did not conquer their inheritance in the promised land, owing to lack of faith in God; for not in their own strength, but in God's strength, they could have overcome the Philistines and possessed their portion of country. The Philistines proved too strong for them, and compelled them to keep to the hills; and latterly they forsook their inheritance and emigrated north, to a country where the people feared no ill, and were not learned in the art of war. These the Danites were able to overpower; they burned Laish, and established their own city instead, which they named Dan. Thus the city of Dan became the most northern of all the cities; and as Beer-sheba lies in the south, the saying, "From Dan to Beer-sheba" became the common method of denoting the entire length of Palestine (Judg. 20:1, etc.).

Besides failing to conquer their own rightful inheritance in the land, and instead searching out an inheritance for themselves and conquering a people who hardly knew their right hand from their left, the Danites on their journey northward forcibly possessed themselves of a man's private priest and images, and established an idolatrous worship in their city of Dan. The Scriptures say that this state of affairs continued until the captivity (Judges 18:29-31). When on the death of Solomon the tribes of Israel divided into two kingdoms, we read that Jeroboam the king of the ten tribes, in order to prevent his people from going up to Jerusalem to worship the Lord, made two golden calves, one of which he set up in Bethel (a little north of Jerusalem), and the other in Dan. Jeroboam then cried to his subjects, "It is too much for you to go up to Jerusalem; behold thy gods, O Israel, which brought thee up out of the land of Egypt"—after the example of his unfaithful ancestors in the wilderness at the time of the Exodus from Egypt. "And this thing became a sin; for the people went to worship before the one, even unto Dan" (See 1 Kings 12:26-30). Jeroboam evidently found Dan to be a very suitable place to set up his idol.

Bethel, where the other idol was set up, was in Ephraim's division of the land. From one standpoint it is correct to say that the city of Dan was also in Ephraim, for this tribe was the largest of all, and frequently the entire ten tribes are collectively named Ephraim. And as the particular division of land belonging to the tribe Ephraim is also called Samaria (1 Kings 13:22), then this name Samaria, as well as Ephraim, and also Israel, are used interchangeably as the name of the ten tribes (Hosea 7:1). Ephraim or Samaria are often taken to typify the apostate church of the Gospel Age (Hosea 4:17; 8:5, 6).

So much, then, for the apostate character of the tribe of Dan. Now, we know that the Lord overruled all things connected with His typical people of Israel, in order that they might foreshadow the antitypical realities of the Gospel and Millennial Ages. The Apostate Danites prefigured a similar unfaithful and treacherous class in the Gospel Age, who, forsaking the Lord, set up idols in their hearts. Of this class Judas Iscariot was the forerunner. Judas, however, was but a tool in the hands of Satan, who is the great adversary and betrayer of the Lord, the *real* Danite and "serpent by the way" (see John 13:26, 27). And just as the tribe of Dan forsook their first inheritance and seized an inheritance in the north, so Satan had said in his heart that he would ascend and sit in the "sides of the north," and that he would be "like the Most High" (Isa. 14:13, 14).

In the symbols of the Scriptures, the four cardinal points of the compass are associated with certain definite conditions. Thus we read in Psa. 75:6, 7, "For promotion cometh neither from the east, nor from the west, nor from the south. But God is the judge; He putteth down one, and setteth up another." By inference, God and the place of power are understood to reside in the north. Hence Satan's ambition to sit in the sides of the north and be like the Most High, that he might wield the sceptre of power. It is remarkable, too, that during the time of the building of the Great Pyramid (which edifice corroborates the Plan of the Ages), the north star was *Alpha Draconis*, the principal star in the "Dragon" constellation, a mythological representation of Satan. And this star at that time shone right down the Descending Passage of the Pyramid. When we recall that this Passage symbolically represents the "Present Evil World," and that Satan is Scripturally called the "God of this world," we can see an appropriate significance in this arrangement. We do not suppose that such coincidences are haphazard; we believe them expressly supervised by God to strengthen the faith of His people. Satan, that "Dragon" and "old Serpent" (Rev. 20:1), is the god of a *dying* world; and this fact is portrayed in the Lord's "Stone Witness" by the *Dragon star* shining into the Entrance Passage, which descends at a steep angle down to the subterranean chamber or pit, symbolical of destruction.

A "horse," when spoken of in a symbolical sense, represents an orderly plan or arrangement, progressing along an appointed path. Thus the Lord's "horse," of which Jesus was the "Rider," is the Plan of Salvation—See Isa. 31:3, where we read: "Now, the Egyptians are men, and not God; and their horses flesh, and not spirit"—in other words, the plans and schemes of the world are not of the spirit of God; and woe to them who rely upon such "horses."

When Satan, the great Judas and Danite, waylaid and treacherously bit the heel of the Lord's "horse" so that the rider, Jesus, fell backward and was killed, he evidently thought he had upset the Plan of God, and had forever slain the Prince of Life. But Jacob declared prophetically in the name of all Israelites indeed: "I have waited for thy salvation, O Lord" (Gen. 49:18). That which Satan considered to be a masterstroke, when he entered into the receptive heart of Judas and caused him to betray the Lord, was in reality his own undoing; for we read that Jesus became flesh for the suffering of death, that "through death He might destroy him that had the power of death, that is, the devil" (Heb. 2:9, 14). Thus, the death of Jesus means the salvation of the world, and the destruction of Satan.

Just as the founder of the tribes of Israel foretold what would befall them in the last days, so the lawgiver of the nation, Moses, uttered additional prophecies in connection with each tribe. The prophecy of Moses regarding Dan gives us further elucidation as to the typical part played by this tribe in the Lord's Plan.

In Deut. 33:22, we read: "And of Dan he said, Dan is a lion's whelp; he shall leap from Bashan." On glancing at a map of Palestine, it will be seen that Bashan is a mountainous district in the north, on the east side of the Jordan; and that the city of Dan is situated on the north-western edge of this district. Bashan is thus identified with the idolatrous tribe of Dan.

Not only has the Lord caused the nation of Israel, and all the nations round about, to typify and illustrate various features of His glorious Plan of Salvation, but even every mountain and valley in and around the land of Palestine, every sea and river, the plains, deserts, cities, animals, trees, herbs, etc., are used by Him to symbolize or represent some detail in that wonderful Plan. Thus we find that the mountain of Bashan represents the kingdom of Anti-christ, the stronghold of the Danite or Judas class. This thought is borne out in Psa. 68:15, 16. In the Authorized Version, this

passage reads: "The hill of God is as the hill of Bashan; an high hill as the hill of Bashan. Why leap ye, ye high hills? this is the hill which God desireth to dwell in; yea, the Lord will dwell in it forever."

Every Bible student knows that the hill in which the Lord, figuratively, desires to dwell, is the hill of Zion (see Psa. 132:13, 14). The Psalmist is therefore contrasting Bashan with Zion. This thought is more evident in Leeser's translation, or better still in the Variorum Bible. We could render the passage thus: "The hill of God [is it] the hill of Bashan? [No.] A hill of many peaks is the hill of Bashan. Why are ye so envious, ye hill of many peaks? This [small, unpretentious hill of Zion] is the hill which God desireth to dwell in; yea, the Lord will dwell in it forever."

During the Gospel Age the great Antichrist system would fain have called itself the Kingdom of God; and even as the imposing and many-peaked hill of Bashan looked askance at little Mount Zion, and envied its position of favor with the Lord, so the proud Antichrist with which all the high ones (many "peaks") of earth identify themselves, has envied, while despising and persecuting, the little Zion class, the little flock, to whom it is the Heavenly Father's good pleasure to give the Kingdom.

Our Lord Jesus, when encouraging His followers not to fear, for it pleased the Father that the Kingdom should be theirs, counselled them to be "like unto men that wait for their Lord, when He will return" (Luke 12:32, 36). The Apostate church refused to wait, and it claims to have already set up Christ's Kingdom, calling the kingdoms of this world "Christendom."

Did Dan "leap from Bashan"? Yes, in the person of Judas, he leaped upon our Lord Jesus as a hungry lion upon its prey; for even at that early time Antichrist had its small beginning (1 John 4:3). Our Lord called Judas the "son of perdition," which is also the name applied by the Apostle Paul to the "man of sin," *i. e.*, the Antichrist (John 17:12; 2 Thess. 2:3, 7). During the whole of the Gospel Age the Danite or Judas class have been "leaping" from the Bashan system upon the body-members of Christ.

David, prophetically in the name of Jesus, as well as in the name of Jesus' foot-step followers (in a secondary sense), speaks of this persecuting class as "Bulls of Bashan." See Psa. 22:12, 13 (margin): "Many bulls have compassed me; strong bulls of Bashan have beset me round. They opened their mouths against me as a ravening and a roaring lion" (notice the first verse of this Psalm). The mountainous country of Bashan was famous for its breed of cattle (Deut. 32:14); and its bulls were taken as types throughout the Old Testament of cruel and loud-mouthed oppressors (see Amos 4:1). During the height of its power in the Papal Millennium, the heads of the Counterfeit kingdom of Christ oppressed the "little flock" with his "bulls of excommunication." Why did the Papacy call these notices of ostracism "bulls?" Is it not because such decrees were backed up with so much fierce and irresistible power (even kings trembled at them), that they could be truly likened to the great strength of a bull's head set with terrible horns? We believe that this may be the explanation; for Papacy makes much use of graphic language.

But "Bashan" is rejected; and "Zion" is still waiting for the Kingdom. Doubtless our dear Heavenly Father desires to develop in us during this final period, an earnest longing to see Him and His beloved Son. Such longing may be accentuated by trials. Psa. 42:1-3 bears out this thought: "As the hart panteth after the water-brooks, so panteth my soul after Thee, O God. My soul thirsteth for God, for the living God; when shall I come and appear before God? My tears have been my meat day and night, while they continually say unto me, Where is thy God?"

The full force of this similitude is rather obscured in the Authorized Version. To appreciate the Psalmist's thought, we must remember that for a continuous six or seven months of the year rain never falls in Palestine. With very few exceptions the rivers and streams dry up, and then the only water supplies are the springs and wells, and cisterns hewn in the rock (Jer. 2:13).

Wherever a good and constant spring exists, a village is generally to be found. Sometimes the water must be conducted from the spring's source to the houses, and in such cases a covered-in aqueduct may be used. Holes are pierced at intervals through the cover of the aqueduct, to prevent bursting from the accumulation of air. There appears good reason to believe that it was an aqueduct like this to which the Psalmist referred and that the text should read, "As the hart panteth over the aqueduct," etc. The hart knows that the water is there, for it can both hear and smell it through the air-holes in the cover. The animal pants after the life-giving water, but is unable to quench its thirst. We can well imagine the distress of the poor hunted creature as it stands over the closed-in waterway in the midst of that dry and thirsty land!

In a similar manner, we who are in this earthly tabernacle do groan, earnestly desiring to be clothed upon with our house which is from Heaven; for we know that when we are like Christ, we shall appear before Him and see Him as He is. Flesh and blood cannot inherit the Kingdom of Heaven. We have heard of the patience of Job; it was not for his own sake so much as ours that Job declared: "All the days of my appointed time will I wait till my change come" (Job. 14:14). "It is good that a man should both hope and quietly wait for the salvation of the Lord" (Lam. 3:26).

And now, dear brother, I must close. The foregoing message is the one I would like to have given personally to the dear friends at the various conventions in America. It appears to me to be an appropriate one at this particular time; for we have need of patience, that after having done the will of God, we should receive the promise. Soon our waiting will be over; and then what joy it will be to hear the poor groaning world shout, "Lo, this is our Lord; we have waited for Him, and He will save us; this is the Lord; we have waited for Him, and we will be glad and rejoice in His salvation" (Isa. 25:8, 9).

Your loving brother in the Lord's service.

Subject: "Discipline." EVIL SURMI ING AND EVIL SPEAKING. By Bro. A. G. Wakefield.

THERE is, perhaps, no point upon which we need more to discipline ourselves than upon the subject that has been assigned to me. All we have to do to evil surmise, and speak evil, is to just sit down and cease resisting the old man; just stop for a moment the Christian warfare; for it is the natural disposition of the fallen mind to think evil, to surmise evil, to speak evil.

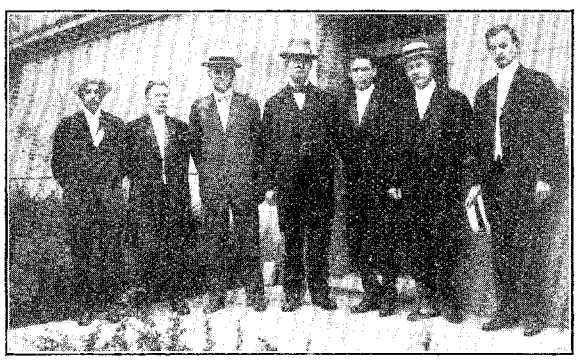
There is a difference between evil thinking and evil surmising. Evil thinking has a broad application to thinking about anything that is not right. Evil surmising has a narrower application, and I believe it is more important to watch against evil surmising than the other, if there is any difference between them. To surmise evil is to entertain some doubt in one's mind as to the sincerity, or loyalty, of another; some doubt as to the motive a brother or sister may have in some action. Evil speaking is the natural result of this evil surmising.

Evil speaking is the expressing of a thought which was previously in the mind. Sometimes in a class meeting a brother will do something, or say something, and after we go from the class we will say to ourselves, or to someone else, "I wonder why Brother A— did that; I wonder why he said so and so?" We have not said that he did anything wrong; we have not said that he said anything wrong, but it is one form of evil speaking against which we must be on guard. In the form the question was presented it has been rather implied that the brother or sister may have had something wrong in their motives. I remember a case some time ago where a brother asked me after the class meeting was over, "Why did Brother — say that," and the tone in which the question was asked implied that there was, perhaps, some evil motive. That is to say, there was some doubt as to the brother's sincerity. There may have been an evil motive that prompted that expression, but it is not for us to meditate along those lines. That is a matter for the Lord to deal with. What you and I want to do is to be on guard that we do not think on

A. G. WAKEFIELD

these things; that we do not judge the brother. We must consider that so long as he maintains his position as a brother in the class; so long as he professes to be loyal to the Lord, when he makes mistakes which may seem to indicate insincerity, it is not for me to say that he is insincere. He may do things which are absolutely wrong, and still be sincere.

There is one passage in the Psalms which specially brings to our attention something along this line of evil surmising. It is in the 19th Psalm, "Cleanse thou me from secret faults." That is surmising, dear friends. "Keep back thy servant also from presumptuous sins," the outworking of evil surmising in evil speaking, or the doing of that which is contrary to righteousness. "Let them not have dominion over me; then shall I be upright, and I shall be innocent from the great transgression."



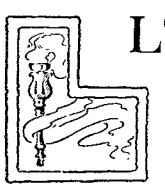
Symposium speakers a Springfield.

There is another passage that I wish to call your attention to in the same connection, from the words of the Apostle James in the 3rd chapter of his epistle. "The tongue can no man tame; it is an unruly evil, full of deadly poison. Therewith bless we God, even the Father, and therewith curse we men." I do not think the Apostle was talking here about profanity. We believe he was talking about saying that which would result injuriously to another. To say that which would bring injury to another would be to curse that one. "Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not so to be." Evil surmising and evil thinking doth not proceed from a pure fountain. It does not come as a result of love in the heart. If we are controlled by love in the heart and mind it will prompt us to throw the mantle of love and charity over the actions and expressions of those with whom we are in contact. "Love thinketh no evil." Love does not produce evil thoughts. Love does not prompt us to doubt another's sincerity. Love, rather, prompts us to say, "That brother or sister did something which on the surface seemed to be wrong, but I know they are trying to do right. I cannot do the things that I would, either." He is striving to overcome his fallen tendencies. We find, as the Apostle Paul says, that what good we would do we do not, and the evil that we would not do we do. "O wretched man that I am; who shall deliver me from this body of death? I thank God, through Jesus Christ, our Lord."

We find there are continually suggestions coming to our minds that this or that course was prompted by some evil motive. We must repel that at once. And as we find these suggestions constantly coming to our minds it becomes a lesson to us. It points out the necessity of realizing that others also may make mistakes, therefore the necessity of showing forth the spirit of love toward them, realizing that these actions or expressions come frequently, not from an evil motive, but because in the battle that we are fighting the old nature had the overhand temporarily; that it does not represent the new creature. We remember the words: "He who steals my purse steals trash; but he who filches my good name takes that which not enriches him, but leaves me poor indeed."

This is the standard of those who do not have the Scriptures as a guide. Then it seems a pity that the Lord's people, who have a higher standard; who have the standard of the Lord Jesus and the holy Apostles and prophets, should so often stoop to so heinous a crime as to think, surmise or speak that which is evil against another. Let us be on guard against this, for it is something that will keep us out of the kingdom unless we fight against it.

"Discipline in the Ecclesia." By Bro. T. E. Barker.



LOOKING up the word discipline in Webster's Dictionary this morning, I have before me two or three definitions. The word means "to instruct; to educate; to inform the mind; to prepare by instruction along correct principles and habits; to teach, rule and practice."

I think you will agree with me, dear friends, that order in the church is necessary. If love and forbearance have been exercised; if we have developed a large measure of that spirit of Christ, the spirit of love, we will not have so much need for the advice laid down in Matthew 18:15-17. But where it is necessary, it is well that we heed the advice and profit thereby.

I will bring to your attention a few thoughts on church discipline from the sixth volume, which you know I cannot improve upon. Our dear Pastor there says, "The administration of discipline is not the function of the elders only, but of the entire church." We have these verses, that we must appeal to whenever it is necessary, in connection with church discipline, found in Matthew 18:15-17. "Moreover, if thy brother trespass against thee." Let us first decide in our mind that our dear brother or sister has trespassed against us, before we go any further. Let us go to the Lord in prayer, and seek His face, to get an understanding from Him as to whether it is necessary for us to go a step farther. Then, if the divine counsel has been stood for, we note the next injunction.

"Go and tell him his fault between thee and him alone." What is the thought, dear friends? Another thought from the Scripture Studies. Without judging or condemning beforehand; not to make him ashamed, but to secure a cessation of the wrong, we are to go to him privately, without previous conference, or talk, with any one. We should go in the proper spirit, having the spirit of Christ shining out in our face and expressing it in our words. In nine cases out of ten there is no need for going a step farther. The misunderstandings may be made right and the trespasser may be won. As our dear Brother Rutherford said the other afternoon, "Where there is over-spreading love it will cover a multitude of sins." If the case seems to be a peculiar one, and we want advice respecting it before going to the brother, we may go to one of the elders who is well developed in the Christian graces, and character, and ask for advice without disclosing the real trouble, or the wrong-doer.

Note the injunction of the next verse. "But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established." That is the next step to take if we have not yet won our brother. We should take with us one or two unprejudiced brothers, who are well developed in character—well along in the way. No explanation of the trouble should be made to those whom we ask to confer, until they gather in the presence of the accused and the accuser. After hearing the matter, unbiased advice should be given, and this advice should be taken by both the accused and the accuser. Still the matter should be kept strictly private, and here it should stop. Supposing we have not yet won our brother. Suppose our dear brother has not seen that he is debarring himself from getting the blessings of the Lord. My Bible tells me that if one offer a gift to the Lord, and remembers that his brother has aught against him, he should leave his gift and go first and be reconciled to his brother. Then he may come and offer his gift. Do you know, dear friends, if that is the case we put a barrier between ourselves and the Lord, and we cannot expect to receive His blessings, His smiles, His approval, while that brother has aught against us? How can we expect to develop in character, and in the likeness of our blessed Master and Head, if we continue to know that our brother has aught against us, and that we have not been reconciled to him?

Having taken these two steps, there is still a third step that may be taken. After all has been done that could be done, our dear brother says in the sixth volume of Scripture Studies, in the spirit of love—not hastily—oftentimes it is necessary to wait patiently upon the Lord, that eventually the dear brother may see that he is in the wrong, or that you may see that you have misjudged your brother. After

waiting patiently upon the Lord—not acting too hastily, the third step may be taken.

If the matter is still unsettled, and if it be thought of sufficient importance, the facts of the case being certified to the elders, it would be *their* duty (nobody's else) to call a general meeting of the church, that in the name of its Head, Christ, it may render a decision in love. Yet, the one found in fault should receive generous treatment, in the hope that there may be reformation. Punishment of the offender is not authorized. "Vengeance is Mine; I will repay, saith the Lord." If he will not heed the advice given by the church, what will we then do? The church is to withdraw from him its fellowship; they will cease their manifestations of brotherhood toward him.

If our hearts are filled with the spirit of love we will be "bearing one another's burdens, and so fulfill the law of Christ." This is the injunction found in the text in Galatians 6, and the first two verses: "Brethren, if a man be overtaken in a fault, ye which are spiritual restore (reclaim) such an one in the spirit of meekness, considering thyself lest thou also be tempted. Bear ye one another's burdens, and so fulfill the law of Christ." If I have a minute or two I would like to read this poem. I feel impressed at this time by the Lord to read this poem:

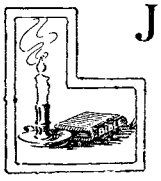
"Could we draw aside the curtain
That surround each other's lives,
See the naked heart and spirit,
Know what spur the action gives—
Often we would find it better,
Purer than we judged we would;
We would love each other better,
If we only understood.

"Could we judge all deeds by motives,
See the good and bad within,
Often we would love the sinner
All the while we loathed the sin.
Could we know the powers working
To o'erthrow integrity,
We would judge each other's errors
With more patient charity.

"If we knew the cares and trials,
Knew the efforts all in vain,
And the bitter disappointments,
Understood the loss and gain—
Would the grim, external roughness
Seem, I wonder, just the same?
Would be help where now we hinder?
Would we pity where we blame?

"Ah, we judge each other harshly,
Knowing not life's hidden force;
Knowing not the fount of action
Is less turbid at its source.
Seeing not amid the evil
All the golden grains of good,
O, we'd love each other better
If we only understood."

"With What Judgment Ye Judge Shall Ye Be Judged." By Bro. A. H. MacMillan.



JUDGE not that ye be not judged; for with what judgment ye judge ye shall be judged; and with what measure ye mete it shall be measured to you again." One of the prerogatives of the judge is to mete out penalties on the basis of the law, and evidence. For this reason it seems to me that we, at the present time, are not capable of judging one another. The judge must be conversant with the law governing the case, and he must have all of the evidence bearing upon it, therefore we cannot judge.

We are not capable of judging for three reasons. First, because the Word tells us plainly that all judgment has been placed in the hands of the Lord Jesus Christ. We are, therefore, not permitted, or qualified, to judge. Secondly, we are not thoroughly conversant with the law of love. We do not believe there is one person in Springfield who would say they understand the matter perfectly and thoroughly. Third, we are not able to judge the heart, the intentions, the motives of the brethren. For these three reasons we are not qualified to judge one another.

As the Master here expresses the matter, if we do attempt to judge another (and I presume almost every one does at times attempt to do so), we shall be judged as we are endeavoring to judge the brother or sister. God will judge us in the same way. We are caught with the goods, and there is no way out of it. No brother or sister must judge. It is all right, as Brother Siewert just mentioned, to warn. Instead of warning we generally sail in with judgments.

Now you proceed to judge another. You arrange the matter as you think it should be arranged. You pass judgment. Does it stand? No, the Lord entirely ignores your judgment in the matter; He sets it aside; He takes no cognizance of it whatever, but He will bring down upon your head the judgment that you had fixed up for me. I tell you, you will get in a box if you endeavor to judge. The Lord tells us to be merciful to one another. Do not judge, and condemn, for with what judgment you judge others He will judge you. You say, "If I attempted to judge you, and made a mistake, and saw it was a mistake, would it not be an injustice for the Lord to judge me as I had intended to judge you? If I make mistakes it is not your business to judge. The Lord will deal with you because you ignore the principle laid down in His Word that every one of us should be conversant with. You endeavor to do something that He never instructed you to do. Consequently He will permit the punishment to fall upon you that you intended for me. He has made this arrangement that you may appreciate the law of love, and grow therein. If we all took this view we would be the most agreeable people in the world. We would be likely to fail along the lines of leniency, instead of being too punctilious. If you are merciful toward the brother, He will be merciful toward you.

Take, for instance, the prayer given the disciples by Jesus, which we know as the Lord's Prayer. He made some comment upon one part. You remember what He said. It was respecting forgiveness. If you forgive your brother the Lord will forgive you. If you do not forgive your brother the Lord will not forgive you. At the end of the day you go on bended knees to the Father, seeking forgiveness for the shortcomings of the day. If you are holding enmity against some brother, or anybody, the Lord will settle this as He said. He will not forgive us until we forgive the one we have something against. The Lord expressed the matter when He said, "Happy is the man who condemns not himself in the thing He alloweth." In other words, happy is the man who will not condemn himself by the standard which he sets for another.

I noticed when I was going about preaching, and telling the friends what to do, the Lord tested me along the lines of the suggestions I made to them. I mentioned the matter to a Pilgrim Brother, and he said, "Every sermon I preach along that line seems to come down upon my own head." I know of one brother who preached against marriage from Dan to Beersheba, all through the country. Finally he took the course of Abraham, and took unto himself a third wife in his old age. "Happy is the man who condemneth not himself in that which he alloweth." I am not preaching against marriage, because I would like to see every one of you married. Why? Because "through much tribulation shall ye enter the kingdom." I do not know how some of you dear sisters will get the tribulation you need unless you get a man. The old expression says, "Chickens always come home to roost." Judge ye all ye like. Paul says, "It is a small matter for you to judge me; I am not qualified to judge myself." It is the Lord alone who is the judge.

"The Work of Love in Warning the Unruly." By Bro. W. R. Siewert.

WARNINGS are only to be given where danger is lurking. The very fact that this symposium this morning comes in the nature of a warning, indicates that there is a great danger in our midst. It is not a danger from the world, but a danger that is lurking right among ourselves.

It has been mentioned from this platform before during the few days of this convention, that there are many troubles brewing, and growing greater in various classes. These are the greatest dangers that will keep some of us out of the kingdom of the Lord. These are the very dangers we will have to overcome, and there is only one way to overcome them, and that is the scriptural way. Any other way in the end will prove unsuccessful, it will not accomplish that which we desire.

If we would more familiarize ourselves with the sixth volume of Scripture Studies; and secondly, with the rules laid down in the Scriptures, many of these dangers, and many of these troubles and contentions, we believe, could be avoided in the beginning. That means that we should familiarize ourselves with these. If, however, we are familiar with them, it is all the more to our discredit, because we do not live up to them. We are living in days when what we say should not be abusive, but it should be positive. What we say in these days must be imperative That does not mean that we should warn each other in that manner, or after that fashion, should we warn each other at all.

In 1st Thessalonians 5:14 we read: "Now, we exhort you, brethren, warn them that are unruly." Let us find out first, who are they that are unruly? If a brother or sister happens to make a little mistake (and we are all imperfect) that need not indicate that they are unruly. To be unruly is to live out of harmony with the principles and rules laid down in the Scriptures, then such an one may be considered unruly. There are little offenses along this line, and also bigger ones. A little one might be of this character: Every ecclesia should have order. Order is Heaven's first law, and if we expect to get to Heaven we must be orderly. Since that is true it means that order should be preserved in these meetings. One way by which disorder comes about is by several talking at the same time. Perhaps some are whispering to each other while some one else is talking. That is a great disorder, and should not be permitted in any meeting. No one should be permitted to say a single word unless he first be recognized by the leader. We have no right to speak to each other in that way. There must be a certain amount of conventionalism in this matter. One who persists in transgressing thus would be disorderly. Here we believe the responsibility rests upon the elder, or the one conducting the meeting. That does not mean that the elders should always be the ones to do the warning. That is a duty and obligation which rests upon every one who is a consecrated child of God, and who is associated with that particular ecclesia. In the case mentioned, however, it is the duty of the elder, or leader.

We must not think, if someone is unruly, that we must shrink into a corner like a jelly-fish, and say, "I think brother so and so will see to that; he is pretty good at having his eyes open; I will not say anything." That is an improper course. We must have back-bone in order to stand up for the principles of righteousness. We must assert ourselves at times. All have certain obligations in giving warning. Of course we must be careful as to how we give warning. Warnings may be given in a profitable way, and sometimes they may be given in a way that proves unprofitable. Sometimes warnings are given in such an unprofitable way that it would have been better if nothing had been said. We must manifest the spirit of the Lord along this line. To make the warning profitable it must be given according to the Scriptures.

Our brother has just told us something about how this should be done, but I will repeat briefly. Some offenses are against individuals; other offenses are, or may be, against the whole ecclesia. If the offense is against an individual we would say no one else is to warn the offender except the one who feels offended; the one who feels injured, or hurt. If, however, the whole ecclesia has been injured in any way in the sight of the world, it is the duty of the brother or sister who is best informed in the matter to give the warning, and he must give it as the brother has just told us—go to that brother and tell him. He is not to make him feel, "I know that I am right, and brother is all wrong." Go to him gently, and kindly, and tell him. Say, "There are a few things I do not quite understand; let us talk them over. So far as I can understand the Scripture I believe I am right." Any of the Lord's people will listen if we go in that spirit. If they will not listen there is something wrong. We believe under such circumstances the brother will listen, the matter can be talked over, and some satisfactory conclusion may be derived.

If the brother does not cease the offending course, the second step may be taken, which is to take witnesses. We are not to go to the witnesses and say, "Brother so and so did this or that to me, and I have been talking to him about these things, and now I want you to come along." These witnesses should know nothing about the matter; they should be unprejudiced, unbiased. We are not perfect, and we are apt to be prejudiced, one way or another, and the longer time we have to think about the matter the more prejudiced we are likely to become. All this should be done, and we say this with emphasis—all this is PRIVATE and not public property. If, after all these steps have been taken, yet no change has been made, we have no right to punish. "Vengeance is Mine; I will repay, saith the Lord."

By warning another, let us not get the thought of punishing, or asking a brother to make amends for what he has done in the past. We simply want him to abandon his wrong course. I will give an illustration which will bring this out exactly. A certain brother at one place was advocated as elder in the class. He professed to have made a full consecration to the Lord. However, he was still giving a great deal of his time and money, and talent to a secret order, and one of the brothers knew of this. He said, "Brother, I know you are up for elder, and so far as I can understand the Scriptures an elder must be fully consecrated to the Lord; all of his time and powers must be put into that particular channel. So far as I can understand I think you are not doing that. I suggest that, according to the rules of the Bible, you withdraw your name." The brother said he would not do it. The brother took the next step. His course was still unchanged At last he had to bring the matter to the ecclesia. (Chairman called time limit and Brother Siewert was not able to finish his illustration.)

"Proper Judging of Ourselves." By Bro. F. W. Plaenker.

IN ADDITION to the definitions already presented, we find that discipline is "subjection to control." Let us bear this in mind. We learn from 1 Cor. 4:3-5 that the Apostle Paul did not consider himself nor his fellow creatures competent judges of his loyalty to the Lord. This incompetence is apparent in the following facts:

(1) St. Paul and all other men are naturally imperfect.

(2) In addition to their inherent weaknesses, those who are called to be saints have previously been trained to protect self, with very few exceptions, if any.

(3) St. Paul had enlisted in the Christian army to be trained as a soldier of the Cross of Christ—to be trained in the use, not of carnal weapons, but of spiritual weapons, which none but our Lord Jesus had learned to use perfectly.

(4) St. Paul could not make the proper allowance for the weaknesses of his flesh, nor could he properly estimate the responsibility resting upon him because of his natural advantages.

St. Paul therefore resolved not to attempt the impossible, but to strive with all his might to do the possible thing. He therefore left all judgment to the Lord so far as his heart condition was concerned and submitted himself to the discipline of the Father. He therefore says, "but he that judgeth me is the Lord." 1 Cor. 4:4.

Let us resolve with St. Paul to bear in mind the exhortation from our Father through Solomon, "My son, despise

not thou the chastening of the Lord, nor faint when thou art rebuked of Him." Prov. 3:11; Heb. 12:5.

If we have felt like punishing ourselves, let us thankfully submit to the Father's rod, and indeed pray for needed chastisements. And when they come let us remember that we prayed for them, in order that we may not faint under them nor withdraw from the rod; for, "If ye *endure* chastisement (not, if ye evade chastisement) God dealeth with you as with sons." Heb. 12:7. Let us not choose the form of chastisement, but allow this to be determined by the Father's providence, as did our Lord Jesus. To illustrate: (1) He refused to command stones to be made into bread, replying to Satan, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God" (Matt. 4:3, 4). Here Jesus grasped an opportunity to develop submission to the discipline which the Father had permitted to come upon Him, bearing in mind that the body of flesh had been entrusted to Him, not for preservation at any cost, but as the servant of His new mind. He therefore refused to do anything for self-preservation that would displease His Father. May we not learn from the Lord's example of loyalty to Jehovah a lesson which will enable us to resist similar temptations already confronting many of the saints? Shall consecrated wives consent to their husbands enlisting in the army? Some already regret that they did this in ignorance of the divine will. May God overrule their error, if we rightly call it error. Shall consecrated men manufacture ammunition to prevent their families from starving, thus assisting in the slaughter of others? Is this an application of the golden rule? I believe an application of this rule in the daily life is an indispensable part of our discipline or Christian training. If adultery may be committed in the heart, may not murder be committed without actually killing another? Remember that Jesus magnified the Law. Matt. 5:28; Isaiah 42:21.

(2) Our Lord refused to worship Satan, thus despising his offer of earthly advantages. Is it not reasonable to expect the Church to be tested in a similar way through our governments? This to my mind is implied in the Master's prophecy in Matt. 24:9, namely, "Then shall they deliver you up to be afflicted, and shall kill you and ye shall be hated of all nations for my name's sake." Only unflinching loyalty to our Lord's commands can cause us to be thus hated, for the nations will not hate those who will obey them rather than God. If we do not discipline ourselves now, we shall fail to stand the severer test. If we succeed in bringing ourselves into an attitude of submission to the divine will now, God may spare us the ignominy described by our Lord. In any event, let us bear in mind the great truth expressed by St. Peter in these words: "If when ye do well, and suffer for it, ye take it patiently, this is acceptable with God. For even hereunto were ye called, because Christ also suffered for us, leaving us an example that ye should follow His steps: who did no sin, neither was guile found in His mouth." 1 Peter 2:20-22.

Does not the text "ye have not yet resisted unto blood, striving against sin" (Heb. 12:4) imply—indeed, does it not clearly teach that it is our Father's will that we bring death, destruction, upon our flesh through a faithful support of the principles of God's government, rather than to serve sin, unrighteousness? "Let us," then, "walk honestly as in the day" (the millennial day in which "They shall not hurt nor destroy in all my holy mountain"—kingdom) "and put on the Lord Jesus Christ, and make not provision (at least no un-Christian provision) for the flesh to fulfill its lusts." Romans 13:13.

So long as we need our fleshly bodies for the development of our Christian character, our new minds, God will grant the necessities of life in His own way if we but continue to "seek first the kingdom of God and His righteousness." Matt. 6:28-31. But if God permits us to starve to death as a result of our loyalty to Him, let us rejoice, knowing that "He that findeth his life shall lose it, and he that loseth his life for My sake shall find it." Matt. 10:39.

To seek to escape the test coming upon the Church may prevent our character from being perfected through suffering, as was our Lord's character—perfected for the divine plane, not for the human. (Heb. 2:10). If any deem it their duty to manufacture ammunition for the support of their families, and can do so with a clear conscience, I have no fault to find with them, but let us by all means fervently pray to our Father for wisdom and understanding sufficient to discern His will, and for grace sufficient to be loyal to our enlightened conscience, forgetting not that God's angels are still ministering spirits, ready at God's command to sustain us in the hour of trial. Matt. 4:11; Heb. 1:14.

"The Church to Judge Some Matters." By Bro. R. E. Nash.

ONE of the things which we must develop as new creatures in Christ Jesus, trying to be conformed to the image of the dear Lord and Master, is strength of character. We are not only to fight against sin in ourselves, but we are to fight against unrighteousness wherever we see it, in the brethren and in the world. We are to be lovers of righteousness and haters of iniquity, even as Jesus was. That is to be the very foundation of our endeavor to be overcomers with Him.

So, dear friends, it is necessary for us as a collective body, the ecclesia, the church, to judge in certain matters. There is a difference, however, between individual judgment and collective judgment—the judgment of the church. We have a case cited by the Apostle Paul in the 5th chapter of 1st Corinthians. I will read a few verses: "It is reported commonly that there is fornication among you, and such fornication as is not so much as named among the Gentiles, that one should have his father's wife. And ye are puffed up, and have not, rather, mourned, that he that hath done this deed might be taken away from among you. * * * In the name of our Lord Jesus Christ, when ye are gathered together, and my spirit, with the power of our Lord Jesus Christ, to deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus."

We might say here that this was one of the powers that Paul had, to deliver such an one, in such way, which we recognize we do not have today. He continues, "Your glorying is not good. Know ye not that a little leaven leaveneth the whole lump? * * * I wrote you in an epistle not to company with fornicators of this world, or with the covetous, or extortioners, or with idolaters; for then must ye needs go out of the world. But now I have written unto you not to keep company, if any that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such an one not to eat. For what have I to do to judge them that are without? But them that are without God judgeth. Therefore put away from among you that wicked person."

To my understanding the Apostle here desires us to get a proper conception of our responsibility in the church. It is not for us to go outside and render judgment upon those who are in the world. It is not for us to separate ourselves entirely from the world, because it is necessary for us to come in contact with various ones in the world, that we may provide things decent in the sight of all men. Our responsibility does not lie on the outside, but from the Apostle's statement our responsibility lies on the inside. We do have a responsibility for the conduct, to a large extent, of those whom we recognize as brethren in Christ. It will be of no benefit to the brethren in Christ if we lower the standard, and permit those who are in the church to indulge in things that we know are out of harmony with God, and all principles of righteousness.

It is necessary for us, therefore, to take action, not only for our own good, but specially for the good of the brother. We believe, if he has been begotten by the Holy Spirit; if he is exercised by the spirit of righteousness, when his error is pointed out to him he will be glad to respond and come back into harmony with the principles of righteousness again. He will be glad that it was pointed out to him, in order that he might come back into harmony. Thereby we will be bringing blessing to him; we will be helping to bring him finally to the kingdom.

We will be doing injury to him if we do not take this upon ourselves, as a class, however. Let us differentiate between individual judgment, and judgment as a class. If we fail to do this we are injuring the brother, because we are allowing him to go on in a wrong way, which is bringing reproach upon him, upon the Lord's cause, and upon His people. We are doing something injurious to ourselves. How? Because, we realize that the mind of the church represents the mind of Christ. We are begotten of the Holy Spirit. Therefore, having the spirit of a sound mind, the

spirit of Christ, manifests itself in the action of the class. If the action of the class sanctions the course of a certain brother along a certain line, it would encourage us to be lax along that line, and thus work back to us. We would be injured by failing to perform our duty. It would be injurious to the Lord's cause. If we recognize this brother as one in full standing, and he goes out and comes in contact with the world, pursuing a course that is wrong, what effect would it have with respect to the truth? They would say, "If such is the conduct of one of you, and you believe you have the truth; you believe you are following after the law of God, we surely do not wish to come in contact with you, because our standards are higher than that. We would not sanction such a course." They would not be inclined to come into the ecclesia.

We are, every one of us, ambassadors for Christ, and every one in Christ we recognize as an ambassador, to represent Christ Jesus, our great Lord and Head, here in a foreign country. We are aliens and strangers, having no continuing city. Therefore we are ambassadors here. If we represent Christ in such a way, and we sanction a brother taking a wrong course, in what a poor and terrible way we are misrepresenting our King. We are misrepresenting Him, but not representing Him.

There is a difference between the judging of the individual and the judging of the class, as an organization. Can we go to one another and say, "This brother is doing wrong, here and there," etc., and thus by telling one another finally start up a general scandal? Have we a right to do that? I am sure we do not sanction that. The brethren have pointed out the proper course in this matter. It is necessary to approach the brother. Perhaps, if we talk with him in regard to a certain matter which we thought was wrong, by his explanation we would learn that the difficulty was entirely in our own head, and not in the head of the brother. Perhaps it was only an imagination in our own mind that caused us to think that the brother was taking a wrong course.

If we feel, after having the conversation with the brother, that he is still taking a wrong course, not relying upon our own judgment but still following the instruction of Matthew 18, we take in other brethren with us—those whom we believe to be capable of rendering some kind of proper judgment in regard to these things. After that, if the brother does not repent and change his way, it is necessary to gather the class and pass final judgment. If he will not hear the class we may excommunicate him, as we might say, and treat him as a stranger. There is, therefore, a distinction between the course which we, as individuals, should pursue, and that which the class should pursue.

I know I have been terribly injured by things which have been brought to me in regard to actions of elders of classes, or, going further, some of the dear Pilgrim brethren. Sometimes it is brought to my attention, "This brother did not greet me as he should have done; I do not believe he has the love of the Lord in his heart as he should have; He is this, and that; I do not appreciate him." In this respect, pointing out the weakness of the brethren, this and that being said, the next time I heard the brother speak, or came in contact with him, the thing which would rush to my mind were those things which had come to my ears. What injury came to me. The good which the message would have brought me had been spoiled. See what great injury we can bring to one another by taking a course so out of harmony with the explicit instructions of God's Word.

We have a responsibility upon us. Let us assume that in the proper way. Let us conduct ourselves as we should. If the brother has been brought before the class, and judgment has been placed upon him by the church, should they (the various members of the class) continue to speak evil of the brother because the class as a whole has taken action against him? No. Nowhere else are we instructed to speak evil of him. The Scriptures direct to the opposite. No matter what course the class has taken, it does not give us the privilege to go forth and back-bite, and slander, and say the brother has a wrong heart, and so stir this matter up which has been settled by the class. If the class has heard the brother, and if that brother has repented, we should be glad to welcome him in our midst, because the matter of bringing the ecclesia together upon this subject is that the brother might again be restored in full favor with the class, and with the Lord.

Conclusion and Summing Up of Symposium on Discipline. By Bro. Joseph F. Rutherford.

WHAT is the purpose of discipline? Why have discipline at all? Everyone must have a purpose in doing a thing, and surely God has a purpose in His dealings with us. We are new creatures in Christ Jesus, and are in the school of Christ. The discipline is for the purpose of teaching needful lessons, that we may be fitted to be judges in His kingdom. God is choosing those who desire to be disciplined; who desire to be prepared for such a place.

It has been truly said that to know the right is useless unless we practice it. So we all want to put into practical operation the great truths we have heard this morning. Let us profit by the admonitions from God's Word by the mouthpieces He has used.

In arranging this proposition our dear chairman properly selected, I think, evil surmising and evil speaking as the beginning of an examination of this kind. To my mind evil surmising is at the bottom of it all. If we do not evil surmise, or surmise evil, most manifestly we could not speak evil, because out of the abundance of the heart the mouth speaketh. Our words are the indices of our thoughts. Whatever we speak must have been in the mind first. If we have had our mind filled with proper things, we could not be speaking evil. By surmising we are judging in our own minds. We see a brother doing something, and conclude from what we can see that his conduct is wrong, therefore he must have an evil motive in his heart, and he must be a sinner before God. We have judged the brother or sister in our mind; in our own mind we have pronounced judgment, contrary to the Scriptures and injurious to ourselves. We are not injuring him because he does not know anything about it. If we are going to discipline, this (pointing to self) is the fellow to train on—not the other fellow.

Evil speaking is merely pronouncing judgment upon others that we have already formulated in the mind. "Well," says one, "I know it is so, and I must tell it. I must tell the truth; if I do not tell it all I will be a liar." My dear brother, how do you know that what you think you know is all true? Perhaps you think you know, but possibly you do not. One hundred chances to one you do not. I never saw a man yet who thought he knew all there was to know about a subject, but what could find out something more about it. If he has formulated his opinion upon what he has seen or heard, it is not safe to base a conclusion upon in his own mind—much less to convey to someone else.

Evil speaking has a tendency to bring injury to another. You say, "If I tell the truth, is not that all right?" No; even the laws of our land protect the good name and reputation of its citizens. What should be our motive? We should have but one motive toward the brethren, and that is to do them good. Let us put this gauge upon it. Is this that I am about to say concerning a brother going to have a tendency to do him good? Think about it. "Well, I guess not?" Then put it aside unless it will have some tendency to do him good, or we will do him injury and ourselves greater injury.

The Lord has laid down a code of procedure. Of course we know it is right, because it is from God to us. Human wisdom recognizes that it is necessary to do things in an orderly manner. Suppose a man gets into a fight. Some one calls upon him to cease, and if he does not do so, they pull him up and say, "I will send you to the penitentiary for a year." Even a justice of the peace could not do that, although I remember one who tried it. We have laws governing such cases, and we know it is best to deal with them according to those laws. The Lord has laid down a law governing new creatures in Christ Jesus. The procedure for us is, He says, if you feel offended against your brother, go and ask the advice of every other member of the class? He never said a word of the kind. Every time you do that you violate God's holy will. I have no sympathy with those who go about the class asking advice as to what to do because of what some brother or sister has done toward us. It is true that one may go to an elder brother stating a hypothetical case in such way that

it may be possible to get advice that might apply in our matter. The Scriptures say plainly, "Go to your brother." Let us always keep in mind the purpose. My purpose should be to assist my brother. If I have love for my brother it means that I will seek to do him good. I am going to my brother to do him good; not that I may satisfy my own flesh. Suppose he does not hear you. The Lord says the next step is to call in one or two witnesses, and talk over the matter like brethren in the Lord. One says, "My understanding is thus"; the other says, "my understanding is this way." We should say, "Now, brethren, give us your advice; tell us who is wrong." I dare say there never was a case in which brethren proceeded in this way, asking the Lord to direct before beginning their consideration, but that, if the offending brother followed the advice given, the Lord took away the trouble. That was not man's procedure. That is God's procedure.

Suppose the offending one still refuses to act upon the advice given by those called in. Then as a final resort you may take the matter to the ecclesia and let them judge. For what purpose? To pronounce judgment? I heard of an ecclesia a short time ago that not only advised one what to do, but they pronounced severe judgment, and told him what he must do in other private matters that they had nothing to do with. Furthermore, they went so far as to say that anybody who shook hands with him should not be recognized in the church. The whole purpose is to help that brother who has erred, and is walking in a wrong way. Remember, we all need discipline. I need it as much as you, or Brother MacMillan. I have known him a long time, and I know his faults better than he does. I love him more every day. If the brother refuse to obey the church, the church may say, "Since you will not recognize the decision of the Lord as expressed through His people, and as order is Heaven's first law, we believe this law tells us to make a difference in dealing with you. We cannot elect you as our elder; we cannot send you out as our representative. If you want to come to the class and sit down and learn with the others we are willing to help you. God never delegated any individual, or collective body, to inflict punishment on others. The whole purpose of this procedure which the Lord laid down is to show brotherly love.

We are to warn those who are unruly. How are we going to warn them? Shall we go up and say, "Look here, brother, if you don't do so and so we will put the 'fix' on you?" No, not that way. I know a brother who is longer standing than when lying down. He has a sweet, loving disposition and is a good adviser. I remember the first warning he gave me. He cited a hypothetical case in a kind, sweet manner, and I said, "thank the Lord," and learned the lesson. Instead of going to Brother Sturgeon and saying, "You are doing wrong (of course I am not going to—I am taking Brother Sturgeon because I know he is above reproach), we may say, "I know a brother who is doing so and so; I wonder whether that brother's conduct is in harmony with the Word of God? If he is in the attitude of desiring to see his own faults he will take the warning. If he does not take the warning you may put it again in a stronger way, if his course encroaches upon the ecclesia. From my experience in serving ecclesias in various parts of the country I am convinced that most of the trouble that arises in ecclesias is because someone is busybodying in someone else's affairs. You know, as our brother read from the book of James, the tongue is an unruly member, and this tongue is a part of our organism, the body in which the new creature is operating. The Lord said, "take this body and practice upon it until such time as you can prove that you are able to use a better one. Then I will give it to you." The tongue is the most unruly member we have. As a man once said, "That fellow's tongue is loose at both ends, and in the middle; it is always going." Suppose someone comes and asks you, "Do you know Brother Garr, of Louisville, Ky.? What does he do?" I would say, "Go and ask Brother Garr; it is not for me to tell." "Don't you know?" "Well, suppose I do." I should constantly remember what our brother, the Apostle Paul tells us in 1st Thes. 4:11, "Study to be quiet and mind your own business." Nearly every ecclesia suffers because someone takes it upon himself to become a sort of policeman to go around and see what others are doing and tell every one else. That is meddling in another's affairs. The Apostle Peter tells us plainly that trials will come in the end of the age. In 1st Peter 4:15, he says, "Let no one suffer as a busybody in other men's matters." If you have been a busybody in affairs of others do not put it on the credit side of the book if you suffer for it. The Bible does not authorize one brother to speak about another unless what he says can be for the good of that one. We have all done that. We need not be disciplined if we had not.

I cannot look into your heart and see your motive. Whenever I attempt to do that I am judging God's law. How so? The Lord says, "I have made My rule of action which shall judge the new creation." If you try to look into the mind of a brother and judge his motive, you are saying, in effect, "God's law is not sufficient to do it, so I guess I will do it. There has been much trouble in ecclesias throughout the world because some elders have a bump on their heads about the size of your fist, which leads them to lord it over the ecclesia. The Lord pointed out that this would be the case. The Lord says to us in Romans 8, "Who shall lay anything to the charge of God's elect?" (Who shall judge another?) Have you any right to do it? No. You know one who appears and lays a charge before Jehovah would need to have authority to do so. There is just one attorney in that Court. Some one says, "You do not think it is yourself" (laughter)? Who is it? He is my attorney—yes, and yours too. That attorney who appears in our behalf, thank God, is the great Advocate, the Lord Jesus Christ. He appears FOR US, and not against us. It is the devil who is doing the accusing. If he uses me to accuse my brother I am being used in a wrong way. We do not know all of the facts, sometimes, when we try to judge.

I think this is one of the great mistakes made in the ecclesias. Some brother comes and says, "I want to tell you something about Brother MacMillan" (I am not saying this to reflect upon Brother MacMillan). You say, "If that is so, Brother MacMillan should be kicked out of town. He certainly should not be in the ecclesia." We are not competent to judge any man's affairs. We have no right to do so. We should say, "I cannot render a conclusion upon that statement, until I hear Brother MacMillan's side; then I will try to advise." I think the great trouble is that many want to draw conclusions without hearing the other side. Let us not do it.

We have difficulties amongst ourselves, don't we? Yes. One says, "You did so and so, and you will have to stand up before the ecclesia and apologize for what you did. You must render an apology to me." I had a little tilt with a brother higher up in the ecclesia than myself, much longer in the truth, one to whom I should look up, and to whom I did look up, thank God. I let my judgment get away, and I said some things—and he did too. We went off and left each other. In a few hours he came back and said, what each should have recognized, that since we have made a consecration to the Lord we have no earthly rights that any one is bound to recognize. It stuck in my mind to this day. By God's grace I shall never ask anybody to apologize to me. If I say, "Somebody has offended me, and must apologize." I am demanding something which I have no right to ask for. If I offend you, and do not apologize voluntarily, I am heaping injustice upon you, and injuring myself.

The Lord Jesus laid down the word. Do you know of anyone who offended Him more, aside from Judas, than the Apostle Peter? He said, "I will stick to you to the last." The Lord said, "I will see if you do." That night St. Peter denied Him three times, and then cursed because of being accused of being a follower of the lowly Nazarene. After the resurrection many of the disciples went fishing, as many of the brethren are thinking of doing now. Some of these brethren had been fishing all night without catching any fish. In the morning, as their boat drew near to the shore, they saw a stranger standing. He said, "Have you caught any fish?" "No, we have toiled all the night and caught nothing." "Throw in your net on the other side of the boat." They cast in the net, and when they pulled it up it was almost bursting with fish. John, with his perceptive powers, said, "It is the Lord." St. Peter jumped out and made a dive for shore. He got there as quick as he could. They found that the Lord Jesus had some fire there, and some fish already broiled for breakfast. They sat down and ate a meal. The Lord rebuked him there.

I have often thought how differently we have gone

about it to rebuke someone who has done us an injury. Suppose the Lord had said, "Look here, Peter; you poor, miserable cur. You said you would stick to the last. Aren't you ashamed? Don't you know that you have done shamefully? Stand up and apologize." That would not have been like Jesus. He would not break poor Peter's heart. What did Jesus do? He said, "Let us have something to eat to steady your nerves." He got their minds running smoothly. Peter had gotten over his excitement. The Lord then said, "Peter, do you love Me?" He said, "Yes, Lord, I love You." "Then feed My lambs. That is the way you will prove it." Again He said, "Peter, lovest thou Me?" Peter replied, "Yes, Lord, I love You." "Feed My sheep, Peter." Peter had been unfaithful back there, but now the Master would encourage him to renewed watchfulness. The third time He asked, "Peter, lovest thou Me more than these?" Peter said, "Lord, Thou knowest that I love Thee." That was a strong rebuke the Lord gave Peter.

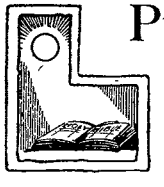
Now, would it not be much better for you and me to keep this in mind, and seek to learn the lesson therefrom. It is the natural mind that is inclined to say, "See here, you did me a wrong, and I am going to make you apologize to me now, and then I will make you stand up before the ecclesia and do it before I will shake hands with you again." It is not the Spirit of God that suggests this. We should say, "It is the flesh he is warring against. I must war against my flesh, and he is warring against his." If the new creature was doing that it would be evidence that the new creature was dead, and then it could not do it at all. How should we do? Go to the brother quietly; do not get him excited. Then say, "What is your heart condition now? Do you love me now? Let us try to forget the past." After we have done all we can between ourselves, and before the Lord, then forget the things behind, and look to the things before. We are running for the prize of the high calling of God, in Christ Jesus. We are not trying to split hairs, and say, "Here are certain rights that have been infringed, and these rights shall be recognized." If we do that we are following the ways of the world, and not the Lord's ways. Seek whatever will be to the benefit of the brother. Whatever will be to his benefit will also be to mine, as a new creature. Thus, by fixing up difficulties between ourselves, the ecclesia will have nothing to judge.

If we can stop evil surmising and evil speaking there will be no trouble in fixing things up between us, and then there will be nothing for the church to judge. If a case does arise in which the church must judge, God has pointed out the procedure. Let us seek to stamp out the fire at the beginning, and we will not have a conflagration later. May God help each of us first to examine ourselves, to judge ourselves, and then we will not have time to judge someone else.

Discourse by Pastor Russell. Subject: "GREAT DAY OF GOD NOW AT HAND."

WE WHO KNOW THIS SHOULD WALK WORTHY OF OUR GREAT VOCATION.

RESPONSIBILITY OF ENLIGHTENED CHRISTIANS—PRESENT HEAVENS AND EARTH ABOUT TO BE DISSOLVED—NOT LITERAL HEAVENS OR LITERAL EARTH, BUT SYMBOLIC—SHAKING PROCESS ALREADY BEGUN—"PEACE! PEACE! WHEN THERE IS NO PEACE"—COMPARISON OF EARTHLY AND HEAVENLY VALUES—OUR FULL SALVATION ABOUT TO BE REVEALED—NECESSARY DEVELOPMENT OF CHARACTER.



PASTOR RUSSELL spoke as follows: My text, dear friends, is from the words of the Apostle Peter: *"Seeing, then, that all these things shall be dissolved, what manner of persons ought we to be in all holy conversation and godliness, looking for and hasting unto the coming of the Day of God, wherein the heavens being on fire, shall be dissolved, and the elements shall melt with fervent heat?"* (2 Peter 3:11, 12.) The marginal reading omits the word "unto" after the word "hasting." The word "unto" is supplied by the translators in an endeavor to make the rendering more clear. But this does not give the right thought, evidently; for we could not hasten the Day of the Lord. The Plan given us by God was fixed before the foundation of the world. In translation from the Greek it is frequently necessary to supply certain words in order to give the correct thought. In this case another word would better have been supplied, we think. "Hastening the preparation for the Day of God," more nearly gives the apostle's thought.

We can hasten our preparation for the wonderful things coming; we cannot hasten the Day. "What manner of persons ought we to be," indeed, in view of the fact that we are looking for the marvelous things God has foretold, and which are now beginning to come to pass in this our day? for the Day of the Lord is now present. It is very hard, but it is necessary, to realize what manner of persons we should be and then to be such persons. We should be saints, faithful to the Lord in all things. We should be giving as much of our time as possible to the perfecting of ourselves and to the building up of one another in the most holy faith. The apostle intimates that we should be examples "in all holy conversation and godliness." If this was needful in His day, what force His words should have to us now!

This word "conversation" in the old English takes in the sum-total of holy living—our words, our acts, our general conduct. It has thus in the Scriptures a wider meaning than is given it today. God's people would be helped by the thought that the great Day of the Lord was at hand. So St. Peter says in view of this, "Seeing that all these things shall be dissolved, what manner of persons ought we to be?" The Day of the Lord was *at* hand in the apostle's day; it is *on* hand today. How paltry all the things of "this present evil world" should appear to *us*, who see the disintegration of the Present Order already under way!

What were the "things" to be dissolved that St. Peter referred to? He had just been specifying them: "The heavens shall pass away with a great noise, and the elements shall melt with fervent heat; the earth also, and the things that are therein, shall be burned up." Yet we, as the apostle says, "look for a new heavens and a new earth." He is not speaking of the literal heavens, but the symbolic heavens—the ecclesiastical heavens, the present church organizations. The Prophet Zephaniah also speaks of this same great burning time of the Day of the Lord (Zeph. 1:14-18; 3:8, 9).

THE ONLY TRUE BASIS OF PEACE.

Even now the present heavens, the nominal church systems, are in great commotion, in much distress; preachers and people are wondering what these things mean that are now taking place—"What is it all coming to?" They have been telling everybody that the world is getting better, that all will soon be converted through the churches. They have been saying, "Peace! peace!" but instead of peaceful conditions have come riot and war (Jeremiah 6:14-19). There has been no real basis for peace. Christians who are hearkening to God's Word are the only ones who have a real basis for peace. In the Lord's Word, and in the Lord's spirit we have the things that make for peace. "Blessed are the peacemakers, for they shall be called the children of God." "Blessed are they which are persecuted for righteousness' sake, for theirs is the Kingdom of Heaven."

With the world the disposition is, See that nobody does you up—fight your own battles. Life is a battle for all mankind. Some fight for a living and others in more open warfare. All are more or less contentious to have the best they can get. But the true Christian's fight is in his own body principally—against selfishness, a love to have our own way, our own natural desires. God is not selecting a class different from people in general in this respect. On the contrary, not many great, learned, noble, wise, has God chosen, but chiefly "the poor of this world, rich in faith." That does not give us any room for pride.

We find that we have something to contend with in this natural meanness of our fallen human nature, while the world imagine that they have something to be proud of. "No one shall get ahead of me if I can help it" is their sentiment. The Lord gives His children different instruction, but not instruction merely; for if that were all, it would be very much harder for us than it is. He gives

us a noble incentive and assistances all along the way. Those in the world are scrambling for some very small *baits*. A thousand dollars would be quite a fortune to some, because money represents time, strength, wisdom, etc. But you know everything is estimated by comparison. If you had never seen any value greater than a dollar, you would look at a dollar with open eyes. Most of us have seen ten-dollar bills and some have seen one-hundred and one-thousand-dollar bills, so that one dollar does not look so large. God has set before us a wondrous "prize," and some of us have seen its glory and are running for it. What prize has He set before us? Oh, glory, honor, immortality, joint-heirship with Christ in the Heavenly Kingdom, riches such as no earthly being ever dreamed of! He has not only shown these things to us, but has given us the offer of obtaining them.

INCOMPARABLE VALUE OF HEAVENLY RICHES.

We see a great many people who hope some day to have a great deal of money, to be very rich. Now, the Lord comes right in here and offers to you and me and to every one of us who have the hearing ear something beside which a million dollars or many millions would be as nothing, absolutely insignificant. He offers those who become His children riches of grace, of life, of glory and exaltation far above angels, cherubim or seraphim, and still farther above humanity, and this riches to be eternal. Is all this offered to us? Yes. Are you sure? Of course we are sure; we have the Lord's Word for it, repeated in many places. The Lord through the Apostle Peter said, you remember, that by the exceeding great and precious promises He had given us we might be made partakers of the divine nature (2 Peter 1:4). Why did He make us this wonderful offer? Because of His love for us and because He has an infinite purpose to be outworked. We are to be transformed, made New Creatures, meet to be partakers of our glorious inheritance.

As St. Paul says, "All things are yours." Why, the whole world would be insignificant in comparison with the Lord's rich promises to those who follow Jesus in the narrow way. Some live and toil for forty and fifty years to accumulate a fortune, and they generally die before they get much besides worry and care out of it; and at best it is all very disappointing. But God has promised that He will give His children everlasting life on the very highest plane, and honor and glory and joy beyond compare. How rich we feel who have accepted God's great offer and are complying with His terms! You do not feel like quarreling about an acre or two of land, do you? Let others scrap about these things if they will. You are so rich! Why should you waste any time quarreling over these earthly baubles?

Our future is all dependent upon our becoming copies of God's dear Son, our Lord Jesus Christ. We would surely lose the prize if we were to set our affections, our hearts, on earthly things. "Set your affection on things above, not on things on the earth." Are your affections going to home and business, to cats and dogs and canary birds, or to the things above? Do you think chiefly of these earthly things, and then when you engage in prayer try to turn your affections above again? We will not succeed thus in making our calling and election sure. Perhaps you are like the Apostles Peter and James and John when the Master invited them up into the mountain with Him, where He was transfigured. When they got there they did not want ever to go down again. Peter wanted to build tabernacles there. So some brethren when they get to a very uplifting meeting or convention of believers want to stay. They think they could be certain of spiritual victory in such surroundings. But we cannot always remain up on the mountain-top. We must return to the valley below for our testing and proving and crystallization of character and for service for God.

The apostle in our text calls our attention to the fact that we not only have the Heavenly things, and that they are far better and grander than the earthly things, but also that the Present Order is to be dissolved, as we have seen. Let us not become entangled with them. One might gain a high office, he might get a lot of money, have many servants, a fine mansion, automobiles, etc. But when he saw all these things slipping from his grasp, taking wings, how differently he would feel! How foolish his course in clutching for these transitory bubbles would appear! How he would long for a solid rock on which to stand! This will be the case with many. All these earthly things are bound to go down in the great cataclysm of trouble now just ahead of us. In this time of the Lord's Second Presence His saints are to be glorified with Him. We look from the divine standpoint at the dissolving and shaking of all the things of this present dispensation. The only thing that will not be shaken down is the Kingdom of God. Let us then serve the Lord faithfully and realize the value of the unshakable things which will thus be ours.

Everything unjust, untrue, false, in any sense of the word, everything imperfect, will be shaken down; they are all going to be burned up. The newspapers say that there is a great conflagration in Europe. The things of the present time—ecclesiastical, social, financial, political—will all become "as the chaff of the summer threshing floor, and the wind shall carry them away" forever. Then the New Order shall come in. The true Church of God will be the "new heavens"—all of God's saints. Then there will be a "new earth," a new social Order. This will gradually bring in perfection. Mankind will be delivered from sin and death. All may become complete through Christ.

Christ Jesus will always be the Head of the Church, although after our glorious "change" we will not need the robe of His righteousness, imputed justification. This "change" of the Church is, we believe, very near at hand. Knowing all that is so soon to come to pass, is it any wonder that the apostle urges us to watchfulness and saintliness? Our salvation, our full deliverance, is ready to be revealed now in this last day. Yes, it is right upon us. For about 1,900 years the Church of Christ has waited and prayed for these things to come to pass.

NECESSARY CHARACTER-TRAITS IN THE SAINTS.

It is very important that we heed the apostle's words in our text, "Seeing, then, that all these things are to be dissolved, what manner of persons ought we to be in all holy conversation and godliness?" We hope to be copies of God's dear Son. And what was His character? Oh, He had the Father's spirit in all things! He made the Father's will His own. So we are to have the Father's spirit and to make His will our own. We are to have the mind that was in Christ Jesus, the mind of the apostles and all the true saints. The Scriptures tell us how the Lord's Spirit manifests itself. It is manifested in meekness in our intercourse with the brethren, in a humble appreciation of ourself, in contentment with everything our God gives us, in a delight to have Christ as our Teacher.

It is manifested in gentleness. There are some people who are gentle because, naturally, they do not know how to be anything else, because they have not sufficient character to be anything else. Some are born in the putty class. But God is not calling putty people. These will gain character during the Millennium; but now God desires those only who have a strong individuality and a love of righteousness. Others are not appealed to by the Lord's Message. The class that appreciate the Lord's Word are those who have real character, something of a will of their own by nature. You could not give up your will to God if you had none. The condition upon which we may become disciples of Christ is to surrender our wills. From that time on we must keep them surrendered. There is no harm in a person's having a strong will. He will make one of the best soldiers in the Lord's army if that will is turned in the right direction. This class that God is calling have a will, a good, strong will. But this will must be trained to full obedience to the Lord. It must die to self. We are learning this daily in the School of Christ.

If you are inclined to practice patience for a while and then get tired, remember "you have need of patience, that having done the will of God you might receive the promise." The Lord has been patient with you. We must become like our Father and like His Son. We must *learn* patience—it is not there naturally. You may feel inclined to say, The Lord must accept me just as I am. But the Lord will not take you into the Kingdom just as you are. He accepted you as you were at first, but He expected you to overcome, to develop as a New Creature. If you wish to be in the Kingdom class you must attain the character-likeness of Christ.

But why does not the Lord make us perfect by His own power, without such painful effort on our part? I answer, the character you develop is stronger for your struggles, and it is your own. It is a part of our necessary schooling to develop character. Why do we put children to school? It is because by those lessons they will be exercising their minds, thus making their minds

stronger for every subject, fitting them for the responsibilities awaiting them later. So it is with us.

Meekness, patience, long-suffering—these are some of our lessons. Ah, says one, I can suffer some, but I would not be *long*-suffering. To be long-suffering means to bear long and be kind, to be very patient toward others, very kind in your home toward the husband or toward the wife, toward the children, toward your brothers and sisters. This is sometimes hard. You say, I am the brightest one in my family. But remember, "There is none righteous [perfect], no, not one." If you have not found out that you have many imperfections, you have not learned the first lesson in the School of Christ.

We each have heads of different shape, and brains whose quality varies. But when we give ourselves to the Lord we all need a course of vigorous training. We are all very defective. We must have experiences that will reveal to us our own individual weaknesses and faults, that by divine help they may be corrected as far as possible. I think that is what the Lord wants every one of us to know —how much and where we lack, what we need in order to build ourselves up into Christ. You want to know what part of your character needs the most attention. In order to thus build ourselves up we look to that perfect Law which shows us just what a perfect character is—meek, loving, forgiving, patient, etc.

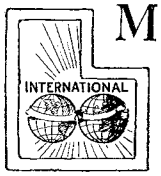
LET US WALK WORTHY OF OUR NOBLE CALLING.

If you are prayerfully striving to do the best you can, God is pleased. He sees this in you, and will love you very much. He will approve you. But the Lord will not make any mistake. He will not say, "Well done," unless you have done well. "What manner of persons ought we to be?" Oh, dear brethren, do not compare yourselves with the world, not even their noblest ones! They are not begotten of God's Holy Spirit; they are sinners. We are called to the highest of positions, we have been begotten of the Spirit for a special place of great exaltation in God's family. We are to look for every indication of God's stately steppings in this great Day of the Lord. Jesus only are we to see, that our characters may become conformed to His.

Our deliverance is at hand. "When ye see these things begin to come to pass, then lift up your heads, for your deliverance draweth nigh." Hasten to prepare yourselves for this Day of the Lord, when all these things being dissolved the New Order is about to be ushered in. Where will you be when the saints are gathered beyond the veil? Will you be among them? Thank God, we have the most wonderful hope in the world! We are the antitypical Elijah class. We have come nearly to the close of our earthly pilgrimage. Let us then be true to God, waiting in patience and faith for our glorious "change."

SPRINGFIELD.

Thursday, July 29th, was designated on the program as DISCIPLINE DAY. For the first four days of the Convention Brother Menta Sturgeon served as chairman. Beginning with Discipline Day Brother H. C. Rockwell assumed the chairmanship, and served until the close. Brother Rockwell's opening remarks follow:



MY DEAR BRETHREN: Loving greetings to you all. Love has been the watchword of this convention thus far, and I trust it will continue to be the watchword, but as this convention is in two parts, in some respects, we are going to add to the watchword the word PEACE. Let love and peace be the sentiments dominating our hearts throughout this series of meetings.

We know that in the law given to Israel by Almighty God, through Moses as a mediator, there were two tables, or parts, of the law. The first part had to do with their duties and obligations to the Lord; the second part related to their duties and obligations to their fellow men. The first part, we might say, expressed the necessity for loving, honoring and worshipping God, the Most High, while the second part related to peace on earth, and good will toward man. So it would be proper to say that love and peace were represented in the two tables of the law.

How marvelously the Lord has favored us here. In the midst of conditions of storm, and distress, and difficulty that is being experienced so generally, and increasingly, we are permitted to have more and more of the peace that the world knoweth not of. The more we imbibe this spirit of peace, the more confident will we be, and the greater will be our assurance. Let us bear in mind, therefore, the sentiment of the day—confidence and assurance, CONFIDENT ASSURANCE.

On Saturday, July 31st, the following RESOLUTIONS were introduced, and unanimously adopted by the convention.

TO OUR BRETHREN IN LANDS ACROSS THE SEA.

GREETINGS:

We, your brethren in America, assembled in convention at Springfield, Massachusetts, July 31, 1915, desire that you shall know and be assured of our loving sympathy for you in this dark hour of international sorrows and distress. We desire that you may be comforted in having the assurance of our daily petitions in your behalf before the throne of divine grace and love.

Our prayers, dear brethren, are that, whatever your experience may be, whether on the field of battle, or amidst scenes of starvation or disaster, or as prisoners of war, your hope in Christ may not grow dim to the eye of faith, and that you may grasp with firmer hold the exceeding great and precious promises of the Lord our God, remembering the apostle's words, "Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? Nay, in all these things we are more than conquerors through Him that loved us. For I am persuaded that

The two chairmen, Bros. Menta Sturgeon and H. C. Rockwell, about to leave the Auditorium at Springfield, Mass.

neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." Rom. 8:35-39.

Also, call to mind the word of the Lord through David, Psalm 46, and be sure that soon these words shall have their fulfilment.

Finally, brethren, be of good courage; fear not; for the Lord God is with us.

I. B. S. A. Convention,
Springfield, Mass.

July 31, 1915.

PEACE RESOLUTIONS OF THE I. B. S. A.

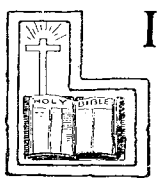
In view of the great international conflict now being waged in foreign lands, and of the heart-rending sorrows, sufferings, and grief entailed by the enormous loss of life and property, due to the brutality and savagery of modern "civilized warfare"; and in consideration of the fact that these warring nations are called "Christian nations," but which, in reality, are only the remnants of former pagan nations, and never Christianized; we, the International Bible Students Association, assembled in convention on this thirty-first day of July, 1915, in the city of Springfield, Massachusetts, desire to go on record before the world, that we firmly believe and maintain that all wars among men are contrary to the spirit and teachings of Christianity, as expressed in the language of Christ and the Apostles, who taught that love, kindness, peace, and good will should control the words and deeds of men, not anger, malice, hatred and strife.

Therefore, it is resolved that we, members of the International Bible Students Association, as consecrated followers of the "Prince of Peace," do declare our absolute neutrality in the present conflict, and that we have no sympathy whatever with the wholesale butchery, devastation and ruin that is fiendish, devilish, and not of Christ in the least.

Furthermore, be it resolved that among the International Bible Students there shall be no national or racial distinctions recognized, and that, whether French, German, British, Russian, Austrian, or Italian, if they are followers of Christ, we shall love them with the same degree of love that we have for our American brethren.

Be it further resolved, that we shall continue to herald forth the good news of the coming universal Government or Kingdom of God, which is the only hope and solution of the sufferings and difficulties now afflicting the world, and which will establish "peace on earth, good will among men," when "the nations shall learn war no more."

Springfield, Mass. Watchfulness and Service Day, Friday, July 30th, 3:30 P. M. Discourse By Bro. W. J. Thorn. Subject: "WATCHFULNESS IN SERVICE."



I AM glad to say, dear friends, that the two years I spent in the colporteur work were among the happiest years in my life. I think there is no other way of building character in such a wonderful manner as in the colporteur work, and I have never ceased to thank God for the two years spent in that service. My heart goes out, therefore, toward the dear colporteur brethren. I know something of their trials and difficulties, and I also know something of the joys of the service. We would encourage the dear colporteurs, then, to keep on just as long as they possibly can. We would encourage all of the Lord's people to still keep on in the service of the Lord until He shall say, "Come up higher." In the talks given in the last few days we have noticed that the harvest work is still going on, there is still much more to be done, and instead of becoming discouraged, let us go forth with more earnestness than ever. Let us so use our privileges as to show to the Lord our appreciation of what He has done for us.

The topic of "Watchfulness in Service" is surely a very important one. This afternoon we are going to speak on a remarkable passage of Scripture, found in the 2d chapter of Habakkuk. It seems strange that nearly every speaker has alluded to this text in some way or other in his talk. I believe it is the Lord's will to have this thought impressed more deeply upon our minds. The Lord declares through one of the prophets that this is His way, "line upon line, precept upon precept, here a little and there a little." These things need to be brought to our attention repeatedly because our vessels are so leaky, so we will refer to the prophecy again.

In the first verse the prophet says, "I will stand upon my watch, and set me upon the tower." Combining these two words together—watch and tower—we have Watch Tower. So often it would be helpful to us to go to the Watch Tower more. Study the Watch Towers more carefully. I think if we gave more attention to what the Lord's servant is saying in the Watch Tower, we would not be drifting, as some seem to be. There the Lord's servant is giving us so many helpful things, and if we studied them more, we would know where we are on the stream of time, and what the Lord's will is for us. For my part I cannot be content with one reading; I find it necessary to read each number through twice. Let us go into the Watch Tower and see what the Lord is telling us.

"I will watch to see what the Lord will say unto me, and what I shall answer when I am reproved," or when brought into argument over the matter. In verse two, we read, "The vision is yet for an appointed time, but at the end it shall speak and not lie; though it tarry, wait for it." Here is the thought of patience. How easy it is to become impatient. But we must remember that God has all of time and eternity in which to work out His great plan. You know we are apt to look at matters from our own little standpoint, and our lives are so short that, of necessity, we try to crowd all we can into those little lives. It was from that standpoint, undoubtedly, that we expected so much in 1914. We were looking for too much. For instance, we expected the church to be glorified by October, 1914, and that then the Gentile Kings would be deposed. We thought they would be sitting upon their thrones one minute, and the next minute they would be deposed. That is too quick. That is not the way the Lord accomplishes His purposes; it is not the way He has done in the past.

The prophet says, "Wait for it, because it will surely come; it will not tarry." According to Young's translation it reads, "It will not be behind time." I think that is a fine thought, and one important to keep in mind. It will come in God's time. It may not be in your time; it may not be as you expect, or as I expect, but it will come in God's own time and way.

You will notice in 2 Kings, 2d chapter, Elijah visited four places, Gilgal, Bethel, Jericho and Jordan. These stations to which Elijah was sent represented dates in the present experiences of the church, to which the Lord has led His people. We read in verse 11, "It came to pass as they still went on and talked, that behold, there appeared a chariot of fire, and horses of fire, and parted them both asunder, and Elijah went up by a whirlwind into Heaven." You remember our pastor's words here last Monday. They were a source of encouragement to my heart. These are his words: "What shall we do now, that we have come to this point in our career?" He said, "We will do as Elijah and Elisha did. Let us keep going on until the journey is ended." Let us keep that thought in mind, and not get discouraged; let us not have one thought of turning back. "To whom should we go," as our pastor said. We have entered into this thing, and our determination is to keep on to the end, if we have made our consecration right.

Then our dear pastor said also that we must remember God will expect us to do all that lies in our power to be overcomers. We must remember that God will not do it all for us. There is a great deal that we can do ourselves. We are to "keep ourselves in the love of God," and "work out our own salvation with fear and trembling." It has been suggested that possibly, 1st, Gilgal corresponds to 1874, when the church waited, not knowing, but somewhat expecting deliverance. Then, 2d, Bethel corresponds to 1878, the church is sent there, expecting something further, but not knowing just what to expect, and that this date would seem to correspond to our Lord's triumphal entry into Jerusalem. 3rd, Jericho, would represent 1881, a further period of waiting expectantly and still not knowing. 4th, Jordan. The two, Elijah and Elisha *crossed* Jordan, going forward together, but still waiting and expecting deliverance but not knowing, and thus they were separated by the chariot and horsemen. Bro. Russell seems to think the separation is to come soon, and this indicates trouble in the near future. He is reported to have said, when asked as to the nature of the trouble or separation, "that it would not be a doctrinal separation, for that most always leads to disfellowship, and the two were united even after the separation. In other words, the thought is, the union is so strong and close, one can hardly be sure which company he belongs to till the separation shows it."

And further, the world went into Jordan (witness present war, etc.), but the church did not.

The significant and wonderful evidences which prove these facts are only recognized by those in the waiting and

watching attitude. The great mass of nominal Christians are not aware of the wonderful things transpiring in this, our day.

Then, later, we expected the harvest work to end in 1914. We did not seem to notice that the Scriptures mostly proved that the Gentile Times would end there. We were looking for the wrong thing at the right time; we were looking for too much to occur in that year. Yet, all the things that occurred in that year are sufficient to encourage our faith. We have no reason to doubt the chronology. I believe it is right, dear friends. There are some things God has graciously hidden from our view, that He will make known in His own time. The year 1914 was the most important, the most eventful, in the world's history.

The prophet says, "Wait for it; it will not be behind time." Now, dear friends, look at Elijah. What a wonderful character. Surely He was a wonderful representation of the church in these days in which we are living. Having passed these stations, what is the church doing today? Like Elijah and Elisha, she is going on, and talking too. But what a solemn thought. Let us be careful what we are saying. Remember the words of our great Head. He said, "Take heed to your words; for by thy words thou shalt be justified, and by thy words thou shalt be condemned." You say you are disappointed. We should have no room for disappointment. Let us spell it with an H, and then instead of disappointment we will have His appointment. We have no occasion for feeling disappointed, as the dear speakers who have preceded me have shown. If we were disappointed it would show that we wanted our own will accomplished. That is a great test today—do we want our own will done, or do we wish to have the Lord's will done? In other words, are we dead to our own wills? And not only dead to our own wills, but also alive unto God, as the apostle says. I think the poet has well expressed the matter in these words:

"We are living, we are dwelling
In a grand and awful time,
In an age on ages telling,
To be living is sublime.
Hark! the rumbling in the nations,
Iron crumbling with the clay;
Hark! what soundeth? 'Tis creation
Groaning for a better day.

"Scoffers scorning, Heaven beholding,
Thou has but an hour to fight.
See prophetic truth unfolding!
Watch! and keep thy garments white.
Oh, let all the soul within you
For the truth's sake go abroad!
Strike! let every nerve and sinew
Tell on ages—tell for God."

Oh, my friends, you and I are making our destiny today, or else unmaking it—one or the other. How it behooves us to be on guard; to be very careful as we stand in the presence of God; as we stand in the presence of our living Head who is here taking a hand in earth's affairs today.

The thought of watchfulness implies that there is danger ahead. There never was a time when we needed to be more watchful than today, and when we needed to be more prayerful. "Watch and pray," said the Lord. Again, along this line we have the words of the poet:

"My soul, be on thy guard,
Ten thousand foes arise;
The hosts of sin are pressing hard
To draw thee from the prize."

What are we to watch? Ah, my dear friends, we are to watch ourselves. We do not need to watch someone else, but we should keep our eyes well focused upon ourselves. As the apostle said to the elders of the church at Ephesus, "Take heed unto yourselves, and to all the flock," but especially to self. As our Lord tells us in Revelation 16:15, "Blessed is he that watcheth, and keepeth his garments" (white). "Watch ye," says St. Paul in 1 Cor. 16:13, "stand fast in the faith." Having had the grand privileges of Dawn classes and meetings, with these wonderful conventions year by year for such a long time, we should be well established in the faith; we should be rooted and grounded in the faith, steadfast and immovable.

We are living today in a world of imperfection, of misunderstanding, of misrepresentation, and in consequence much of injustice results, both in the world and in the church. You are imperfect; so am I. Your judgment is faulty; so is mine. For this reason the Lord declares that we are not competent to judge. He is the great Judge; therefore we cannot judge one another. If we judge one another now we are getting on the judgment throne before the time. If we attempt to get on the judgment throne now we surely will not be associated with Christ in judgment of the world in the Millennial Age. The apostle said he could not judge himself, and know just how he stood before the Lord. In a general way he could tell, of course, by his experiences and by examining himself in the light of the Word. I do not think we should be in doubt altogether, as to our standing with the Lord; as to whether we are still in His favor or no; as to whether we are still in the race, or no. I believe we may know about those things, but the question is, do we know exactly where we stand in the Lord's favor? Are we sure that we will be one of the little flock? We may be. "If we suffer with Him we shall also reign with Him." If we endure faithfully to the end we shall surely be one of that little flock.

The apostle tells us there would be a very peculiar condition in the church, especially at this time. It has been true of the church in all of its history, on account of those imperfections shared in by all, that there has been injustice. It is one of the greatest tests upon the Lord's people, and it is not intentional, by any means. It is because of the imperfections of the flesh, the faults, the weaknesses, etc. Nevertheless, we see that there are some things that could be righted by the Lord's dear people, if they will watch themselves. How often brothers and sisters injure each other, and know they have done it, yet this seems to be their thought: "I could never go to that brother or sister and acknowledge the wrong; I could never humble myself to do it. While he has certain qualms of conscience, he says, "I guess Brother — understands, and will forgive me." We would understand that would be a very wrong condition. We would not understand that one must go to a brother or sister and tell them how you may feel about certain things, of which, perhaps, they knew nothing. To confess such things would be to stir up a hornet's nest in the church. There is no necessity for that. When you have wronged a brother or sister, and you know it, and they know it, you should come to the point where you will acknowledge it. "If thy brother trespass against thee and *he repent,* forgive him."

Sometimes injustice is unintentionally done in the testimony meetings, in that those who testify do not speak loudly enough so they can be heard. Some are not benefited because they did not hear. Often these friends could talk louder. The same is true in prayer. Prayer should be offered so all may hear, and thus be able to say Amen at the conclusion, if it is in harmony with God's will. The apostle tells us in 1 Timothy 3:15, that we should be very careful about our behavior in the house of God. The "house of God" we understand would refer specially to gatherings where two or three, or more, come together in the Lord's presence. It is frequently the case in the larger gatherings that, even after the meeting has begun, the friends are still talking to one another. Each should be in his seat at least five minutes before the service begins. A gentleman came into one gathering. He had been reading Pastor Russell's works. It was the first time he had attended a large meeting of our people. After the meeting was over he said, "Is this one of the meetings held in connection with the belief of Pastor Russell?" He was told it was. He said, "I have seen all I want to this afternoon; I will never come again." That man was hindered by the conduct of the dear friends. I am sure when we were in the Nominal Church, in the various denominations, we behaved better than that. There we learned reverence for holy things. Their services are conducted properly. I remember, when an Episcopalian, I would go into my seat at least five minutes before the service began. When we entered our seat on Sunday, we would bow our heads and hearts, and pray God's blessing upon the service. Things were done in an orderly way. It is no wonder that people coming from these denominations, and finding such conditions, are, like the man mentioned, disgusted with the whole thing. How careful we should be, along those lines, in the house of God. There God is present with His dear saints to bless.

Now, we are going to notice the Manna text for today. You remember what it is, no doubt. It is found in Can-

ticles 2:15. The prophet says, "Take us the foxes, the little foxes, that spoil the vines." "Many deal slackly with themselves with respect to little violations of the Lord's will. Surrendering to your flesh in the little things means sure defeat in the warfare as a whole. You and I, who are new creatures in Christ, are being tested in the little things of life. If we mortify, if we deaden the natural cravings of our flesh in respect to food, clothing, and our conduct in general, we will be overcomers. Our love for God, His precious truth, and His dear Son, our Lord and Head, should lead us continually to think of what would be pleasing to Him. If we have the proper thought of consecration we will be careful to glorify God in our bodies and spirits, in our thoughts, words and doings."

Let no one get the impression that God expects perfection in us. I am sure the speaker is not perfect along these lines. The question is, are we putting forth our *best endeavors?* Are we keeping the thought of pleasing God continually before our minds? Is He continually at our right hand? If so, the Psalmist says, "we shall not be moved." If you have trouble in loving the brethren you may be sure that the seat of the trouble is in the matter of your love for God; you have not enough love for Him. One of the best ways to have more love for the brethren is to love God more, think of God more, study His Word more, draw nearer to Him day by day. In 1 Cor. 13, the apostle tells us something of this love. He says, "It suffers long and is kind; it envieth not; it vaunteth not itself; it is not puffed up; it does not behave itself unseemly." So we want to be very careful along all of these lines.

The apostle suggests the possibility of pride coming into the hearts of the Lord's consecrated people. We read in the Scriptures that "God resisteth the proud, but showeth favor to the humble." We also read that Jesus is not ashamed to call us His brethren. I think that is such a wonderful statement. To think that He is not ashamed to call these poor imperfect ones His brethren. However, I think sometimes, the Lord Jesus is ashamed of us, even after we are His consecrated brethren. For instance, a brother may be elevated to the office of Elder. Sometimes he is no sooner elected than his head begins to swell, and he has to go to the hat store and get a larger hat. This may apply to the sisters, too. A sister is elected pianist, or secretary of the class. Sometimes she finds it necessary, also, to go to the nearest millinery shop and get a larger hat. I believe the Lord is ashamed of us in such cases. You and I have no excuse for being proud—not the least. We are nothing of ourselves. Our Lord Jesus, as the Father's agent, created angels, mankind, and all the creatures in the universe. Is He proud? There is no intimation of it. In Matthew 11:29 we read His words, "Learn of me; for I am *meek* and *lowly in heart,* and ye shall find rest unto your souls." There is no pride there. No wonder God has made Him our wonderful Exemplar. His one thought was sweetly, submissively, humbly to do the will of the Father, and not to please Himself.

Undoubtedly one reason why the Lord has deemed it so necessary that we have prayer and testimony meetings is that, if we continually attend the study meetings our poor heads will become so swelled that we will get into a bad condition. By giving our testimonies, in which we sometimes have to acknowledge our failures, the swelling is kept down. A sister at one place I visited said to me, "Brother, I have to be so careful, for the brethren so easily misunderstand me in my position." I judged from what I could see that she was trying to please the Lord. I think perhaps she had faults, but I believe she was very careful. I said, "This condition has existed for two years or more, for at that time you mentioned the same thing to me. Do you have a prayer and testimony meeting?" She said, "No." I said, "I thought so; where the friends do not have a prayer meeting there is always sure to be trouble." Those dear children of God who do not attend the Wednesday night prayer and testimony meeting are losing much, and it is a question whether they ever get into the kingdom, because they will lack along those lines. Love for the brethren is developed there. As we hear the dear brethren testify, and thus learn of their trials, their difficulties, and their earnest endeavors to bring their lives into fullest submission to the Lord, we learn to sympathize with them, and to give them a place in our hearts, in a way that could never be accomplished through the study meetings alone. As Paul says in 1 Corinthians 8:1, "Knowledge puffeth up; but love buildeth up."

Watchfulness and carefulness on our part calls for a full consecration to the Lord. We find that some who attend the prayer and testimony meetings, and other meetings, and they take part in singing a hymn like "ALL FOR JESUS." It is a beautiful hymn, expressing grand sentiments, but do we mean it? That is the question. After the hymn has been sung the leader calls for testimonies. Not one is ready to stand up and testify for the Lord, yet they have just sung, "ALL FOR JESUS." The leader calls for some one to pray, but no one will pray. Some will not even sing; they will not open their hymn book; they take no part in the service. They just came to get a blessing. We ask, "Did you not come to give a blessing?" They had not thought of that. These are important things. We must watch ourselves.

Sometimes friends come to the study meetings, but do not bring their study books, nor their Bibles. They call themselves Bible Students. They do not bring their question books, and the leader has to ask the questions over and over again. They have just come to listen. That is not pleasing to the Lord. Let us remember that God keeps a big book of remembrance for all that reverence the Lord; for all that think on His name. He is keeping track of what we are doing, and what we are not doing. Are you not glad that He loves us so much that He is keeping track of whether we attend the meetings or not; that He is so deeply interested in us that He is carefully watching our percentage, seeking to have it increase, so that at the end of the school term He may be able to say to us, "Well done, good and faithful servant; thou hast been faithful over"—a great many things? Oh, no. We might exalt ourselves too much if He made such a statement as that. He uses an expression that will humble us, and cause us to realize that we really have not done much. He says, "Thou hast been faithful over a few things (not very much); enter thou into the joys of thy Lord."

We notice that this calls for full consecration. Some of the Lord's dear people say, "I wish I knew for sure whether I am consecrated or not." If that is so, in nine cases out of ten the individual is not consecrated at all. The best way is to settle it by making a full consecration to the Lord, and then you will be sure. Do not be in doubt about it. Perhaps one may say, "I have been thinking of it for some time, and I would like to think of it for a while longer." We do not want to spend too much time in thinking about it. The Lord suggests that we take reasonable time, but we should come to a conclusion very soon. Some seem to have this thought in mind: "Perhaps the Lord will accept me, even if I am not consecrated to Him; He knows I live all right." My dear friends, if I understand the Bible rightly, none of God's creatures will ever have lasting blessings, throughout eternity, unless they make a consecration to the Lord at some time. You must do it; I must do it. St. Paul says, it is a reasonable service. God gave His dear Son, and He consecrated himself for us all. What shall we render for all of the Lord's blessings? The very least we can do is to give ourselves to Him. That is the loveliest thing to do. If you want to be happy, give yourself wholly to the Lord.

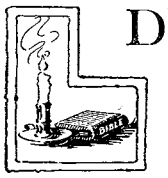
We made our consecration to the Lord years ago, but the question is, is everything the Lord's now? How about that auto; how about that house you bought a little while ago, and all of the other things? Do they all belong to the Lord? Those chickens and everything else? I remember one time giving a talk along those lines, and I reminded the friends of the words of dear Brother Edgar with reference to renewing our consecration vows. You remember his words as he was dying—"Daily renew your consecration vows, and daily seek to carry them out." Those words rung in my ears, and I found myself formulating the following prayer: "Dear Heavenly Father, reverently, and in the name of Jesus, I approach Thy throne of grace to renew my consecration vows today. Not content with having made my consecration years ago, nor even yesterday, I renew it today, and present to Thee my body and all its powers, my heart and all its affections. I give to Thee, willingly and gladly, everything I possess, to be wholly Thine—TODAY. I would not withhold from Thee one single thing. Gracious and loving Father, and dear Lord Jesus, come in all your fulness into my heart and life; take full possession and reign there supreme, without a rival TODAY. Dear Lord Jesus, my glorious High Priest and Head to Thy Body, the Church, continue to offer me today upon God's holy altar a sacrifice, and until the sacrifice is complete in death."

It is necessary that we renew our consecration to the

Lord every day. Some of the dear brethren are apt to feel that their work is a sort of drudgery. They desire to be in the Lord's service altogether; they would like to be in the colporteur service, or go out volunteering, but have a family to care for. The Lord appreciates this desire; He is glad to see our interest in His work. The housework is often looked upon as a drudgery by the sisters. When we look at it from that standpoint it seems to me we are not getting the right focus. When you consecrated to the Lord you gave Him your house, your property, your automobile, your children, your husband, and yourself. None of these now belong to you. The husband will not love the wife less, but he loves with a holier love—not a fleshly love. The wife has given the husband to the Lord, so she will be glad to let him go out in the volunteer work. Since all is consecrated to the Lord, when the sister sweeps the room, it is the Lord's room. Is that broom consecrated? Better consecrate the broom; consecrate it all. Then your strength, your vitality, your time, may be used in serving the Lord, whether in your home, at your place of business, or wherever the Lord's will may direct us. That is the Lord's business now, dear brother, if you have consecrated it to Him. Everything henceforth belongs to the Lord. If the dear sister has consecrated her children, they are no longer hers. They belong to the Lord. Now she is bringing them up for the Lord. One dear sister said one day, "Well, brother, I never thought of it that way. I have a stove at home that hasn't been blackened for some time, and it doesn't look nice at all. I am going home and blacken that stove so it will look better, for it is the Lord's, and I want to please Him in all things. I see consecration in a different light altogether; I see I can be in the Lord's service all the time." This is carrying out the Apostle's command, "Whatsoever ye do, whether ye eat or drink, do it all to the glory of God."

May the Lord help us all to get the true thought of what full consecration means. Let us watch and pray. Let us at close of each day go to the Lord Jesus for cleansing from all of sin's defilements and thus keep our garments white. "He that overcometh shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before My Father, and before His angels." (Rev. 3:5.)

A Testimony from a Sister in Alaska. (Extracts from a Letter Written to Bro. Rutherford.)



DEAR Brother in Christ:

"My husband and I are for three years in the Truth and we are happy in it and it shines always more and more. Three years ago I found several pamphlets on my porch. I think Capt. Payne threw them in and I wish God to bless him for it. I read them and was interested in them and sent outside for the six volumes of the Studies in the Scriptures.

"I can tell you my husband and I enjoyed them immensely and cannot understand why people cannot see God's wonderful Plan. Bro. Rutherford, will you be so kind and let us know anything that transpires that shows that Jesus Christ takes His Kingdom very soon? You have no idea how hungry we are for anything pertaining to the Truth.

"We pray for Pastor Russell that God give him strength; he is surely a great Pastor and all the Truth people must love him dearly. Those who are outside in the States have no idea how we long to meet some of the leaders of the Truth and how wonderful it would be to us to shake hands with you all.

"My husband is a quartz miner; we have good quartz and have stamp mill and water power, but we always have some draw-backs. For several seasons we did not have enough water to run the mill. Think of it—15 years in Alaska without going outside once. People say that California is 'God's Country,' but I believe Alaska is not forsaken by God.

"I like to know about that seventh volume of the Studies in the Scriptures. How I wish to get it and wish for the time of the reign of Jesus Christ. Brother Rutherford, when you come together, let it be known that there are some brothers and sisters hungry for the Truth in a country where the most time of the year snow and ice abound. Of course we have the Watch Tower but like to know about the Conventions.

"I do my share to talk about God's Kingdom in every store where I trade and also to private people I meet. Please remember me when you come together, like you hear a voice in the wilderness.

"Your sister in the service of Christ,

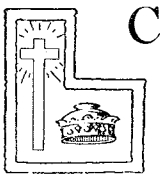
"Mrs. C. F. Jannsen,

"Nome, Alaska."

Springfield, Mass. Discourse by Bro. J. F. Rutherford.
Subject: "CONFIDENT ASSURANCE OF THE INAUGURATION OF THE KINGDOM."

Text, Heb. 12:26, 27. Whose voice then shook the earth; but now he hath promised, saying, Yet once more I shake not the earth only, but also heaven.

And this word, Yet once more, signifieth the removing of those things that are shaken, as of things that are made that those things which cannot be shaken may remain.



CONFIDENT assurance must have a tangible and immovable basis, and upon this basis must be erected structural evidence which removes all possibility of doubt as to the happening of the event for which we hope. Confident assurance of the establishment of Messiah's Kingdom is that condition of mind resulting from believing competent evidence which is so clear, cogent and convincing that all doubt of its establishment is removed. One who possesses such confident assurance will be stronger in the Lord and in the power of His might, and by His grace will be able to withstand crucial tests.

In the 11th, 12th and a portion of the 13th chapters of Hebrews, St. Paul presents a most impressive argument that the Kingdom of Messiah will be established and confidently assures the *true saints* of God that they will attain to membership in that kingdom, and points out what they must do to have this confident assurance of being of the kingdom class.

Believing as we do, that we are approaching the inauguration of the Kingdom of Messiah, it is indeed appropriate that we consider this argument of the beloved apostle to the end that we might have the desired assurance thereof.

In the 11th chapter he first defines faith, without which it is impossible to even be considered in the class that is contesting for membership in that Kingdom. He points out the elements of faith, which, once acquired, leads to confident assurance. Beginning with Abel, the first to shed his blood for the cause of righteousness, he enumerates a long list of strong characters down to and including John the Baptist, the last and greatest of all the prophets prior to Christ Jesus. The crowning virtue of each of these approved ones, and that which gained for them a good report before God, was faith, which embodies confident assurance, faithfulness and loyalty even unto death. By this argument he proved conclusively the fixed principle of God—that the approved ones must fight against the foes of righteousness loyally to the end. Such a course proves their love for God and His cause of virtue, and demonstrates the character required for the kingdom that cannot be shaken. The apostle waxes eloquent as he describes their virtues and loyalty, saying, "who through faith subdued kingdoms, wrought righteousness and obtained promises from God, stopped the mouth of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in the fight, turned to flight the armies of the aliens. And they were tortured, not accepting deliverance, that they might obtain a better resurrection. And others had trials of cruel mockings and strong scourgings, yea, moreover, of bonds and imprisonment; they were stoned, they were sawn asunder, they were tempted, were slain with the sword; they wandered about in sheep skins and goat skins, being destitute and afflicted, tormented, of whom the world was not worthy; they wandered in deserts and mountains and in dens and caves of the earth."

All this they did that they might attain unto a better resurrection; that is to say, a perfect, instantaneous human resur-

rection. Citing these faithful ones as examples, he directs his arguments specifically to the consecrated who have been called to higher and better things which the Ancient Worthies could not receive. Wherefore, says the apostle, seeing that ye have been preceded by such a cloud of martyrs who testified their loyalty to God and sealed their testimony with their own blood, you who have been called to the higher place, show your appreciation of your privilege; lay aside every earthly weight and every close girdling sin, and with patient endurance run this race set before you. The captain of your salvation, Christ Jesus, was the first of God's faithful—the first of the New Creation, to which exalted position you are invited. Look to Jesus now and take Him as your

chief example. So great was His appreciation of the prize set before Him that He joyfully suffered the most ignominious death, disregarding the shame connected therewith and ignominy that was cast upon him. Seeing now that you are called to become joint heirs with Him in His glorious Kingdom, consider what He endured lest ye should become weary in your own minds. You have not yet fought against sin unto death, but this you must do if you will receive the promised reward.

OUR TRIALS.

Evidently the apostle's argument was intended as a means of encouragement to all Christians while undergoing severe trials and tribulations. There is a disposition when severely tested to draw back, to faint and give up the fight. When the chastising ordeal has begun the burden seems greater than can be borne and sometimes we are inclined to say, "I wonder why the Lord permits me to have such trials as these." To such the apostle answers that, you have forgotten the exhortation which speaketh unto you as unto children, "My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of Him, for whom the Lord loveth He chasteneth and scourgeth every son whom He receiveth. If ye endure chastisement God deals with you as a son, for what son is he whom the Father chasteneth not? If ye are without chastisement ye are not sons." In other words, if you are not disciplined and trained by the Lord, such is evidence that He is not dealing with you, therefore not a son, and if severe punishment were necessary to teach a son the proper lesson it would be applied in love to his good, says the apostle. While being chastised there is no joy in it, but grief; however, after the trial or chastisement is passed and we calmly survey the matter, if properly exercised thereby, it yields the peaceable fruits of righteousness and we appreciate the fact that the Lord is making all things work together for good for us.

WHY SEVERE TESTS NOW?

All Christians who have fought a good fight have been subjected to severe tests, but it seems that the tests that come to the Christians now are more severe than in times past, and particularly than when we first believed. All of these are tests of faith; that is to say, putting us to the proof as to whether or not we know of and are relying upon the instructions and promise given us by the Lord. The apostle on another occasion wrote to the church, his message being recorded in Col. 3:12-14, giving specific instructions. In the preceding verses thereof he has pointed out the necessity of cleansing oneself from all things that defile and to maintain the highest standard of righteousness and purity, and *then* adds, "Put on, therefore, as the elect of God, holy and beloved, tender heartedness, kindness, humbleness of mind, meekness, long suffering, forbearing one another and forgiving one another, and if any man have a quarrel against another even as Christ forgave you, so also do ye, and above all these things put on love, which is the bond of perfectness." After being for some time in the narrow way we find that we are being tested on all of these points. There comes an experience to us unawares which tests our tender heartedness toward others, and we find that we are not so tender and gentle toward them as we would like to be, and it really gives us sorrow. Again we find that we are not manifesting the goodness and humbleness of mind that we should, and therefore are severely tested along this line. Again, that we are not as forbearing as we should be. To forbear means to calmly control oneself when provoked by an act of injustice and to refrain from exercising what we might consider our just rights. Having consecrated our all to death we do well to remember that we have no rights, naturally, which anyone is bound to respect. It is along these lines that our weakness of character is manifested to us. Then we find that our love for the brethren is being severely tested. We thought we had developed love for the brethren so completely that we could surely stand any test. Now we see tests grow more severe and more difficult to withstand. Why are the tests so severe at this time? The apostle answers: "Ye are come unto Mount Zion and unto the city of the living God, the Heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the first borns which are written in heaven, and to God the judge of all and to the spirits of just men made perfect, and to Jesus, the Mediator of the New Covenant, and to the blood of sprinkling that speaketh better things than that of Abel. See that ye refuse not him that speaketh."

SHAKING FIRST.

In other phrase, the apostle says you are approaching the inauguration of the Kingdom of Messiah, but the full establishment thereof must be preceded by a great shaking or sifting, testing the faith and loyalty of all to the intent that everything not in harmony with the new Kingdom shall be removed.

PICTURES.

When God instituted the Law Covenant with the people of Israel, through Moses as their mediator, he there pictured the events which immediately precede the inauguration of Messiah's Kingdom and the establishment of the New Covenant. In previous chapters of his epistle to the Hebrews, St. Paul states that the things pertaining to the House of Israel foreshadowed better things to come. God directed the people, through Moses (Exodus 19:10-23) to purify themselves for three days and on the morning of the third day he would make a covenant with them. Moses was a type of Christ. On the third day, in the morning, amidst great convulsions of the elements, the covenant was made. This third day foretold in picture that Messiah's Kingdom would be inaugurated on the morning of the three thousandth year day from the time of His first advent. We are now in the morning of that third day, and chronologi-

cally the antitype is due. In the picture Mount Zion represented the Kingdom of Messiah, a mountain being the symbol of a kingdom. The great, thick clouds that enveloped the mountain and the thunders pictured the great trouble upon the nations of earth at the institution of the new order of things.

A boundary was set by Moses, under the direction of Jehovah, which none of the children of Israel could pass, and anyone, including animals, that passed that boundary must be put to death. This pictured that everything in conflict with Messiah's Kingdom of righteousness will be destroyed. At that time Mount Sinai was terribly shaken, and St. Paul in connection with the inauguration of Messiah's Kingdom calls attention thereto in Hebrews 12:18-21, saying, "Ye are not come unto the mount that might be touched and that burned with fire, nor unto blackness and darkness and tempest, to the sound of the trumpet and the voice of words, which voice they that heard entreated that the words should not be spoken to them any more, for they could not endure that which was commanded, and if so much as a beast touched the mount it should be stoned or thrust through with a dart, and so terrible was the sight that Moses said, *'I exceedingly fear and quake.'*"

SHAKING NOW IN PROGRESS.

The terrible shaking of Mount Sinai is to be repeated in antitype, and on a much greater scale, which shaking is to be the last, the apostle shows us, saying: "Whose voice then shook the earth, but now he hath promised saying yet once more I shake not the earth only (governments and nations of the earth) but also the heavens (the ecclesiastical ruling powers) and this word, yet once more, signifieth the removing of those things that are shaken as of things that are made, that the things which cannot be shaken may remain."

We are now well into the morning of the third day. The dark clouds of war have been upon the kingdoms of earth for nearly a year. The ecclesiastical systems are being fearfully shaken until faith in the great Ransom sacrifice is almost unknown to them. Some who have made a covenant with the Lord by sacrifice have been shaken also, and the shaking that is now in progress is testing the saints of God. This will demonstrate who can be shaken and who cannot be shaken.

Can there be a doubt, from the evidence about us, and in the light of the great truths of God's word, that we are approaching the general assembly of the church of the first born, the inauguration of the Kingdom of righteousness, the union of the bride and bridegroom? Have we not competent evidence assuring of these facts?

PURPOSE OF SHAKING.

What is the purpose of this shaking? St. Paul answers: "That those things which cannot be shaken may remain." Those who compose the kingdom class cannot be shaken for the reason that all who are shaken out will fail to win that prize. Jesus said of this very time: "The son of man shall send forth his messengers and they shall gather out of his kingdom all things that offend and they which do iniquity." (Matt. 13:41). It is a time of final testing to determine who possesses the qualities requisite to membership in the royal family.

The proof shows that we are now near the inauguration of the glorious Kingdom of Messiah. Should not the severe tests to which God's people are now being subjected be further evidence to our minds, confidently assuring us that God is dealing with such and polishing them for the Kingdom?

ADMONITIONS.

Then the apostle admonishes those engaged in this fight and who are looking for the Kingdom, concerning certain things which they shall do. Some are inclined, because of conditions prevailing, to become faint-hearted and much discouraged. After viewing events preceding and that which is to follow, and having in mind this condition of doubt and fear, the apostle says: "Wherefore, lift up the hands which hang down and the feeble knees." (Verse 12.) He would inspire all who hear His message to renew their strength and vigor and strain every sinew for the final conflict. That they may not be turned aside by the enemies of the new creature—the flesh, the world, and the adversary—he adds: "And make straight paths for your feet lest that which is lame be turned out of the way." (Verse 13.)

The spirit of war is prevalent throughout the earth, and there is a disposition among even some of God's people to take sides in the issue, and as the controversy grows sharper it is evident that the temptation will grow greater. This spirit cultivated in the slightest would tend to lead to controversies amongst God's own people. And it is noted in several ecclesias that this spirit of warfare and strife is strongly manifested. "Therefore," says the apostle, "follow peace with all, and holiness, without which no man shall see the Lord, looking diligently lest any man fail in the grace of God, lest any root of bitterness springing up trouble you, and thereby many be defiled." Let the ecclesias where there is strife and contention heed this admonition of the apostle!

Seemingly the bridegroom tarries and the inauguration of the Kingdom is delayed, but the apostle assures us that he does not in fact tarry. The adversary is prone to take advantage of this condition and to put inducements in the way of God's people to turn them again to the world to seek the plaudits of men, thinking these may be had now and the Kingdom later. The apostle admonishes in these words: "Lest there be any fornicator or profane person, as Esau who for one morsel of meat sold his birthright." Esau typified a class. He was in line for the blessing promised to Abraham's seed. He did not appreciate it. He sold it in order to gratify his flesh. So the thought conveyed by this Scripture is this—that we should have such a high appreciation of the prize that is set before us (that is to say, that we might become a part of the seed of Abraham) that nothing on earth could have attraction for us. It is evident that since 1881 thousands who had been brought to some knowledge of God's plan have fallen prey to the blandishments and flatteries of the world, preferring ease and comfort and the praises of men to the glorious prize of membership in the royal family, thereby selling their birthright. The same pitfall is near by now.

Continuing his admonition to the church in this crucial hour, the apostle in the 13th chapter says: "Let brotherly love continue," the clear inference to be drawn therefrom being that it would be a time of crucial testing of brotherly love, hence our necessity for guarding against anything that has a tendency to weaken our love for the brethren. Let us see to it that we delight to do good to the brethren, and that we do it.

"Be not forgetful to entertain strangers, for thereby some have entertained angels unawares," is another admonition, suggesting to us that the spirit of selfishness is liable to come into our hearts at this time, and a disposition to say, in substance, that since we know not how long before the Kingdom is fully in operation we will use everything we have or can get for self, disregarding the wants of others who may be in need. Some have said, "I will keep my farm for the time of trouble, and the Lord may let me use it as a place of refuge for others." Maybe the Lord is going to give you an opportunity to prove you mean it.

Certain of our dear brethren in the war zone are bound by the laws of their governments to engage in the great controversy upon the battle field. Some of our brethren are suffering under special adversities in order that they might emphasize the unity and love of the members of the body. The apostle says: "Remember them that are in bonds as though bound with them and them that suffer adversity as being also in the body."

He admonishes all, in the fourth verse, to refrain from anything that is defiling to the flesh or to the new creature.

How many of our dear brethren in the past ten months, like some of the apostles, have had a desire to go "fishing." This is to say, to plunge into speculative business enterprises with the hope of accumulating money for ease and comfort. Is there not a temptation here to have our minds turned toward the acquisition of money, fearing lest the Kingdom should not be inaugurated for many years, and we would be in need? Hence the temptation to lay up treasure on earth. Mark how appropriate the admonition of the apostle with reference to this: "Let not your turn of mind be for money, but be satisfied with present things, for He himself has said He will never leave thee nor forsake thee, so that we may with courage say, "The Lord is my helper, I will not fear what man can do unto me." (Heb. 13:5, 6.)

Then adds the apostle, "See that ye refuse not him that speaketh. For if they ecsaped not who refused him that spake on the earth, much more shall not we escape who turn away from him who speaketh from heaven."

APPROACHING WHAT?

Let us for a moment take a mental vision of what we are approaching. The apostle says: "You have approached unto the city of the living God." City is a symbol of a kingdom. Then this means that we are approaching the Kingdom of God. That the peoples of earth and the creatures of heaven might ever have in remembrance the importance of

this great Kingdom, God will manifest to all His power and justice, and afterwards the peoples of the earth will appreciate His love. The dear children of God seeing the evidences that the Kingdom is at hand can truly lift up their heads and rejoice. Four thousand years have passed since God made the promise to Abraham concerning the coming of this great event. The faithful martyrs looked and hoped for the coming of this glorious kingdom, and the Psalmists sang songs of its coming and their sweet ballads have thrilled the hearts of the followers of Jesus through the vale of tears and suffering. Long has natural Israel waited for it. Long had spiritual Israel prayed for its coming. It is at hand. In anticipation the members of the bride this side the vail await their change. The promise is that their change shall come in a moment, in the twinkling of an eye. One moment the members this side are creatures of corruption, the next moment changed to incorruption; one moment in weakness, the next instant in power; one moment 'midst darkness and black clouds of trouble, surrounded by care, sorrow and distress, the next moment ushered into the glorious light of the divine presence.

In our minds, now, we have gone beyond the vail, and we behold the assembly of the glorious ones of God. For whom shall we first look? Ah, it will be the bridegroom, the "lamb slain from the foundation of the earth" who redeemed us to God with His precious blood. He who is our dear and loving friend, our advocate and deliverer, and now the most precious relationship—that of Lord and Head. From the hour of our betrothal to Him our hearts have rejoiced, but now what anticipated glory when the bride and bridegroom shall become one before the great White Throne! How anxious we will be to express to Him our grateful devotion to Him for all He has done for us. Now with Him, we are like unto Him, possessing the glory and immortality promised, made in His image and likeness.

Next we will begin to look about for those whom we have known and loved this side the vail, and whom we expect to meet in the Kingdom. Some of these have been especially near and dear to us because we better understood them and they better understood us. By the grace of our Master we have had some special opportunities of service together, laboring in His harvest field; some have been especially helpful to us. Finding such, we will probably say, "Come let us together find the dear apostles, the honored agents of the Lord who were so faithful and loyal to Him and who so much enlightened us concerning God's wonderful plan. Those whom the Lord has delighted to honor for their faithfulness and so we will delight to honor them for the same reason."

We will be anxious to make the acquaintance of all the dear saints of God because they will all be like unto the Lord, all perfect, all glorious, all beautiful and lovable. But as the apostle says, "As star differeth from star in glory," so shall it be in the Kingdom, yet everyone will be perfectly happy in the position in the body in which the Father has placed him. That indeed will be a glorious assemblage!

For some years, by God's grace, it has been our privilege to assemble annually in convention. Each year when we come together we naturally begin to look for the faces of some whom we especially learned to love the year before when first we met, and fellowshiped them in the Lord. The assemblage of God's people on earth is but a slight foretaste of what that glorious general assemblage of the First Borns will be. One by one, in the Kingdom, we will become acquainted with all the members of the one hundred forty-four thousand. How blessed to contemplate the meeting of all these members, not one of whom will have a blemish or defect, among whom there will be nothing to mar the beauty and sweetness of perfect fellowship.

The apostle adds, "An innumerable company of angels" will be at that general assembly. Pure, lovable and beautiful in form and character will they be. Early will we seek the dear guardian angel that has so faithfully and wisely ministered to each of us when we were fighting under great stress. We are warranted in this conclusion because our Father said to us through His prophet of old: "The angel of the Lord encampeth round about them that reverence Him and delivereth them." (Psalms 34:7.) Again, through St. Paul He said, "Are they not all ministering spirits sent forth to minister for them who shall be heirs of salvation?" (Heb. 11:1.) The dear angel who walked by our side, invisible to us, of course, who kept our feet from slipping over the brink and delivered us in great temptation, and from greater dangers which beset us of which we were unaware. That sweet messenger who has borne our messages to the Lord and to our Father, concerning which the Master said, "Their angels do always behold the face of My Father who is in Heaven." (Matt. 18:10.) What a pleasure it will be to become acquainted with these holy ones of God, always in harmony with Him and who, according to His arrangement, have ministered unto us along our pilgrim journey. Doubtless they have kept a record of all of our experiences. It will be fortunate for us, indeed, if at the moment we meet our great and good guardian there is nothing recorded in those experiences to make us blush with shame or regret. As they explain to us the many experiences we have now which we cannot understand, we will love them more and rejoice with greater joy in the divine arrangement for our protection and blessing.

PRESENTATION TO JEHOVAH.

The apostle indicates that the next in order will be the presentation of the bride to the Father. St. Jude (verse 24) strongly intimates that the Lord Jesus himself will present the church, His bride, to the Father. She will be without fault then, because Jesus said of the members of the bride class, "They are without fault before the Throne of God." (Rev. 14:5.) She, with her glorious bridegroom, will be the crowning feature of God's creation, because she shall be with Jesus in the throne. What a wonderful and happy day in Heaven that will be! Surely great formality will be observed in this ceremony. We can imagine that we hear the angelic heralds, with golden trumpets, proclaim in the courts of Heaven the formal union of the Bridegroom and His bride. St. John on the Isle of Patmos had a vision of that coming glory, concerning which he said (Rev. 19:6-8): "And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia: for the Lord God omnipotent reigneth. Let us be glad and rejoice, and give honor to Him: for the marriage of the Lamb is come, and His wife hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white; for the fine linen is the righteousness of saints."

Even the Father himself declares that her beauty will be such that her Kingly Lord will greatly desire her for her beauty, and she shall worship Him. She shall be like unto her Heavenly Lord. In vision we behold the innumerable company of angels assemble before the Throne of the King, the eternal, the All Wise and loving God. Their music of surpassing sweetness fills the heavens, while approaches the throne of Jehovah the glorious bridegroom, the King Immanuel, with His glorified bride. She is called the "daughter of the King" eternal because now she is the bride of His beloved Son. And what does the bride wear? Hear the prophetic description of her gorgeous apparel! "The King's daughter is all glorious within the palace. Her clothing is of inwrought gold. She shall be brought unto the King in raiment of needle work." (Psa. 45:13-14.) Her garments are evidently the symbols of her immortality, and her inherent beauty and virtue. Following her shall be her bridesmaids, the Great Company class who have washed their robes in the blood of the Lamb, and who follow the bride, clothed in white robes and bearing palms in their hands.

THE WEDDING.

Behold the Bridegroom, the glorious one of heaven before whom every knee shall bow, and whose praises every voice shall sing. The Great Conqueror who has triumphed over all the forces of evil and who is worthy all glory and praise.

Behold His bride standing with Him in the throne of God. Through Him she has been made pure and white, free from spot or wrinkle and now is presented faultless before the Lord. Now one in spirit Jehovah makes them one in fact. What a glorious wedding that will be! Truly has the poet said,

"Oh, that will be a union such as earth has never known
When the Bride and Bridegroom are made one,
Before the Great White Throne."

HER HONOR.

Prophetically speaking of the honor and glory that is to be conferred upon the bride, the prophet said: "Thou shall be called by a new name which the mouth of the Lord shall name. Thou shalt also be a crown of glory in the hand of the Lord and a royal diadem in the hand of thy God." (Isaiah 62:2-3.) And in the ages to come the Father will show forth the exceeding riches of His Grace and His kindness toward her, through Christ Jesus. What a wonderful honor is thus pictured as belonging to the bride of Christ! Who seeing this high calling to divine honor and glory, and appreciating the blessings, present and future,

would hesitate to pay the price, namely, his little all in full consecration to the Father's will?

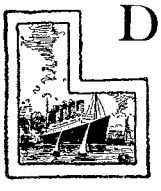
The Kingdom in Heaven being formally inaugurated, the church having received her better part, God will once more remember the dear faithful martyrs from Abel to John, and the day of their perfection will have come. The blessings long ago promised them, and for which they faithfully laid down their lives, is now due to be given. To the Christ will be granted the honor of conferring these blessings which the prophet describes, saying: "No longer shall they be called thy fathers, but they shall be the children of the Christ, whom thou mayest make princes or rulers in all the earth."

For four thousand years God has been preparing to put in operation His promise made to Abraham. For nearly nineteen centuries the Church has been approaching this marvelous climax. By the eye of faith we now behold it at hand. Based upon the sure promises of God, the evidence is cogent, clear and convincing. Confidently the saints are assured that the hour of deliverance is near. Then let us heed the words of St. Paul: "See that ye refuse not Him that speaketh."

Let us in convention assembled remember our brethren throughout the earth and send to them a message of good cheer. To the dear ones of the Church of the first borns in far away Finland, in the lands of Sweden, Norway, Denmark, Holland, Germany, Austria, Hungary, Switzerland, France, Belgium and in Great Britain—in the war zone where the storms are more severe and the shaking of the nations has reached a severer stage; to the dear ones of this land from Maine to California and from Canada to the Gulf; to those in the isles of the sea and the far corners of the earth, let us say:

Be of good courage and faint not, for the Everlasting Arms are underneath thee; He will never leave thee nor forsake thee; hold fast that which ye have; stand fast in the faith and you cannot be shaken. A little while and the shaking will be over. A little while and the conflict will be ended. A little while and we shall be of that Great Assembly before the Throne of God and see Him face to face.

From Ceylon—Belated Pictures and Description of Associated Bible Students at Colombo, Ceylon.



DEAR Bro. Jones:—

I hope a brief introduction to the individuals in the photo herewith will interest you and the friends in other parts of the world.

Beginning with the standing row or the back row from the left, the first is that of Bro. A. B. C. (i. e., Bro. A. B. Chapman), one of the four who accompanied you and your party to India. The first in the middle row is Sister Chapman. The second in the standing row is the eldest daughter of Bro. H. W. Wendt, having her father to the right. These two brethren are presently the leaders of the respective Bible classes on Tuesdays and Saturdays at their homes, open to the brethren for the meetings. It is the Saturday class at Zion House at Alexandra Road, where our Bro. and Sister Wendt meet me so regularly, giving me the privilege of being one of the inmates of their house for the night's rest, so that I may conveniently attend the Sunday class at King's Royal, for I have eleven miles to come to meet the Colombo brethren.

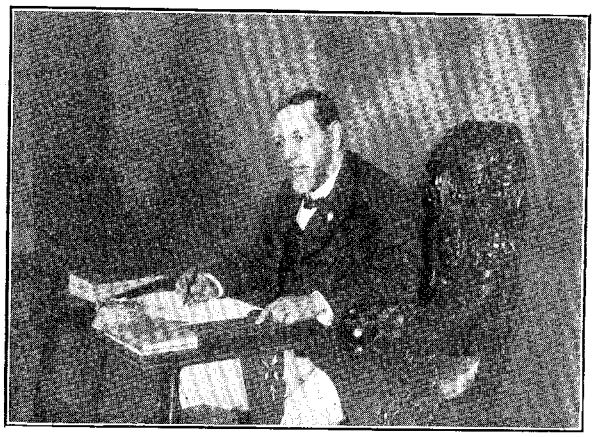
Sister Wendt is the third in the middle row and is looking towards the central chair, occupied by our Bro. E. W. dez Van Twest, who takes a large interest in all the Colombo meetings and especially the meetings at Kings Royal. We rejoice for the progress our Sister Wendt has made in the Truth and the object lessons she sets since her consecration

Group of Bible Students at Colombo, Ceylon.

symbolization—the baptism with water in harmony with those of her husband equally endeared to us all.

The fourth and the fifth in the standing row are none but the two devoted daughters of our beloved brother Van Twest, the one to his left; she who presides the harmonium and her sister, to our brother's right, a good helper to us in the singing of our Millennial Dawn Hymns.

Between the first and third in the middle row you find our Sister A. H. Wijeysinhe, Ebenezer House, Krillapona—a late Kandyan chief's daughter whose husband our Brother W. P. Wijeysinhe, retired station master, Ceylon Government Railway.



E. W. de Z. Van Twest. His message appeared in the main book for this year, page 76.

To the right of the two guardian daughters the sixth in the standing row you will find our Bro. T. E. Karanatileke with his wife, our Sister Karanatileke in her place, a right handed place to the brother in the central chair, loved and esteemed by us all who sit and stand also. The Sinhalese surname "Karanatileke," borne by our brother and sister, means "gems of kindness," and, I am so glad to say, they are so endeared two gems to us all.

Next in the standing row, the seventh in order, is your interpreter in the public hall, Colombo, and the Leper Asylum, your ever grateful friend and brother, Missioner D. N. Pieris, with his wife, Sister Pieris, a sharer in my tribulations, sitting below me in the row of the sisters with a smile, having on her right side our elder daughter. My other daughter was absent, having left to her school, Clodagh Mount, Matale.

We now come to the last in the row, the second daughter of our Brother Chapman, who is so regular to the class at Kings Royal, besides the one at her home with the parents and others of the family.

The last but one in the standing row is a representative of the elder sons of our Bro. Chapman, whom we gladly welcomed to the group, reminding us of both the eldest son and the eldest daughter, the main supporters of our dear brother's family, as I believe. On his right is our last figure, bearing the loving look of our dear Bro. T. Edrisinhe. Our Brother's Sinhalese surname literally means, "Against lion," as well as in "front of lion."

His Christian name is Thomas. I remember our brother telling us, while we met in Matwal centre, at a gospel mission trip, how he was a doubting disciple and had a warning from the words of our Lord to Thomas in John 20:27-29. He is now in appreciation of the Truth and against "the roaring lion," and resists all endeavors of the same "in front" undaunted.

The ten sisters and the seven brethren representing the Associated Bible Students Ceylon, and also in four or five of them, the Gospel Mission Aid Society as well, having been so described, the third row sitting, of our rising generation, will be introduced.

Here beginning from the right side instead of the left as with the back and middle rows, you will find the first is a dear son of Brother A. B. Chapman. Next, a dear daughter of Bro. Karanatileke. The rest in turn, sitting close to Sister Pieris is Earle, the eldest son of Bro. Wendt, and next, Beda, the eldest daughter of Bro. K., who has on her left her brother, sitting like Paul at the feet of Gamaliel in a meditative attitude. This dear boy is a good singer and helps us in singing with his elder brother, whom we sadly missed on the occasion.

The last but one in the row is another daughter of Bro. Chapman, who, with all the other absent sisters, especially the eldest and the brothers as well, each and all endeared to us all in the love of Christ. The last and the full stop in the line is Joseph Donald, my son, who, since April, 1914, is out from college, and in the great school of Providence to learn the needed lessons to bless and curse not, to praise and not to fret, to wait and wait and pray with praises. I need not I think remind you that he was the young Ceylonese who availed the providential opening granted to accompany you and the brethren in their world wide Gospel Mission party so far as India.

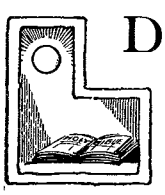
In closing the communication I have again to refer to Bro. Toussaint, in whose house I have written this letter, having by reason of "martial law," rested there, unable to move without a pass after 7 p. m. after a meeting of prayer and presentation of the Gospel which closed shortly before 7 p. m. He has kindly offered a room in his rented house, which is fairly commodious, to make my "headquarters," as he called it, in the house.

I am,

Yours ever in the love of Christ,

D. N. PIERIS.

A Message from Africa. By Brother Wm. W. Johnston, W. T. B. and T. S. Representative at Durban, South Africa.



DEAR Brethren in Christ:

While the exigencies of the harvest work prevent me from attending in person at what may possibly be the last general convention on this side of the veil, I am grateful to the Lord (and our dear Brother Dr. Jones) for this privilege of addressing you. We who are holding up the banner of present truth in the outposts of the harvest field, on the far flung line of

THE DARK CONTINENT

have ofttimes looked with longing to the home centers with their greater privileges of fellowship, and sighed for the joys that are not ours. Yet, if distance has rendered impossible to us the personal ministrations of our well-beloved pastor, and the fellowship of many dear ones of like precious faith whom we would desire to have met, the dear Master Himself has given us a double portion of His fellowship by way of compensation. Then we have our dear Brother Russell with us in the Volumes and in the Towers, greatly appreciated, and we are grateful too, for many helpful lessons gleaned from the convention reports that reach us from time to time. We are glad to know, also, that the privileges which of necessity are denied to ourselves, are enjoyed by others of the Lord's dear ones, and we are "rejoicing in hope" of the good time coming, yea, even at the door, when we shall all meet together in

THE GREAT CONVENTION,

the general assembly of the church of the firstborn ones.

What will the program of that great convention be like? I feel sure there will not be a "Faith Day," a "Holiness Day," etc., etc., because then, faith will be lost in sight, day shall have no ending, for "there will be no night there," and holiness in all its glorious beauty, shall be the common garb of all present. I am confident, however, that there will be something of the nature of a grand testimony meeting, in which many of the dear brethren will learn for the first time, how the splendid exhortations and admonitions that they prepared for the conventions and classes in the great centers of civilization found their way into the lonely places of the earth; bringing instruction and encouragement to some truth-hungry child of God, isolated on the

back veldt of Africa; or how these were laboriously translated into half a dozen different Bantu dialects in order to assist in polishing some of the Lord's "Black Diamonds."

"Blest be the tie that binds our hearts in Christian love." We are grateful to you all, my dear brethren, for all the help received, and on that glad day when we shall gather in the presence of Him whom our soul loveth, we shall cast our crowns before Him, and give Him the glory who hath placed us in the Body according to His good pleasure, and graciously granted to us privileges of service,

WM. W. JOHNSTON

some here and some yonder. What shall we render to God for all His goodness to us? By the patient endurance of untoward circumstances, by unwearied vigilance in the conflict with the adversary, by constant devotion and continual self-sacrifice, we shall take the cup of salvation and calling upon the name of the Lord, drink it until we can say with our blessed Master, "It is finished."

While we have many experiences that are common to all, yet each geographical section of the harvest field can doubtless point to

UNIQUE CIRCUMSTANCES

that measurably influence the dissemination of the Lord's message. This is certainly true in Africa. The southern portion of this continent, like the womb of Rebecca, contains two great nations struggling for the mastery (Gen. 25:21). It is a noticeable fact, however, and a splendid testimony to the essential value of present truth, that when they come to the point of the NEW BIRTH, racial antipathies are dissolved in Christian love, and Briton and Boer become one in Christ Jesus. The existence of two official languages necessitate the duplication of all literature if the needs of all the people are to be met, and this is not always possible to the fullest extent.

In work among the natives of South and Central Africa, the difficulty is increased, for there the dialects are as numerous as the tribes, and these are "as the stars of Heaven for number." In the Union, we are helped by the leading native newspapers published in Zulu and Sixosa tongues, who have opened their columns to Pastor Russell's sermons, but north of the Zambesi there is no such medium, and the interpretation of the volumes and tracts has to be entrusted to such educated native pastors and teachers as understand the English language. Despite these many difficulties, the work of the Lord prospers, and He is adding to the church daily those being saved. In nearly all the large towns of South Africa, the message of present truth has been proclaimed, and in many of these classes have been formed. Its adherents are also to be found in the smaller townships, "dorps" and even in the lonely farms, as well as in the kraals and beehive huts of the native African. What a

WONDERFUL BOND OF UNITY

is this, that gathers out men of every tribe and nation, white men, black men and yellow men, to make of such heterogeneous polyglot material, one new man in Christ Jesus. How our hearts rejoice as we note the work in process of accomplishment, and see how under the healing influence of the Holy Spirit of God, the natural barbarities of all races disappear and the image of the dear Master who died for all becomes more and more apparent, an earnest of the more excellent glory that shall be the common possession of all when we awake in His likeness.

The work in Africa has provided incidents as intensely interesting and dramatic as the story of Philip and the Ethiopian eunuch. I could tell how one dear sister was taken away from a busy centre of harvest work and plenteous fellowship, ostensibly to accompany her husband to a farm on the lonely veldt, but really in the Lord's purpose, to carry His divine message to one of His truth-hungry sheep, and through him to hundreds of others. I could tell how, emulating Paul and Onesimus, one dear brother has had the privilege of preaching the truth to his native servant and transforming him into a brother in the Lord. I could tell of journeys over hill and dale, "o'er crag and torrent," on foot and in all sorts of conveyances, from the comparative luxury of a modern railway train to the slow torture of a machila (a hammock slung on two poles and carried on the shoulders of four native carriers). I could tell of trips by sea in a palatial ocean liner and from there, right down through the whole gamut of discomfort, through sternwheelers and houseboats to the perilous passage in a native African canoe. Space, however, will not permit such details, and therefore I must not dwell upon them.

But the moral of all these experiences, dear brethren, is that the Lord's Word shall not return to Him void, but shall accomplish His purpose, that

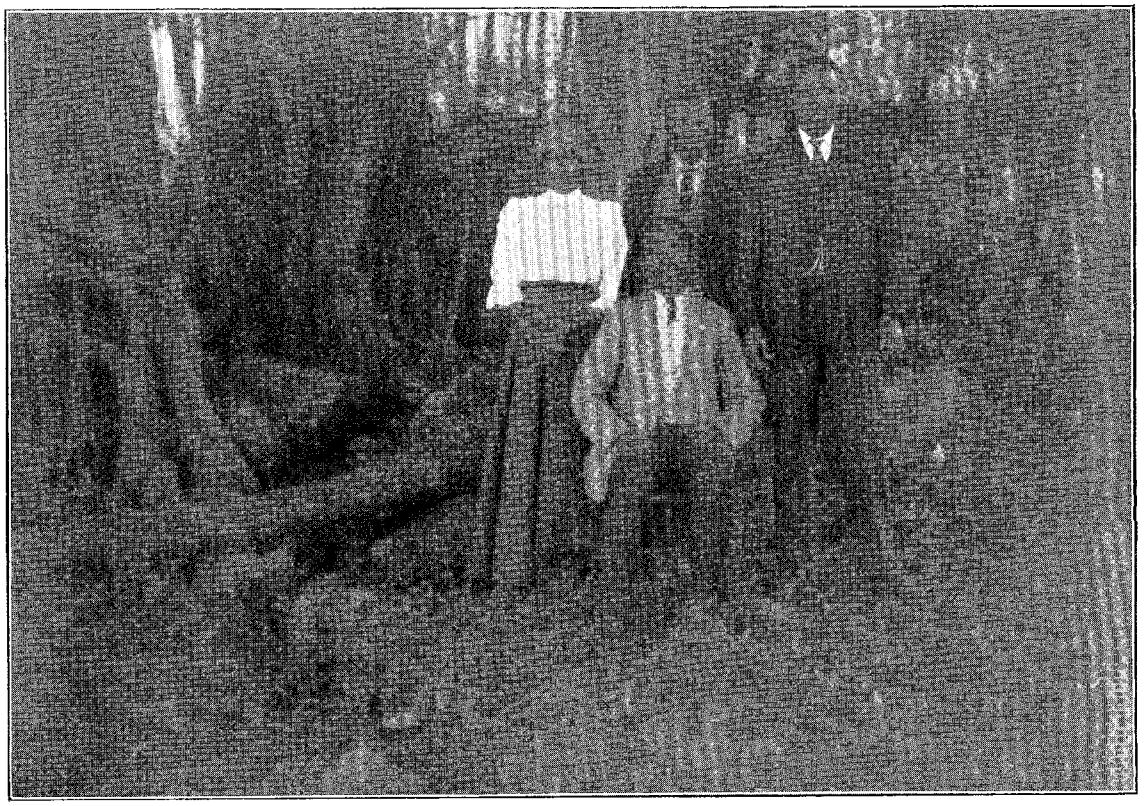
THE EYES OF THE LORD

run to and fro throughout the whole earth, to show Himself strong on behalf of those whose hearts are perfect

W. Jordan, Msumba, Native Teacher, Nyasaland, South Africa.

toward Him, so that he that will do His will shall not be left in ignorance of the truth. The glorious harvest message shall reach him, even though he be isolated on the lonely back beldt or hidden in the forests of tropical Africa.

How firm is the foundation laid for our faith in His excellent Word, and how that faith is strengthened as we note the providences of our God co-operating and corroborating the divine destiny. What a glorious privilege to be permitted to engage with the great Chief Reaper in gathering these first ripe sheaves for the Lord's garner.



"Ban Yan" Tabernacle. The Brethren at Ndwedwe meet under a huge Ban Yan tree

The Church at Ndwedwe, South Africa

Surely no sacrifice could be too great, no discomfort too severe, no isolation too profound to endure, in order that we may participate with God in gathering to Himself those saints who have made a covenant with Him by sacrifice.

My God, how full of sweet content
My years of pilgrimage are spent.
Where e'er I dwell, I dwell *with Thee,*
In earth or Heaven, or on the sea.

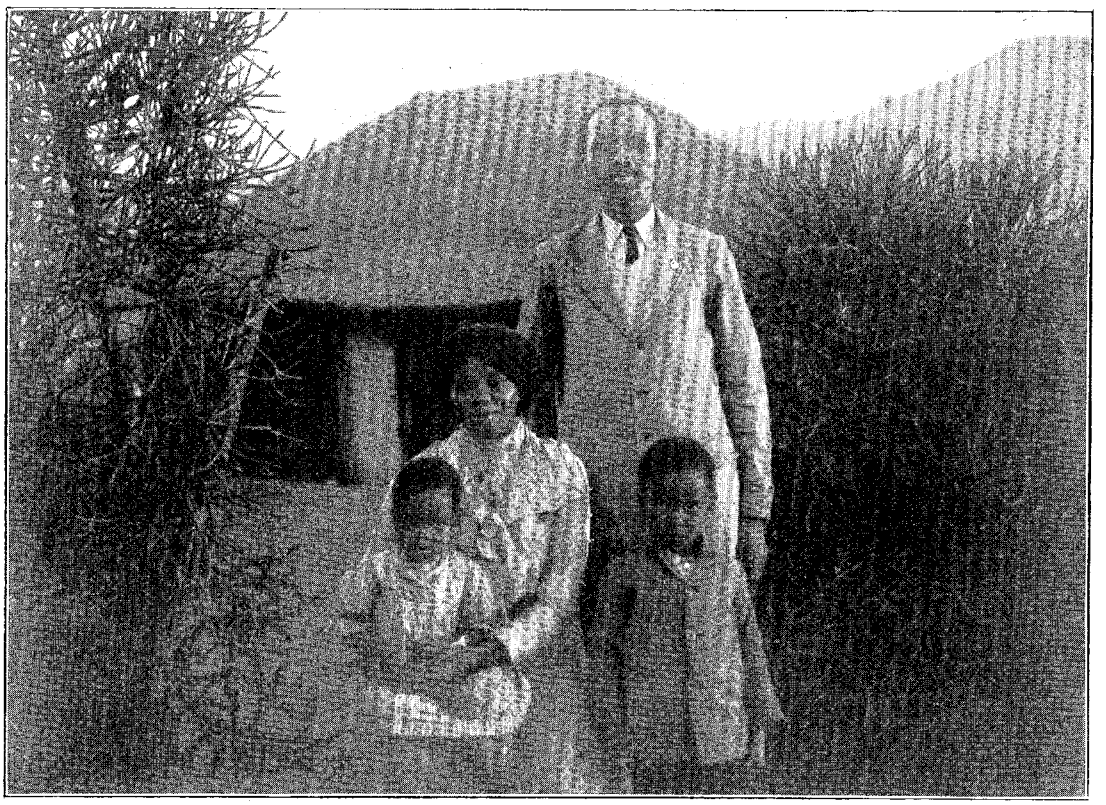
To me remains nor place nor time,
My country is in every clime;
I can be calm and free from care
On any shore, since Thou art there.

Could I be cast where Thou art not,
That were indeed, a dreadful lot.
But regions none, remote I call,
Secure of finding God in all.

CIVILIZATION HAS BEEN FOUND OUT

and that the nations are reaping today, what they have sown in the past. We know that the wheels and pinions of the clock of civilization have become clogged with shams and hypocrisies, the accumulation of centuries, and that only the fire of anarchy will purge it from these hindrances. We know also, that when it has become thoroughly cleansed, the Great Master Workman will replace the mainspring of human selfishness with the spirit of divine love, and that when it is re-wound by His all-powerful hand, it shall begin to register the most glorious epoch this poor world has yet known.

Surely, then, we should be up and doing as never before. Surely we should be diligent to sound the silver trumpet, the message of divine truth, proclaiming that "The year of jubilee is come." Let us not grow weary in well doing. The world has a need which we alone can supply. They are baffled and sorely perplexed. They had hoped to have wrought a deliverance in the earth, to have given birth



Bro. J. M. Tshange and family, Zulu Native Teacher, Ndwedwe, South Africa.

And now, dear brethren, the night is closing down. On every hand the portents tell us of the near approach of that period when no man can work. As we look abroad, we see the great nations of the earth involved in bloody strife, while from beneath there issue ominous mutterings of discontent that are sure indications of a seething lawlessness, ready in due time, to complete the work of destruction that national folly and human pride has begun. The great wind of international strife is already rending the symbolic mountains, the tremors of the social earth are already perceptible, warning us of that greater seismic disturbance which shall engulf human society and lead to its complete destruction in the fires of anarchy. Yet we are not dismayed, for we know that these will be followed by the still, small voice of the Lord, bringing order out of chaos and establishing righteousness and truth in the earth, and causing mercy and peace to kiss each other.

In these circumstances, what shall be our attitude? Shall we mourn like doves on the mountains Shall we wring our hands and wail that the hands of the clock of civilization have been put back two thousand years? Nay; verily, we shall not so insult our ancestors, for we know better. We know that our

to the new era, and instead, "they have brought forth wind." But we have the key to the problem. We are those who understand the true inwardness of the present situation, and brethren, God will require it of us if we do not put forth every effort, embrace every opportunity and utilize every possible moment in proclaiming the near approach of the kingdom of God. Once again the glorious message has gone forth, not merely within the confines of the land of Palestine, but through the lengths and breadths of the nominal Israel of God. "The kingdom of Heaven is at hand." We are the heralds of the King, the honored custodians of the most joyous proclamation the world has ever heard. By God's assisting grace, then, we shall tell it out among the nations that

"THE LORD REIGNETH,"

while opportunity lasts. We shall crowd the few remaining hours of the day with that surging, glorious activity that is the hall mark of LIFE. The night is darkening. The clouds are lowering. Soon the storm will burst and all the workers will be forced to fly for refuge to their pavilion. Let us do with our might what our hands find to do NOW.

But not only do the present circumstances serve to emphasize our responsibility; they remind us also of

OUR HOPE,

now so near to fruition: that the time of our redemption draweth nigh. For long years some of us have looked forward to these times and perhaps hoped that ere this we would have already entered in beyond the veil to enjoy the fellowship of our Great Forerunner. Though our expectations have not been fully realized, we are none the less thankful to God for the privilege of entertaining them. They have separated us from the world. They have enabled us to enter into a closer walk with God, and the signs that tell us of the coming deliverance of the whole groaning creation, proclaims to us likewise that the time of our deliverance is at hand.

This is no time for discouragement. What though the tests be more severe than ever before, they are but the final touches of the Great Lapidary in polishing the Lord's jewels. Soon the work of grace will be finished, the last pupil in the school of Christ will have passed the great examination and

THE BRIDE OF CHRIST

will appear, leaning on the arm of her Beloved. Then there will be the marriage of the Lamb, and the blessed association with the Master, not merely for a thousand years, but throughout all the ages of eternity. May God give us grace to hold fast the beginning of our confidence steadfast to the end, that we may be made partakers with Christ of His kingdom and glory. May we give all diligence to make our calling and election sure. Let us gird up our loins, dear brethren, for the final conflict with our wily foe. The Heavenly City is in sight. The eyes of men and angels are upon us. Just a few more tears, and victory is within our grasp. "Be thou faithful unto death, and I will give thee a crown of life." Trusting soon to meet you in the kingdom, and with Christian love from myself and all the brethren in Africa. I am, yours by His grace.

Class at Durban, Natal, So. Africa.

Discourse by Bro. R. G. Jolly. Subject: "CREEPING THINGS THAT FLY."

I AM indeed grateful for the privilege of speaking to you this morning. We have certainly had a rich blessing from the Lord during the past hour, and we trust that by His grace, we may continue to enjoy His blessing for another hour. Our topic for the day is HELPFULNESS.

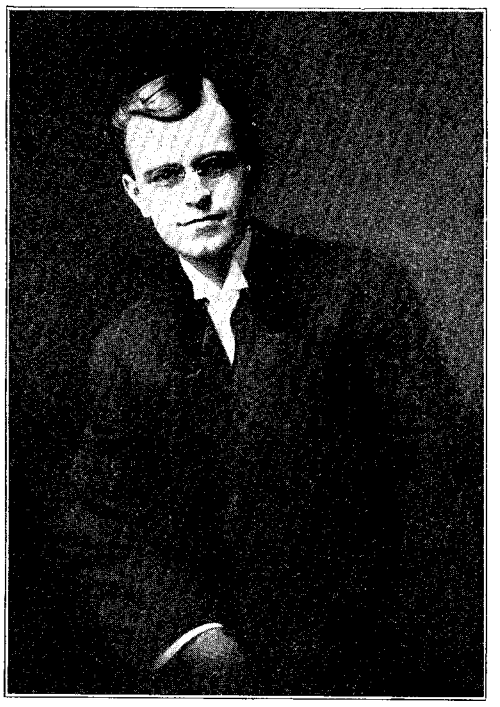
This is a grand subject. I have been revolving in my mind how to deal with this subject so as to include every phase of helpfulness. How may we help God, for He comes first; how may we help our Lord and Master? Then the thought came, "We cannot help God; He is not dependent in any way upon us for help; how could we help Him?" The reply came to mind, "While we cannot assist God unless He makes it possible, He does make it possible for us to help; He is willing to allow us to assist in His great work." What a privilege it is! Are we not to be the bride, the helpmate of the Lord Jesus Christ? We are to help in the future.

How can we best help our fellow men, in general? We will have the privilege of assisting in their restoration in due time, but how can we, at the present time, work for their best interests? Surely it will be by *preparing ourselves* to help them when the time comes for doing that work. I do not believe we can help them in any better way than by preparing ourselves as instrumentalities, so we will be ready to be used for the uplift of fellow men when the proper time comes. We are to help the Lord by preparing for the great work He has mapped out for us. How may we best help our brethren? Here, again, I believe the same answer may be given: "By self-preparation; by walking carefully." Is it not true of most of the brethren who stumble, that it is on account of the actions of other brothers or sisters, which they cannot understand? Let us beware lest we place any stumbling stones in our brother's way. The Apostle says,

"If meat make my brother to offend, I will eat no meat while the world standeth." The principle source of helpfulness to the brethren is careful scrutiny of our own conduct.

Last of all, how may we best help ourselves? I believe in the same way. The best way for you to help yourself; the best way for me to help myself, is to prepare for the kingdom. Let us, then, consider our own conduct, in its relation to helpfulness in general.

Our subject is "CREEPING THINGS THAT FLY." This subject, it is true, appears irrelevant, but as we go into it we find it opens up beautifully. In Deut. 14:19 we read, "And every creeping thing that flieth is unclean unto you; they shall not be eaten." If we read the 14th chapter of Deuteronomy



we find that, in the beginning of the chapter, God reminded the Israelites that they were a very peculiar people unto himself, a special people chosen out from other nations, a peculiar treasure. This is quite the same language that He applies to the antitypical Israelites. Immediately following this he laid down for them a dietetic code, instructing them with respect to the things they might eat, of the animals, the fishes of the sea, and the birds of the air, and certain other things which they might not eat. Our text is one of the last in the code which the Lord laid down for the Jews. "Every creepeth thing that flieth is unclean unto you; it shall not be eaten."

What was the purpose of this dietetic code? What difference did it make to the Lord whether the Jews ate rabbit? What difference did it make to Jehovah whether the Jews ate cat-fish, having no scales, or the cormorant, or the bittern? Why should He care about those things? I believe that this dietetic code signified "Holiness unto the Lord." He reminded them continually that He has selected them for a special purpose. In connection with the Tabernacle service on each day of atonement, they were reminded that they were justified before God through the sacrifice, and had a peculiar standing with Him. Every Sabbath day they were reminded that they were expected to keep this day holy unto the Lord. Not only every year, and every week, but every day at the morning and evening sacrifices, they were reminded that they were in covenant relationship with the Lord. Not only every day, but at every meal the question of holiness to the Lord came to the Jew. He was reminded that he was not to eat the cat-fish, because it has no scales, he was not to eat the hare, because, while it chews the cud, it does not divide the hoof. They were not to eat the camel for the same reason. The law of God reminded them continually that He was interested in thier affairs, and that they were His chosen people.

To us this applies in a much grander way, for we, too, have been selected to be a holy people unto the Lord. There are certain things that we may do, and certain things that are not allowable. We might ask, "Why should God care whether I speak evil of another or not?" Personally it makes no difference to God, except as He takes an interest in us. There is the thought. There are certain things unlawful for us to do. We are a holy people unto the Lord and He would protect us from evil. The lesson which we wish to draw from the text is that of "GILDED SINS, AND HOW TO BEWARE OF THEM; HOW TO KEEP HOLY UNTO THE LORD; HOW TO RECTIFY OUR OWN CONDUCT, SO THAT WE MAY BE HELPFUL TO ALL ABOUT US."

There are three stages in sin. The first is the *theoretical stage*, in which sin did not exist, except as a theory. Then there is the *experimental stage*, where man actually fell into sin, and has had experiences therein ever since. We are now in the experimental stage of sin. Then there is a third step, the *historical stage*, in which sin will cease to exist, and become only a matter of *history*. Being in the experimental stage we have every reason to understand the subject, and govern ourselves accordingly. There are two great ideas of sin—God's idea, and man's idea. Man will say, to murder is sin, to steal is sin; the grosser acts of life are sin. God has a much higher standard, and that standard should be ours, viz, "All unrighteousness is sin." Not only is positive wrong a sin, but failure to do that which is right is also a sin. We cannot be on the fence; we cannot be neutral. From the world's standpoint, the person who sits down and does nothing bad is a good person. If he would just set by the window all day, with hands folded, he would be quite pious. The monks betook themselves to monasteries, with this view of the matter. That might be good as man sees it, but in God's sight it is GOOD FOR NOTHING. It is not the kind of goodness that God seeks. In fact, such goodness is sin. Jehovah is seeking a class that will be positively righteous. Procrastination is sin; all lack of righteousness is sin.

There are two kinds of sin: sin against the letter of the law, and sin against the spirit of the law. It will be especially important to guard against transgressing the spirit of the law. There are three great avenues through which sin will approach us: the lust of the flesh, or the appetites; the lust of the eyes; and the pride of life. No sin can approach us except through one of these three channels. It is well for us to know these channels, in order that we may be on guard.

We will examine two great temptations, and notice how this is true. We will take the first temptation, in the Garden of Eden, of which we have record in Genesis 3. The 6th verse says "When the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat." Notice, first, when the woman saw that the tree was good for food there came the temptation to taste. It was good food. She thought, "I bet that will taste fine!" Her curiosity got the better of her, and she wanted to find out what it would taste like. She saw the food was fair to look upon. It appealed to her eyes. Then pride entered in. The food was desirable to make one wise.

Notice the Lord's temptation. We see here the same three channels. He was tempted in every point like the first temptation. After being in the wilderness forty days He was hungry. The temptation came to Him, "Turn these stones into bread; appease your appetite; satisfy your desire for food." He was tempted to taste, but He resisted. Next He was taken to the pinnacle of the temple, where He could see the people below in the street. Satan said, "Cast yourself down; God will protect you, and if you drop down there in the sight of all these people they will surely recognize that you are the Son of the Most High." His sight was appealed to; His sense of perception. The people would see Him as a great one. Thirdly, His sense of pride was appealed to. He was shown the kingdoms of earth, and He was told that if He would acknowledge Satan as His superior all these kingdoms would be His; He would be greater than Nebuchadnezzer of old; He could be the greatest of all rulers. He resisted when sin approached Him through this third avenue of pride.

These are the same avenues through which we are tempted. In 1st John 2:16 we read, "For all that is in the world, the lust of the flesh (the appetites; the taste) and the lust of the eyes, and the pride of life, is not of the Father, but is of the world." So the Apostle lays down definitely these three channels. We will, therefore, have to set very strong guards on these three avenues.

The dietetic code will apply to us spiritually. Perhaps you will also see a fleshy application. You and I have physical obligations, as well as spiritual. I wonder sometimes whether the dear friends appreciate the importance and sacredness of the blessing asked upon the food, when we eat. Often we express thanks, and then ask God's blessing upon the food to our use, and upon ourselves to His service. Do we always live in harmony

with that prayer? For instance, there may be something on the table that is not good for our stomach, like pickles, or sauerkraut. Perhaps pickles agree with most of us. We will suppose that pickles are not good for you, and you know that if you indulge it will upset your stomach. Along comes the pickle dish. Your hostess tells you how good the pickles are. She has put them up, they are of a special quality, and she wants you to sample them. You say to yourself, "What shall I do? I know pickles are not good for me. I will take just one, so I will not offend the lady. Perhaps one will not hurt me very much." Now dear friends, reiterate the prayer, "Dear Lord: bless this pickle to my use, and me in thy service. May it strengthen and upbuild me, so I may serve thee better." What answer will God give? "Child, do you not know that that pickle is for your abuse, instead of for your use? Do you expect me to perform a miracle by taking that which is not for your good naturally, and make it a blessing to you despite your lack of wisdom in eating it? Do you wish me to turn these stones into bread for you?" Do you not see that we sometimes tempt the Heavenly Father, where the Lord Jesus would not do so? We must be faithful in the little things. So the Apostle says, "whether ye eat, or drink, or whatever ye do, do all to the glory of God."—I Cor. 10:31.

But we believe the special application is to be made in a spiritual way; that there are certain things that we are to beware of, in a spiritual sense—creeping things that fly. This would mean such as the beetle, which creeps upon the earth, yet could fly. Beetles were not permissible for the Jews to eat. The restriction would include the caterpillar, which crawls upon the earth, but finally develops wings, and becomes a butterfly. Now why did God warn the Jews against eating these disgusting things. There are some things naturally disgusting to us, yet some become enslaved to the use of such things. Let us take an example in our day. When a boy, I used to peel black birch bark, and chew it. There was a boy somewhat older than I, and he wanted to play a trick on me. He dropped a little tobacco on it. The next mouthful I did not like at all. It was nasty, and bitter, and I could not imagine what had happened to that birch. When I found out later what it was, I said, "There is no danger of my ever chewing tobacco." Yet, strange as it may see, there are many men today who delight in that which at first produced in them nausea. The same is true of whiskey. I doubt whether anyone who takes the first drop enjoys its taste. There is a natural disgust for it, placed in us according to God's law. We must learn to have our tastes, our desires, in harmony with that law. The conscience of one might tell him that a certain thing is quite right, while the conscience of another would indicate to him that this same thing is wrong. How shall we discern? Our conscience must be attuned to God's Word. If we are not in harmony with God's Word our conscience is at fault. We must educate our conscience, and keep it in touch with the standard.

Our conscience is something like an alarm clock. We go to a jewelry store and buy an alarm clock. It is guaranteed to keep good time for one year. It is necessary that we be at work at a certain hour in the morning, and we set the alarm at the proper time. Just as we are about to take a last sweet little nap in the morning the alarm clock bangs in our ear. We are so provoked at having our slumber disturbed that we throw the clock into a corner, and continue our dreams. Consequently we are late for work. We make a resolution to the effect that we must heed the alarm clock next time. It will not do for us to be late for work again. We wind and set it again. At the proper time it awakes us with a start as before, and without giving thought we dash it into the corner again, and quite angrily. The next morning, though we have set the alarm, it does not go off. We had it set for 7 o'clock, and when we awake it is half past, and the alarm has not sounded. Somewhat angrily we take it to the jeweler, and say, "Look here; did you not say this clock would go off at the time it was set? I had it set for seven o'clock this morning and it did not go off. Take it back and give me another clock." He examines it, and says, "It is not the fault of the clock. I did not guarantee your actions—I guaranteed the clock."

We receive from the Lord a conscience, which is illustrated by the alarm clock. If it is set properly it will give the alarm if we start in a wrong course. Sometimes we say, "Never mind; don't bother me now. I know it is wrong to speak evil, but I must do it this time. I know it is wrong to take advantage of this party, but now is my opportunity." If you abuse that alarm clock the time will come when it will not work so well. If we take such a course, let us not complain if our conscience does not keep us from evil. Let us respect our conscience, and seek to keep it regulated with the Lord. An Indian, describing the conscience in a rustic way, said, "The conscience is like a beech-nut. It has three sharp edges. Every time anyone does wrong the nut turns, and the sharp edges cut and hurt. If you do a wrong act again, the sharp edge will hurt, but if you keep on in dong wrong the sharp edges will wear off and it will not hurt a bit." I think it is a good illustration. Have you not experienced the same thing? Every time we do wrong, and do not heed the pricks of conscience, the next time it will not hurt quite so much. We must resharpen the corners f the beech-nut in order that it may be effective.

The caterpillar was very distasteful to the Jews, but as it became transformed into a beautiful butterfly, perhaps it became more attractive. The lesson to us is one of gilded sin. I feel sure that all of us would spurn the grosser sin. We would not commit robbery, or anything of that kind, but do we always spurn the same sins when they are transformed and become attractive? The child shrinks back in disgust from the ugly caterpillar, but when the caterpillar is transformed, he says, "Oh mamma! see what a beautiful butterfly; it has all the colors of the rainbow!" The child takes into its bosom the caterpillar which it had spurned, because it has been transformed. The Lord tells us that Satan will transform himself into an angel of light. He will put light for darkness, and darkness for light, deceiving, if it were possible, the very elect. We have, then, a lesson against gilded sins, that become attractive and fly in our midst. The world in general hates sin, not because it is sin, but because it is gross. You and I, if we are God's and have His mind, will hate the sin, not because it is gross or immoral, but because it is sin, and out of harmony with the law of righteousness. We do well to call sin by its true name wherever we see it, whether it is decked in wings of color as the butterfly, or seen in the garb of the ugly caterpillar at out feet. Thus we will be helped to hate it, and avoid it.

The best way of showing sin up in its proper colors is by calling it by its proper name. As an illustration, an honest tavern keeper in the olden days in England, when starting business said, "If I cannot run the saloon business honestly I will not run it at all." He though he would try it as an experiment. When he took charge of the tavern, he tore down the beautiful sign, painted in attractive colors. He took the bottles of champagne, with the beautiful labels, from the window. He said, "These are all false; I will put up a true sign." He got the worst drunkard he could find, and placed him alongside of a bottle of whiskey in the window. Oh his sign he had painted, "Enough whiskey to make you tipsy for a penny; enough to make you dead drunk for a threepence; straw enough to lie in for a ha'penny." People read the sign, then looked at the man in the window, then passed on. The saloon keeper could not sell a single glass. He had taken the butterfly and stripped it of its wings and had only the caterpillar left.

We do well to call things by their true name. *It is one of the best methods of protecting and educating our own moral sense, or perception, of sin.* You and I are still in need, I feel, even at this late day, of guidance in perception as to what is sin and what is not. How many of us are having trials, perhaps along this very line! If we play with words and call things by a wrong name, these words will play with us and get us into all manner of trouble. To illustrate, a lady came to Mr. Moody, the great evangelist, after one of his meetings. She addressed to him this question: "Will you kindly tell me how I may best overcome my habit of exaggerating?" Mr. Moody answered, "Call it lying." I believe, dear friends, that would be the best way. If we exaggerate we are lying. I want to say that there is not a single one in this auditorium that is above it. I have to watch myself very carefully along this line.

Have you noticed during this convention that the Manna text for each day suggested the topic for that day of the convention? Today the text tells us of death and life lying in the power of the tongue. By our tongue we may destroy another. By our tongue we may help to build up another, and help to give him life instead of death. How easy it is for us to exaggerate; to give a little different shading to things we have heard when we repeat them. In God's sight it is lying—nothing less. I do not say that God holds us fully responsible. As a former speaker has shown, we are covered by Christ's righteousness. We may lie unconsciously, but it is still lying. We can pray to God to reveal to us our secret faults; our hidden sins.

Take for instance, theft. It is a very ugly caterpillar. But whan a lawyer charges a fee ten times as large as he should charge, that shows he is a great lawyer. It is permissible. It is the caterpillar with beautiful wings. In God's sight it is theft. Did not the Lord say in His day to certain ones, Ye devour widow's houses, while at the same time you tithe anise, mint and cummin? The merchant who from behind the counter is depriving his customer of what rightfully belongs to him, is stealing. I am speaking of charging exorbitant prices. These

are some of the caterpillars which appear as butterflies. The Lord spoke thus, "Ye have heard that it was said by them of old time, Thou shalt not commit adultery: But I say unto you that whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart." The butterfly is the caterpillar after all. Again He said, "Ye have heard that it was said by them of old time, Thou shalt not kill and whosever shall kill shall be in danger of the judgment, but I say unto you that whosoever is angry with his brother (whosoever hateth his brother) is a murderer." Would it not shock us to find some murderers in our midst? Would it not shock us to find in our little class meetings a murderer? You say, "Brother Jolly, that is harsh; how can you say such things?" I did not say it; the Lord said it. I think we do wrong if we keep silent about things the Lord has spoken. We must guard carefully.

Did you ever have a feeling in your heart that you did not want to sit beside a certain brother or sister in meeting; or when you met that brother or sister you did not want to shake hands and express the best love in your heart to them? Is there ever a feeling of envy, malice, jealousy or hatred in your heart? Has not the Lord said, he that is angry with his brother is a murderer? Has not God taken this butterfly of anger, of envy, of evil desire, and stripped it of its wings and colors, and left the ugly caterpillar bare? No murderer can enter the kingdom of heaven. If you are fortunuate enough to enter heaven, and find there the brother or sister beside whom you do not now care to sit, where are you going to sit in Heaven? You may have to sit with that very brother or sister in Heaven. You had better practice it now, so that it will come natural there.

Let us notice something which may not come home so much to many of us, but a point that will illustrate a principle. A lady sends her servant to the door to tell the party who is calling that she is not in, because she has not time to see them that particular morning. A few days later she discharges that servant for telling her a barefaced lie. Just to think that the servant would have so much nerve as to tell a bold lie to her mistress! The lady had the butterfly in her bosom, but failed to discern the caterpillar. She had trained the servant to lie at the front door, but was ready to condemn when the same servant lied to her.

To call sin by its true name is the best way to express righteous indignation against sin. Did you ever hear of the Lord, or the Apostles, calling Satan "Old boy; Old Nick; Old Harry; His Majesty, the Devil?" You never did, nor did I. When the Lord or the Apostles spoke of the adversary they called him Satan, the devil, that old serpent. They never once joked about him by calling him Old Nick. That makes him a sort of joker. There is nothing cute about him, except in an evil sense. Let us express proper indignation against all manner of sin by calling it by its right name. Do you not believe that if you call sin by its true name you can repel it more easily? We have the task of discriminating between the butterfly and the caterpillar; between the gilded sins and the sin without the gilding.

Notice how beautifully God paints the butterfly. The finest piece of mosaic art contains 870 little pieces of glass, of separate colors, to the square inch. But when God painted the beautiful wing of the butterfly He placed there 150,000 separate little scales, of different colors, to the square inch. Contrast 870 with 150,000! It is more than 150 times as many. The beautiful wing of the butterfly displays all the colors of the rainbow. With its symmetry, its delicate lines, its harmonious arrangements of colors, it is one of the most beautiful of God's creations. It aptly represents the attractiveness with which sin can cloak itself.

We want to notice a few wings that may be attached to the caterpillar to make it beautiful. Satan sometimes pins the wings of wit to some evil caterpillar, and causes it to fly. For instance, an evil, light story may be told, and it is often excused amongst the Lord's people because it has such a witty turn. Perhaps you have witnessed this. They say "wasn't that cute?" It suggests something evil. The wit is admired, forgetting the caterpillar underneath the wings that Satan has attached. If you were to clip those wings off you would not think of admiring such a story. Parents frequently encourage a child to show off little tricks, or stunts, before people. They think it is so cute that the trick excuses the pride or boldness being thus developed in the child's character. It does not do anything of the kind. Clip off the little trick wings and you will not have so much trouble with your child in later life.

The wings of fashion are made to excuse things that would not otherwise be excused. A sister in making a dress will ask, "Is it stylish; is it fashionable? Then it is all right." If there is anything improper about it it is not all right, though it be in style. The first question should be, "Is it a proper, or decent dress?" The wings of fashion are fastneed also to manners and conduct. Some people think they should not clean up the dish of ice cream. "People will say you have never eaten any ice cream before." "Leave a little food on your plate." "Do not take all the butter from the little butter dish." That same spirit would have said to the Lord, when He had fed the multitude, "You do not think, after feeding this great multitude of five thousand people, that we should go around and gather up the fragments? Lord, you must be magnanimous; throw away the crumbs. Don't be so stingy." If the Lord under those circumstances directed that the fragments be gathered up that nothing be lost, I wonder if we are justified in leaving enough on our plates when we eat to feed another person. I do not think so. What do you think of it? To waste is to sin against God, the sin of ingratitude. God strips off the wings and looks at the center.

When someone calls, it is fashionable to say, "I am so glad to see you"; or when the caller is leaving, "Come again; come often." Then when the person is gone perhaps the lady says, "I hope the old hussy will never show up again. I don't see why she came to see me." She may look out of the window and see someone coming to call, and say, "I wonder why she is coming here this morning. I am just in the midst of my baking, and I don't care to see her anyway." Then she goes to the front door and says to her caller, "Oh, I am so glad to see you; come in." It is a fashionable lie. It is the caterpillar in the garb of the butterfly. If you do not want a person to call again, tell them so, or else keep quiet. It is a lie, and no liar shall inherit the kingdom of Heaven. These things sound harsh, but they are meant in love. I want to see you in the kingdom, and you want to see me there. It is only by taking heed to ourselves that we can get in.

Good intentions attach themselves to the caterpillar, which in nature is quite hideous. We read of people having charity balls. The good intention is that of love for fellow men. But if there were no dancing there would be no charity ball. It is the dancing that attracts, not the charity feature. We find there are great libraries, great institutions for the benefit of the public, perhaps with someone's name on the front as a great public benefactor. It is intended to be a monument of love, of beneficence, but perhaps in someone's heart it is a monument of selfishness, a monument of pride. Perhaps this comes home to our little classes. I had a person approach me one time with quite a bad story of another. I said to her, "Dear sister, why do you tell me?" She replied, "Brother Jolly, I want you to bring out something in your discourse to benefit that sister." I said, "You are speaking evil. Why did you tell me the name of the party, if you merely wished me to bring out a point that would be helpful to her?" She said, "When you make the point I want you to look that person right in the face, so she will get it." That was speaking evil, with good intentions. It was the same nasty caterpillar, with the wings of good intention attached, but the Lord will clip the wings.

Another example is by meddling in someone else's affairs, in order to help them; seeking to give good advice to a brother or sister, and trying to regulate their matters. We have no occasion to meddle in anyone's business. Let us seek to help them, but let us not meddle in their business. Then gossiping. You know this does take place. We hear, "Brother So and So did this, or that; Pilgrim Brother So and So has gotten into such difficulties; So and So has got married." What of it? Instead of wasting our time in discussing such matters we may use it to a better purpose. Some of the friends surmise a certain Pilgrim has gone out of the truth because his name has not appeared in the Watch Tower for two or three issues, or at least he has left the harvest work. We may attach beautiful wings of various kinds to gossiping, but it is the same old caterpillar. We wonder sometimes if the Lord's people are not big bundles of gossip. I think one of the great evils that besets the Lord's people is that of gossiping, and meddling with other people's affairs.

We may bring this home to the family relationships. Some people read Grimm's Fairy Tales to their children, thinking it will develop the imagination of the child. When we tell the child fairy tales, or an other untruth, we are lying to them. We have plenty of good, true stories in the Bible, and some equally as interesting as these untrue tales. Surely we can develop the child's imagination by telling the story of Jonah. It requires the development of so much imagination to appreciate it that some of our great theologians, who have been through college, cannot even imagine it yet. Let us not tell the child lies to develop its imagination. Then comes this story about Santa Claus. Have you ever told your child this lie. If you tell them of Santa Claus, be sure to tell the child it is a lie. The child will soon know that it is a lie, and then it will reason that you lied to it. My dear mother told me about Santa Claus; how he traveled over the

roofs to bring gifts to the little ones, and in the next breath she told me about Jesus. After a time I found out that there was no Santa Claus, and then I thought there was no Jesus either. I though mother was trying to "pull one over on me," to make me be a good boy. I asked the boys at school, and they said, "there is no Santa Claus." Then I asked, "Is there no Jesus either?" They said, "No; there is no Jesus. That is what they tell you at Sunday School to get your money." That was a test to me. My mother had told me something that was not true. I wonder whether many parents are not giving a similar test to their children. It is of great importance to the parent to have the child's confidence and love. Confidence in the parent is the best restraining influence in developing the child's character. Will you forfeit this, the best influence you have, by telling the child a lie for the truth? If you tell the children of Santa Claus tell them that it pictures love; that the parent loves the child and gives little gifts to it, as an illustration of how God loves, and has given such a wonderful gift; that Santa Claus is not a person at all. The child will appreciate his Christmas candy just as much.

To illustrate, a little boy had a smaller sister, and his mother had told him not to take the little girl to play near a certain sand bank, because the bears that lived there might come out and eat them. She had good intentions. She wished to keep the child from danger. She feared the sand might slide down on the child and imprison it, but she told the story about the bears, thinking that would keep the children away. The little boy one day saw the minister walking near the sand bank, and said to him, "You had better not go near there; a bear will come out and eat you." The minister said, "No, my boy, there is no bear there." "Yes there is." "No; bears do not live here." "But I know there is a bear there; mama told me there is a bear there." "Did your mama tell you that? Go ask your mama about it. There is no bear there; go ask her again." The little fellow went away with his heart almost broken with the thought that his mama had lied to him. He said, "MAMA! the preacher said there is no bear at the sand bank. But there is a bear there, isn't there, mama? "The mother came to her senses and said, "No, my child, there is no bear there, but I told you that to keep you from going near the bank, for fear the sand might cave in on you." "But mama, I would not have gone near if you had told me the sand would fall on me. Mama, you told me a lie. Don't you think you should ask God to forgive you?" They then knelt down to pray. The boy said, "Mama, let me pray; I am afraid you will not get it straight."

Our little talk this morning has been for the purpose of impressing the beautiful meaning of helpfulness, by taking heed to ourselves, that our example may be a good one. Our Lord condemned a certain class who outwardly appeared to be very holy, but inside were not so beautiful. He said, "Woe to you, scribes and Pharisees, hypocrites! for ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess. Thou blind Pharisee, cleanse first that which is within the cup and platter, that the outside of them may be clean also. Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness. Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity."

If we are developing such a character as the Lord would have us develop, we must work from the inside out. Never put on a veneer. Never permit anything within that is wrong, or unholy. How beautifully this is illustrated in the pipe organ. I refer to this illustration because it has been on my mind for the past few days. Since being here I have had the privilege of passing through a pipe organ manufactory. I saw how they are constructed, from the innermost part. I was quite surprised to learn that the beautiful golden pipes which we see, make no music at all. They are simply put there for show. The beautiful pipe organ music comes from the inside, where we cannot even see the pipes. These fine golden pipes that we see are merely dummies, put there for show. Where is the most important part of the pipe organ? It is within, where you cannot see it.

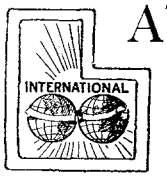
That should be the way with us. The character is within, and that is where you must take heed. What matter if we are not good looking? What matter if there is powder on the face or not? What matter if the nose is full of freckles, or not? It is the heart, the character, that God looks at. What will we take to Heaven, except our character? How will we know each other there? We will not look like we do here, but we shall know each other in a better, a grander way. If we take an apple and cut a thin slice crosswise, instead of from stem to blossom, and hold this slice up to the light, we will see the apple blossom preserved in the center of that apple. To me this illustrates something beautiful. If on the other side of the veil it should be asked, "where is the apple blossom, where is the beautiful character developed down there on earth; where is the character that gave promise of being so beautiful," by looking into the inner parts of the heart, as they will then be able to do, they will see there preserved the same beautiful outline of character that we have been developing here. We cannot take our bodies with us. What will we take? I am sure we all agree that we will take nothing but the character. We shall know each other there, even as we are known. How will we be known? Not according to the flesh. The Lord looks on the heart. Then we, too, shall look on each others' hearts. You and I cannot keep anything from each other then.

Let me ask this in conclusion. Since we are preparing our characters here, and since it is that character we are to take with us over yonder, is our character what we want it to be? Are you satisfied with your character? I do not say with your flesh. Is your *character* ready to go into the Heavenly courts? Let us remember, no change can take place over there. What your character is here, with the last breath you draw in the flesh, is just exactly what your character will be, without change throughout eternity. Is it not important that we take the utmost pains in the development of the character that will fit us for the kingdom.

Let us help one another by the example of our own lives.

PORTLAND, MAINE, CONVENTION.

Convention Was Opened by the Singing of No. 236.



AT 10:30 A. M. of August 12th, Brother J. W. Day, Chairman of the Local Arrangements Committee, addressed the convention as follows:

Dear friends: In the year 1910, or five years ago, the International Bible Students Association held their first convention in this city. Doubtless there are some present here this morning who attended that session. Perhaps it is fresh in your memory. We feel that convention was a grand sucess, because many date their real interest in the work and teachings of the Association from that session. Since then, and until now, it has been the hope of the Portland friends that another such session might be held in this city. That hope is now realized, through our Heavenly Father's providences.

We are glad to see so many here. Other cities have many more, but we trust before this convention closes there will be many more here. We welcome you here. In behalf of the Portland Ecclesia of Bible Students I bid you welcome here. We trust that your stay during the four days of this convention will be to your advantage, and I am sure it will be to our advantage. You know Portland is a beautiful city—at least we who live here think so. There are many places of interest that you might visit between times. Our trolley system is not excelled by any. The electrics will take you to any part of the city. You may do well to visit some of these places, as it will refresh you physically so that you will be better able to take up the work assigned to you in the Christian life.

You have seen the program, and you will agree with me that it is an excellent program. The thought has been in my mind during the past two or three days, "How shall we make this convention a success?" Many suggestions have come to my mind. One of these is found in I Thes. 5:17 "Pray without ceasing." We want to make this convention a time of prayer. We want to keep our petitions before the throne of Heavenly grace, so this convention may be a grand success. We do not want to make it a one-sided affair. There is also a part for us. We must not expect the Lord to do what we can do ourselves. He will fulfill His part; it would be presumption to expect Him to do our part. As we pray let us also work, that this may be the grandest of all conventions yet. I trust we shall; I know we shall. I feel this convention will be a grand success. We welcome you here, and trust that you will enjoy your stay among us in this city. We will now be glad to hear from Brother Margeson, of the Boston Class.

Brother Ingraham I. Margeson, of Boston, then spoke as follows:

Dear Friends:

My heart is full to overflowing this morning. I want first to express thanks to the friends at Portland for the kindness they have extended to the Boston Class in giving them a chance to have part in this convention. The Boston friends have entered into this matter heartily, not only with their money, but by coming here in person. I am sure we are all very glad to be here at this time. I feel that this little convention will be one of the very best we have ever had.

The brother who presided has brought to our attention the matter of prayer. That is, indeed, worthy of our careful consideration. Let us not overlook it. I believe if we have come here to be a blessing God will bless us. As we are thrown in contact with the people of Portland in the various homes of the city, let us see that we give a witness that will be to the honor and glory of our Lord.

We had expected our dear Brother Rutherford to be with us, but the Lord has sent Brother Sturgeon in his place. We believe that He knows just how to take care of His work.

As we came across to Portland on the water I was reminded of the experience of the Saviour on the Sea of Galilee. We have come across from Boston to Portland, and it is like the gate of Heaven to us. The blessed Lord Jesus is here. It is a precious season. This convention here seems to be very close to the great one beyond. Let us enter into this convention with the spirit of prayer, that God may bless our chairman, and each speaker to take part here. Let us also pray for our Pastor, who will speak here on Sunday, that his words may give light and blessing.

The permanent Chairman, Pastor Menta Sturgeon, of Brooklyn, N. Y., was then introduced. His address follows, in part:

The Portland church is not very large in numbers, but they seem to have a very large faith, and a pretty bright hope, as evidenced by their entering into such an enterprise as this, the entertainment of so many of the Lord's dear people. We appreciate their words of welcome and kindness, and admonition, received through their chairman. We know that behind this Portland ecclesia, in connection with this convention, the class at Boston has had a share. They want to have a part in every good work, and they also had a share in this, the Lord being pleased to use them in connection with the arrangements for this convention. We therefore appreciate the words of welcome, love, and admonition which have come to us through the chairman of the Boston class also.

The International Bible Students Association is an association which, you well know, is made up of people who have been gathered together from all nations, and tribes, and kindreds and tongues for the purpose of studying the precious message of truth. By the guidance and blessing of the Holy Spirit they have been gathered together from everywhere, into the one name of the Lord Jesus Christ. They are associated together in the study of His Word of Truth, that they may understand and obey that word, and be sanctified thereby. This association disregards all divisions in the world, or in the great church associations. It exalts the Heavenly Father above all, and with Him His dear Son, our Savior, the Lord Jesus. It is an Association that is indwelt by the Holy Spirit of the Word of Truth.

We are glad that this world-wide Association stands free from, beyond and above all sectarianism. As a representative of the Society, and as a representative of the one who has been particularly used in the work of this Society, we are certainly very pleased, in the Lord, to accept the kind welcome and invitation that has come to us, through the representatives who have spoken. If you are all glad we would like to have you say Amen. (There was a unanimous "*AMEN.*")

We are all at home now. (Someone interrupted, "No, not at home yet.") No, we are on the road home—yet, really we are at home too, we are absent from the body (not really feeling in harmony with its desires and impulses) and at home with the Lord, as the Apostle says. I believe we all are. Because this is our attitude we trust it will not be very long until we shall be at home with the Lord on the other side. We are at home now, but we soon expect to be at our overlasting home. One is temporary; the other is eternal.

I believe one of the highest privileges we have here is to assemble in the name of the Lord Jesus Christ. The Bible tells us "where two or three are gathered together in my name, there am I in their midst." We believe that we have gathered in His name, and none other. The Father's name is one with the Son. In gathering in the name of the Lord Jesus, the name of the Heavenly Father, we are gathered in the one precious name of the Lord Jesus; the one who is altogether lovely; the one and only Head of the Church which is His body; the one who indwells every member of His body by His own precious Holy Spirit. We are gathered together in His name, which is the name of love, the name of peace, of unity, of harmony, of submission, of obedience to the divine will. We are gathered together in the name that stands for holiness, for truth, for righteouness, for upbuilding, for sanctification, for ultimate deliverance and glorification. This, of course, is a name above every name. For instance, it is far greater than the name, Catholic. While that word means "general," it is now so used as to refer to the Roman Catholic faith. That is not quite large enough for the name of the Lord Jesus Chirst. It is too narrow—it is not broad enough. There are many Greek Catholics, who are not included in the Roman Catholic church, and the Lord has doubtless some precious people among the Greek Catholics, as well as among the Roman Catholics. So we could not meet in the Lord's name, and at the same time meet in either of these

names. Neither could we meet in the name of the Episcopalian Church, or the Lutheran Church. They are large institutions, of course, but they are not large enough to take in every member of the Body of Christ, and, by the way, not a single one of them was established by the Head of the Church. It is true, in the Lord's providence they have had their position to fill, and their work to perform, and among them are some who are His dear people. But we would not think that all of them are His children. Therefore we could not meet in either of these names.

We regard these bodies of nominal Christians with respect. We do not think that the Lord's Spirit within us is the spirit of judgment, or unkindness, but, rather, the spirit of humility, gentleness, kindness, patience, longsuffering, faith, hope, love. Therefore, we are inclined to take a broad view, which recognizes the honesty of purpose among those connected with these bodies, and to the extent that they have His Holy Spirit, we recognize them as members of the church, which is His Body.

In a more limited sense we can say some things of the dear Presbyterian friends. What fine people they are. They are so orderly, and train people in such a nice way that they do a great deal of good. Some of us learned to be good by being Presbyterians, one time. You remember how careful you had to be when you were a Presbyterian. Back there you could not do anything on Sunday—you had to do everything on the other days. You were trained regarding Sunday, and many other things. They have done many good things for us. The Baptist friends have helped to clean many of us up on some points. The Methodists have told us how to get clean, and keep holy, and these are good instructions. We are very appreciative of all these good things they have done for us. We are thankful to the Lord for what they have done.

But when we speak of gathering together in the name of the Lord Jesus, we are not referring to any of those names. We are not referring to any name given by man, to any denomination or sect. We are speaking from the Bible viewpoint, of the name of the Lord Jesus, which is above every name, the Father alone excepted. Of course it is above all congregational names—Disciple, Baptist, Methodist, Episcopalian, Catholic—it is before, and above and beyond the whole world, and the holy angels. We are gathered here in the name above every other name, and, we trust, free from every other name.

Gathering thus, with this spirit in our hearts, we are blessed. I believe we have confidence that all of God's people everywhere are in convention with us at Portland. There is a special class that would like to be here, but cannot. We remember those who are at home, sick and afflicted. We remember these dear shut-in ones who, perhaps, are here more than some of us, because of more faith, and prayer, and love. They are thus assembled with us here in this convention. What a holy, grand and glorious gathering it is that we are assembled in, in the name of the Lord Jesus.

And that means what? It means that He is in our midst. It is only those who are thus associated together who are able to get all the real gist of this text, in that they recognize, not only the presence of the Lord in His representatives, in His Holy Spirit, and in His Word, but also in His people. That, then, is a Heavenly condition. We have a Heavenly, restful mind, at peace with Him. Being at one with the Father and the Son, and having the one Spirit, our purpose shall be to have such a deep reverence for His name that it will influence us in everything we do in connection with this convention.

We would like to say that, in so far as we recognize His presence and reverence it, it will have a bearing upon everything that is done from this platform. It will affect every one who speaks or leads here, and all will be characterized by reverence, in recognition of the Lord's presence. Because of the reverence for Him we will not think that because they are up on these boards (the platform) that they are any higher than you are. We do not want any clergy here (on platform) and laity there, (in audience). We do not want any "WE" up here, and "us" down there. Not a bit of it. We do not want any "I" here, and "you" there. Thank God, we are all brethren in Christ, no matter which one it is. Every one of you here are simply brethren, we are all on the same level, and we have one Master, one teacher, who is the Lord Jesus Himself.

This spirit of reverence for the presence of the Lord is, therefore going to influence us in our hearing. We are not going to hear as judges. Neither are we going to swallow down everything that is said, because someone says it. We used to do that, and it did not help us very much. We do not want any of that here. We have a right to ask any speaker at this convention for a scriptural reason for anything he teaches. If you ask in the spirit of humility, and he does not give it, then you will get the blessing, and he will not. So we are going to behave up here. We are sure you will behave, but I am not so sure about these up here. Of course that includes the chairman. I think he will be the worst one for me to handle.

I am glad to be here. As we sometimes say, "tickled to death." We think a great deal of Brother Rutherford. I love him as much as you do. We have had some delightful times together at conventions. I was surprised when he came to me and said, "Brother, I cannot attend the Portland Convention." I felt sorry for him. He won my heart there, and he has had it ever since. He had received a telegram which was of such a nature as to make it necessary for him to forego this delightful privilege of serving as chariman. I know he had a great desire to come, and his heart is here. But the Lord has sent him on important business that may have a bearing upon all of our interests, therefore he is serving us, and no doubt it is more pleasing in the Lord's sight for him to be there than to be here. Having this faith in God we DON'T WANT HIM HERE. This is reverence for the Lord and His arrangements. We are not making any apologies, or excuses. We are rejoicing in the Lord.

This reverence for the Lord is going to characterize our singing. We are going to sing as unto the Lord. O, what fine singing that is. It is so impressive. The blessings which come from the Lord from praising Him in song are inestimable. I cannot tell you how much comfort, encouragement and stimulus I have received in my Christian course by the songs of praise that have gone up to Him that sitteth upon the throne. So we will sing out of reverence for Him, and listen in that way, and talk in that way. As we associate together, and fellowship in connection with the meetings, we hope there will be a very broad, free, and deep spirit pervading this assembly, in all of its arrangements; that we will not be at any time unmindful of His presence; that we will keep that spirit of reverence when we are talking in groups of three or four, when we are in the homes, on the streets, in the hotels, and wherever we may be. This will eliminate those little things that are sometimes spoken of at conventions. It will make us walk these streets a little different from others, because they do not know that the Lord is now personally present. You and I have that knowledge, and we will allow it to have its influence as we walk the streets of Portland.

I agree with the brother about the beauties of Portland, but I believe these angels of God who walk these streets are the most beautiful parts of this city at the present time, and the greatest blessing to the city. As we ride on the street cars we will remember that the Lord is with us. We will not speak to the conductor, and others, as other people will do. We are going to have the spirit of a sound mind in everything. We will not eat like others, who eat because they love to eat. We are simply eating to get along. We do not care so much about eating. Some people think the less they eat the better they get along. Sometimes when we see how weak they are in body we wish they would eat a little more, so they could talk better. We are not going to push and crowd people, and shove the plates, and grab in, and all of that. That would not be reverencing the Lord.

Then in the place where we are stopping we will practice reverence. They think we are queer people anyhow, and we want to show them how good we can be. I sometimes wish I could be one of those who own these houses, so I could have you treat me as good as you treat them. The Lord's people know how to behave; they can do fine. They know how to do it when they try. They are the best people on earth. With all thy faults I love thee still.

Not the least part of reverence is toward the program of the convention. I want to say, advisedly, that I do not recall one single convention of the Lord's people in the entire forty years of harvest, that has been quite so much honored as this convention. We start with Hope Day, then we have Faith Day, and Consecration Day, and then we have high day, Kingdom Day, on Sunday. Who ever heard of any convention previous to this at Portland, when our dear Pastor served three times in one day. That is the best thing I can see about this convention, from this standpoint. Sunday morning, Sunday afternoon, and again Sunday evening at the love feast, our dear Pastor is willing to lay down his life for the brethren, the saints of God. Surely that represents in full measure the laying down of his life on our behalf, as we are convened together in the name of the Lord.

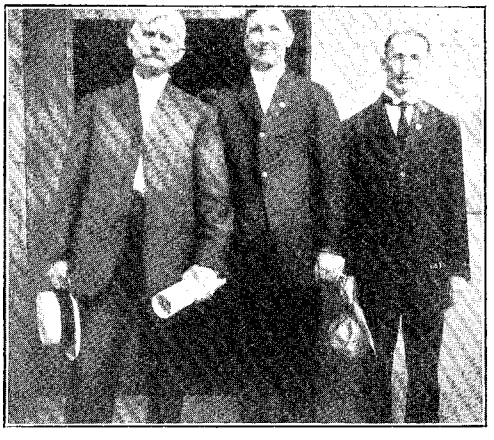
It seems to me we have the best of all for the climax of the convention. While we have had more conventions in 1915 than any previous year, and there are still more to follow, our confidence remains the same that this may be our last. At best there are not to be many more, and we will keep on saying that, because we know we will not miss it finally. We are hoping this may be the last for some of us. We hope it will bring such rich heavenly blessings that we will be better pre-

pared when at last the Master shall say, "It is enough; come up higher." I trust you may be there, and that I may be there. I trust this convention may be so blessed as to help us to get there. (Applause.)

Brother Sturgeon suggested that at Springfield, when the Mayor was present to give the opening address it seemed not amiss to give some applause, but that here he was not sure it would be best, unless for very good reasons; that we just praise the Lord in our hearts. (Without giving audible applause.)

Discourse by Bro. Menta Sturgeon, on Boat Going to Portland, Me., Convention.

THE dear brethren of the Truth of the Boston, Mass., Ecclesia, in their zeal to serve the Lord and His people, were instrumental in making arrangements for a four day convention to be held at Portland, Me., August 12-15, the class at that place being too small to undertake such a proposition alone. Not only did the Boston class proffer their aid financially to make the Portland convention possible, but on Wednesday, August 11th, a party of about 150 took the day boat from Boston for the convention, to assist in various ways in making it a success. The boat from New York City brought several more to swell our party. Through the efforts of Brother I. I. Margeson, of Boston, a specially low rate had been secured for the round trip.



(1) Chairman Sturgeon; (2) Arrangement Committee Chairman, H. E. Spear and (3) Bro. Saphore.

The weather was delightful, and the trip was greatly enjoyed by the friends, who gathered in groups here and there on the boat, and discussed the things so dear to their hearts. As there were many other passengers on the boat the friends were zealous to use this opportunity for witnessing to others concerning the good tidings of great joy. Accordingly the consent of the Captain was secured for holding a meeting in the parlor of the boat, and Brother Menta Sturgeon was asked to address the assembly. Marked interest was manifested by the large number who gathered to listen to the gracious words uttered by the Lord's servant. There was good reason for believing that some of this good seed sown will bear fruitage at no far distant day. A synopsis of the discourse follows:

Many of us on this boat are on our way to a convention of Bible Students to be held in Portland, Me. We have good reason to think that this boat will carry us safely to our destination, if we stick to the boat. In some respects this may illustrate the condition of the Church of Christ in the world. They have entered into a special condition of separateness from others in the world; they have started for a far distant port, where there is to be a wonderful gathering, a grand convention.

Some of us started from New York. When we took the boat to go to this convention the other people did not pay any attention to it; they did not seem to care anything about it. They went on about their activities just as if there were to be no convention up here at Portland. So when we separated ourselves from the world, and became a part of the Church of the Lord Jesus Christ, the world did not care anything about that. They said, "Go if you want to; we had rather continue our pursuits; it does not appeal to us."

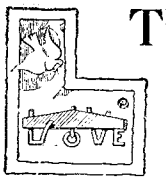
We rode for a time, and finally reached Boston. We had not reached the place for the convention; we had only come to the place where we were going to take the boat that would really carry us to the convention. That New York boat had never been intended to carry us to Portland. This may illustrate to us how we first leave the world and come into a state of tentative justification. While that is a very necessary step, just as it was necessary for us to take that first boat, yet we must come to a point where we take another boat, as it were; we must come to a place where we enter upon the real purpose for which we started. When we consecrate ourselves fully to the Lord; when we give ourselves to Him, with all we have, all we are, and all we hope to be, without anything held back, then it is that we are on the boat that will carry us to the great convention, called by the Apostle the general assembly of the church of the firstborn. Now here we are, with everything provided for our safety and comfort. The captain knows the way, and he is going to steer our craft to its intended port. Christ is our great Captain. He has traveled over the course that we must take to reach our port. He who demonstrated power over wind and waves is guarding our safety. There is no power sufficient to snatch us out of His hands, provided we are obedient and loyal to Him.

This boat is made of trees. These trees had to be sawn down, and hauled to the mill, then sawn into timbers and boards. To make these floors the boards had to be run through a planer to take off the splinters, and make them nice and smooth for people to walk upon. This floor is holding up the people. God is getting ready a class who are to lift up and hold up the world of mankind by and by. The Bible uses trees to illustrate Christians. The Lord's people are taken out of the forest of mankind. They are cut off from their old associations. They are severed from the old root. They need a lot of sawing, planing and sand-papering, so to speak, to make them as gentle, as patient, as merciful, and as loving as they will need to be to hold up and bless the whole world when God gets ready to do that work. They must be willing to be walked upon. As we sometimes say, "To be stepped on." If we are easily hurt when people step on our toes we would not be fit to be a part of that floor that God is getting ready.

When God has completed His purpose He will have something that might be illustrated by these decks of the boat. There are four of them. The top deck, which is over and above all, may illustrate the church which God is selecting, who, according to the Bible, will be associated with Jesus, high above angels, principalities, powers, and every name that is named, in heaven or on earth. These will have a general oversight over all of the others. The next deck might represent what the Bible speaks of as a great company, who come up out of great tribulation, having washed their robes and made them white in the blood of the Lamb. These are such as were willing to follow the Lord up to a certain point, but were not so loyal to Him that they would die for Him. Next will be the ancient worthies—those who were faithful to God in times past under great difficulties; those who proved their loyalty to God by enduring great afflictions, but could not receive the highest blessing God has to offer, because the time for extending the privilege of receiving that reward did not come until Jesus' day. The Bible tells us that their faithfulness was pleasing to God to the extent that He will grant them a better resurrection than others of mankind, in that they will come back from the grave as perfect men, and therefore suitable to serve as princes, or rulers over others. They will direct the affairs of men under the control of Christ and His church.

The next deck will illustrate the race of mankind as a whole. All of these, both the living and the dead, are ultimately to receive the blessings which God said to Abraham would go to all the families of the earth. It is God's purpose to have the entire human family perfect, and happy, free from sin and all of its entailments, when Christ's kingdom has accomplished its ultimate end. All who are then willing to render obedience will have the privilege of becoming perfect, and of obtaining everlasting life, while all who are finally proven incorrigible will be destroyed.

Discourse by Pastor Russell. Subject: "TRIUMPH OF LOVE OVER JUSTICE."



THE Apostle says "Mercy rejoiceth over Justice." This text signifies that love gained the victory over justice, because mercy is merely the outward or actual expression of love, and so we might reason in what way does divine mercy or love gain the victory over divine justice, and in so doing, I believe we will be learning something for ourselves, because we should be copies of God. We are to study His method, His manner, and His many ways, in order that we may have His wisdom, and, in proportion as you and I receive His spirit, His mind, in that same proportion we will have the spirit of sons. When, therefore, we shall see how God's love gains the victory over His justice, we shall learn how it ought to be with us, in order that we might become like Him.

In the case of divine love and divine justice, we are to remember that our Heavenly Father is perfect in all these qualities and attributes. His justice is perfect, and His love is perfect, but, inasmuch as these are inherent, invisible qualities of the divine nature, we could not study them unless they were manifested. They have been manifested. It is the manifestation of these qualities, therefore, that especially interests us. We are not to think what He is to do to attain perfection, because we know that He has always been perfect, but we are to see how these attributes manifest themselves, that thus we may learn valuable lessons.

It seems to me, and increasingly so, that there is no lesson that the Lord's people need to learn more than this particular lesson of the relationship of justice to love, and how we may practice them as God practices them; and yet, with some variations too, for He has some rights which we do not have.

In the case of God, we see that His love operated in the very beginning when He created His Son to be His logos, and it was afterwards seen in angels and man. Then we see that the fall of our race brought into operation divine justice, for it was justice that decreed that man, on account of his disobedience, should not live, but die. "Dying, thou shalt die" was the fiat of justice, and at the same time, love was obliged to agree with that. When justice decreed that death must result from transgression, love responds, and says, "Yes; that's the proper thing." Love agrees that it is altogether proper for man to die as a result of sin, not only because it is right for God to be just and He must be in harmony with His own law, but also because it would not be good for man to live everlastingly in an imperfect, fallen condition. If He had allowed him to live on in imperfection and not die, we can hardly imagine what a tremendous power he would have had in the world by this time. Even as it is, we see that some of our race in three score years and ten are able to cultivate such qualities of mind and character as to give them the ascendancy over the remainder of the race, and were they permitted to live on indefinitely, they would undoubtedly bring all the others into captivity to them. They might become so powerful as the years go on that one might become a giant and be able to do whatever he might desire to do, and thus be very tyrannical. Except man should exercise the attributes of his character in harmony with those of the divine nature, because of the great injury he would do to others of the race, he ought not to be permitted to live. And thus, in the divine arrangement, we see love agreeing with justice that sinful man ought not to live, but die. Then again, when our whole race came under the sentence of death, God might have cut us off much more quickly than he did, had He not had in mind the very plan which we are now learning—the divine plan of the ages. Man was to learn certain lessons during the present in order that he might profit by them in the future. So, now, we see that God has arranged a very reasonable and loving way in dealing with the sinner in harmony with His great plan. In His wonderful plan He has arranged to redeem man from this death condition, because He intends to restore him in due time. All of the experiences of the present life will have a bearing upon the members of the fallen race during the time of their restoration in the age to come. He has planned it, so that we may have these experiences and learn these needful lessons and then go down into the tomb—and thus, quietly, for six thousand years, the world has been getting its first lesson in its education along the line of sin—as to what a terrible thing sin is, how hard it is to control, what its downward tendencies are, what it means to encourage it in one's heart, how hardening of the heart inevitably results from its practice. Thus twenty thousand millions of our race have had a great schooling time for six thousand years.

It seems to me, I can see a great deal of wisdom in His plan. His love was not inactive, but since He could not show man any love—could not resist justice in this matter—love had already arranged a plan whereby redemption would come, whereby love would triumph over justice. After justice had reigned for six thousand years, during which the world had learned its lessons with respect to the heinousness of sin in all its various forms, and had consigned its subjects to the silence of the tomb—the triumph of justice—love redeeming became love restoring, calling them forth from the tomb during the thousand years of its reign, so that ultimately when death and hell shall have delivered up all that were in them, and death shall be no more, love will have triumphed over justice, and so we read, "O death where is thy sting; O grave, where is thy victory? But thanks be unto God (God is love) who giveth us the victory through our Lord Jesus Christ."

This is one of the wonderful things I see in the Bible—the more wonderful, the more I understand it. God always maintains His justice, and He always maintains His love, and we are being blest by both. Justice having triumphed over the world for six thousand years has brought our race down to sheol, hades, death, the tomb. Love, in the meantime, began to operate in harmony with justice, and has given the great sacrifice of Jesus, and at the time of the return of the Lord, has arranged through His reign of a thousand years, to awaken them from the sleep of death, to raise them from the tomb. We can thus see in the Bible proposition what a great equality or balance God has manifested. Since twenty thousand millions of souls have sinned, it would, in some way, require twenty-thousand-million redeemers, but when we see how God is operating, we wonder at His arrangement. He saw to it that only one man would ever be condemned to death. Through one man condemnation came upon all men. "As by man came death, by man came also resurrection of the dead." One man was a sinner; one man was a redeemer. Beautiful! We never heard of anything like this except in God's plan. Just think of a great plan covering six thousand years in which the salvation of nearly twenty-thousand-millions of human creatures is involved, and yet, all so easily and perfectly poised and balanced that through the disobedience of one man sin would enter the world, and death by sin, in order that, in due time, the redemptive work of one man might fully offset the degrading work of the other one, and thus balance the account of the great day of justice, wherein all were condemned in one, by the sacrifice of the one redeemer, through whose sacrifice love provided for the recovery of all from the power of death, so that death would no longer have any dominion over them—justice and love co-operating to produce that great balance—love gained the great victory! While justice will never be cheated out of its part, yet love gains the victory and provides the way out of the difficulty, and does this at the expense of the one by whom the whole plan has been consummated. While the penalty is upon all, but one has been required to pay the penalty. This had to be done by His sacrifice. How is that? Is that not unjust? Oh, no! The Bible assures us that God stated the proposition beforehand to Jesus, and Jesus was in full agreement with it—not merely the man Jesus, but primarily it was made to the Logos, the Word, the Messenger—Michael, the God-like One. In this whole matter then, He acquiesced. It was even presented to Him as a great bargain, that, by the purchase of the whole race through His sacrifice, He might obtain the great honor and glory of Messiah—the opportunity of blessing the thousands-of-millions of humanity who were condemned to death; and then, what more? Oh, much more, viz., that He would be exalted to the divine nature through all eternity, far above angels, principalities, powers, and every name that is named, and ALL OF THIS IS THE GREAT URIUMPH OF LOVE OVER JUSTICE. While justice remains forever inviolate throughout eternity, yet love gains the victory, and justice and mercy rejoice.

My dear brethren, when we see what the Bible teaches about the divine plan, it gives us the confidence in the Bible that we can get from no other quarter. It is the study of the Bible from the outside, by those who try to pick things to pieces, and the employment of their brains against the Bible, that proves that the professors of our day are the worst of all times. It is only when we perceive from the inside, that we see the strength of the Bible. No human mind ever made such a plan. It is surely divine. It is surely biblical. We did not discover it. It was shown to us in due time. We know it is of God; and the book that contains that message is surely the Word of God, and it must be that all those holy men of old spoke and wrote as they were moved by the Holy Spirit. Wonderful message! God's spirit indited this message. The many men who uttered the words did not know what they meant. They were meant for us, not for them. They were written for our instruction upon whom have come the end of the ages. And then, we could

not understand their words until something occurred to us, and that something was that we received the begetting of the Holy Spirit with the subsequent and consequent enlightenment, and this brought these things to our attention and enabled us to understand their meaning. So the Apostle writes to some, you remember, "After that you were illuminated." We now understand what it means to be illuminated. The illumination is primarily the work of the Holy Spirit of God which we received when we came into His family at the time of our consecration unto death. This illumination of the church had its beginning at Pentecost. Up to that time the spirit had not yet been given. The early church had to wait until Jesus had finished His sacrifice for sin, had ascended up on high as the great High Priest to appear in the presence of God for us, to sprinkle the blood of His sacrifice upon the mercy seat on our behalf, and become the Advocate of all those who would follow in His steps, having made satisfaction for their sins, and by the imputation of His own merit to the consecrated, and thereby making them acceptable to the Father—not until then could they receive the begetting of the Holy Spirit. But ever since then this Spirit has been with the church, begetting each one who would come into the same class. This, however, is not all, for after that comes the Illumination as the result of the begetting. Because we are sons, God has sent forth the spirit of His Son into our hearts, whereby we cry ABBA, FATHER. Not only does this illumination enable us to understand things previously hidden from our eyes, but thereafter all the word of God becomes food for us, that we may grow thereby in grace, in knowledge, in justice, in all the qualities of the divine character, that thus we may become more and more like our Father who is in heaven.

Having then seen how divine justice operates in the blessings of mankind up to the present time, we will now look further and see that divine mercy is about to gain a great victory for the whole world. It will require the entire thousand years of Messiah's reign before mercy will have triumphed over justice. All through that thousand years, dear friends, we perceive what love will be doing for the world of mankind. It will be doing everything that can be done to lift man up from degradation. It will all come through the Lord Jesus Christ, who will be God's agent of justice and love, through whom the blessings will come through all that thousand years; and then, the church will be associated with Him in His kingdom, glory and honor—associated with Him in this work of love. It will operate through us also. In order that we may be of that same character, we must not only be begotten by the spirit, but must also manifest this spirit, must be quickened by it, and eventually in the first resurrection be born of this spirit, share His glory, and be associated with Him in this work of love for mankind during the entire thousand years, at the conclusion of which, this uplifting work of divine love will have been accomplished. The world by that time will have received its blessings. All through this wonderful plan the principles of absolute justice and absolute love will be observed—both operating in full harmony. Christ is the connecting link between them—His sacrifice, the connecting link, making it possible.

How will God's justice during the future operate toward the world of mankind? Some have difficulty in thinking along this line—that the world in the future will have its sins forgiven. Is it not true that God has a reckoning? Will He not hold against the world something for wrongs committed in the past? Will the murderer have the same opportunity as those who have been more noble in their lives? Where will justice be represented in the future in His dealings with men? We believe that God's dealings will be associated with justice all the way through; that, while love will be specially operative during the whole of the millenial age, yet justice will never be violated. Will mankind, in the future, be punished for sins of the present time? Yes, and no. No; not in the sense that we are punished for sins in the past, for this would nullify the work that Christ accomplished in His death in making satisfaction for Adamic sin. Satisfaction having been made by Christ for the believer's sins, he is no longer punishable for them. The same principle will operate in the future.

For the present, we will consider the church. Suppose a man or woman had lived in such a way as to have gotten himself or herself into a very bad condition of body, mind, or what not. These things will have more or less of a penalty upon them after they have become Christians. Suppose Mr. A., B. or C. had been living a profane life in some way—a dishonorable life. Suppose that God's grace now reaches them and they learn the provision that God has made in Christ, and see that God is ready to forgive their sins and cleanse them from all unrighteousness; they accept His terms, and we say, their sins are forgiven. What do we mean? We mean that God no longer holds any displeasure against a person who has come into harmony with the divine authority. Whenever anyone comes into harmony with God in His appointed way, His justice is no longer opposed to such an one in the sense of condemning him. Nevertheless, he will have in his body or mind certain punishments resulting from his previous sinful course of life. In the event he has lived a sinful life for a long time, then will the evil be that more deeply intrenched in his mortal body, and he will consequently have all the greater fight to overcome these deeply imbedded tendencies to sin. Whereas, in the case of one who has previously lived a good, moral life in all good conscience, that one will have just that much less to overcome. If, through evil deeds, the mind of a person has become poisoned, that person will have to battle all his life against the seeds of error thus sown, not in the way of a direct punishment for his wrong doing, but in the way of a natural law of punishment, because the new creature is to be developed in the flesh wherein the bad seeds have been planted. It is like a piece of land which had been given over, for a long time, to some kind of weed, in which case the roots will have become deeply intrenched in that time. This land may afterwards be changed into a wheat field, and you might sow wheat in that field, but we know from experience that the weeds will be there also, and the wheat will not do so well because of this previous foul condition when it was given over for the time to the weeds. It is even so with our hearts and our bodies. After we have given them to the Lord they are what they were before, only He has accepted them as new creatures. His grace has provided a way whereby our sins are covered, and they are no longer chargeable to us, but the evil seeds are still there, and that individual who has a large planting in early or later life, will have to his dying day a great battle against these poisonous weeds, and that will be proper punishment for the wrong course which he had previously pursued. Thus it is that justice is not relieving us of anything, but mercy is passing our sins by and counting us as new creatures, while justice continues to operate. You and I know full well that, to whatever extent we yield our minds to sinful practices, to that same extent we become favorable to the wrong conditions for the growth of wheat. The weeds are there. It behooves us to fight a good fight against these wrongs and errors entrenched in our minds. We are new creatures, but we must fight a great fight against the weeds in the field. We must be all the more on guard against every sinful, evil thought of mind so that we may be pure in every word, deed and thought. All new creatures know that this battle is on.

So it will be in the future. The world will get retribution for their sins the same as we do for ours. While their sins will be set aside so as not to exact a penalty on account of being turned over to Christ, yet every member of the human family, in so far as they know wrong and do it intentionally, will be under a poisonous influence, and it will require years and years of the millennium to get free from it. Should we think that God would give the world any more than we get? Surely not. We are glad for all that God has done for us, as well as for what He intends to do for the world. The opportunity is ours now, but it will be to the world in the future. There will be a difference, however, for whereas our sins are covered for a certain purpose, theirs will be blotted out.

This matter of covering our sins is to permit us to be treated as new creatures. This covering lasts from the time we become Christians on during all of our experiences unto the end of our journey here below. If one should become a Christian at the age of thirty years, and should then live to be sixty, that one will have thirty years during which to fight against these bad seeds. Each Christian will have to battle against all such evil tendencies clear down until the end of this present life, and thus each one will have had a great conflict, and, by that time, will have demonstrated to the Lord to what extent one has been loyal and true in really striving against sin.

It is not merely striving against error, but against sin. We have all been under a cloud of error in times past. Our minds have been in error. We all see that. But this is not the main thing. It is important indeed to have recognized this condition and come out into the light, but this is not the main thing. It is important only in a relative way. The most important thing is to get rid of SIN itself. There are errors of mind, of doctrine, of thought, of morals, of character, of justice by practicing injustice—all of these things had been going on in common life from childhood. We did not know what they really meant. Nobody preached about them; parents did not teach about them; but now, we see very clearly what the Bible has to say about these things. Now, God wishes His people to be free from the doctrinal errors, but He especially wishes them to be free from any sympathy with sin, unrighteousness, iniquity, or injustice. In other words, God wishes you and me to be very loyal to the Golden Rule. That is the first

proposition; and to learn that lesson is sometimes the experience of years. I know some who are highly esteemed, and yet they seem to be lacking along this line—not referring, however, to anyone present. Very many have not practiced JUSTICE in their lives. They are unjust in their dealings with their families—husbands deal unjustly with their wives, and vice versa, parents deal unjustly with their children, and children with their parents—in some, it seems that injustice is the rule rather than justice. From the time we become followers of Jesus, and see how justice is written in the law, from that time we begin to know that He expects us to observe the Golden Rule. We should begin right in our own families, with our parents, our children, our companions in life. This should, and will affect all the little affairs of life. Time would fail to enumerate them. It will affect our walk—the way we walk in the house—the way we clean our shoes at the door, in fact, everything we do, or say. It applies everywhere, and in everything. Do unto others as you would they should do unto you. If we could get that thoroughly worked-down into our hearts and lives, it would indeed prove to be one of the greatest blessings in our lives, not only to ourselves, but also to many others. There are brethren, and there are sisters, who, from outward appearance, and sometimes I know these things from letters (I do not intend to judge) but from their letters I know that many are not as far advanced as they might be in this respect. Measure not by the world. The world does not know this rule. We are not to measure them by this rule. We are not to expect from them as much as we do from ourselves. Neither should we measure ourselves by other Christians. Some who are called Christians are morally inclined, and we appreciate their characters, but we are not to measure ourselves by them, because many of them have never been begotten of the spirit at all, and have never come into the school of Christ at all; so, we should not measure ourselves by them, but by the word of the Lord which says, "What manner of persons ought ye to be in all holiness of living and Godliness." This statement of the Apostle implies that we are a special class, different from every other people in the world—a peculiar people, as he elsewhere puts it—not in dress, but zealous for good works, zealous for everything that is right, laying down our lives for the truth, in the service of others, not only endeavoring to say nothing to our families that would injure them, but rather studying to give something to them. This is the principle. I notice that some who seem to be exact in their dealings with the world—they would not keep one cent from the world that was due them, and yet, in dealing with themselves and their loved ones, they appear to be very careless—treating them in a wrong way. But in following the Golden Rule, we are becoming more and more like our Heavenly Father. He only does to others what He might wish them to do to Him. No roasting then, nor anything of that kind. Let us keep the Golden Rule in mind, and it will furnish us with the very essence of the teachings of God's word. First and always, treat others as we would wish to have them do to us, and afterwards do a little more, but never come short on this fundamental. We should indeed give more than this, but NEVER LESS. Love will cause us to do more, even as it did in the case of our Lord Jesus Christ. He kept the Golden Rule inviolate in every instance. He never did less than that, but more. He gave His life for others, and that is what all of us are to do. We engaged to do this. This is our covenant. Follow the Golden Rule, and then, do more. We are to give up our lives for our brethren. This is the Bible thought. It is one that should appeal to us even from the human standpoint as being the highest ideal. A young Jew who had come into the knowledge of the truth was explaining how he formerly felt before coming into this knowledge. He was studying music in one of our larger colleges. One evening a rainstorm drove him into one of the meetings of the friends. He was favorably impressed by what he saw and heard. He therefore returned. In time he was more impressed, and subsequently received the truth, and made a full consecration of himself to the Lord. He said, I had been thinking for quite a while before I went into that meeting, before I believed in Christ, before I became a Bible student, thinking of what I would do with my life. I said, I would like to make some noble use of this life. Various persons came before my mind. For myself, I had tried to keep the law all my life, but I wanted to know how I could make the best and noblest use of the life I had.

This young Jew wanted to know how to make the most of life. He was just the right kind. He thought that some people had done great things, in making money, some were great musicians, etc. He considered those in the world who had been the best pianists, best singers, etc., and reflected, what if I had been some celebrity in music. Oh, I would like to sacrifice my life for something. That is natural. It was to that young man. It is to many until other things become intrenched in their minds. There is a great tendency that way with children at about the age of twelve. It is then that we should give them a helping hand from this viewpoint. They are seeing different things. Without any talking, they are thinking—thinking about great men, great women, what they have done, what they would like to do, etc. They are watching the great ones, and wondering about them. All of these things appear before the child's mind. They learn something about requirements after a thing has taken place. They learn how people use their lives. They think how Jesus did, how the Apostles did, how other great ones have done, and they become desirous of doing some great thing—be a great millionaire, or what not, or they would like to sacrifice their lives for some noble object, just as this young Jew did. All of us who have become leaders of the people—we not only have had these things come before our minds, but we have made them our object—the same as did this young Jew. We have found the right thing—to sacrifice our lives for some noble object. All of us who have had this ideal, and made full consecration of ourselves to the Lord, should never forget this. Let us progress along this way of sacrificing our lives for the truth in following in the foot-steps of Jesus. As we progress, we will learn better what God wishes of us. We said we would give up all to the Lord. We did not know all that it meant when we gave our hearts to the Lord. Many things were hidden from the eyes of our understanding, but as we have gone on step by step, the Lord casts upon our pathway the information that we must suffer with Him. But even though we may have learned that it is our privilege to sacrifice our lives for Him, yet, the greatest thing to learn is what He will do for us. God is doing most of it, after all. We are not to do it all. God is the one who is doing the really great things. Our hearts are stirred by His precious promises. We feed upon them and meditate upon them. We are enamored of the things that eyes have not seen nor ears heard. Thus we grow stronger, taller, and become heavier in weight as Christians, day by day and hour by hour. With our desire to grow ever increasing, we see the necessity for our meetings together, for our building each other up in the most holy faith. We see things more clearly. Other things pass away from our vision. We get better and clearer views of things as we continue to grow. And thus it is in regard to these great principles of love and justice and their bearing upon our lives in every respect. As we advance in knowledge, they become clearer and clearer to us.

This same principle will operate in the millennial age. The Lord Jesus will operate with these persons as they are. They will come forth as they are. Justice will not turn them over to Him perfect, but as they went down. The lower down they were, the more steps they will be required to take to climb up. All the assistance necessary to enable them to climb will be given them under Messiah's kingdom. Thus some will have more to overcome than others. Confucius, for instance, will come forth in the millennial kingdom, and will be a towering giant among the people in that day. The people will then see a heathen man who lived without our opportunities, who heard no church bells, attended no church, etc., and they will be surprised at what a strong character he will be. They will say, as they behold him, if we had only availed ourselves of the privileges and opportunities we had beforehand, we might have had a place among the glorified in heaven, and yet, when they consider themselves in the light of their past experiences, they will conclude they are in their right position, and stimulated by the example of Confucius, et al., and encouraged by the assistances of that time, will be encouraged to progress as fast as possible. Jesus said, it will be more tolerable for the people of Sodom and Gomorrah in the day of judgment than for the people of Bethsaida and Capernaum, because the former had had less opportunities than the latter. These latter ones will come forth more tainted in their minds, their characters weaker, and somewhat less inclined to hearken and obey, whereas those who had not heard the message of God's love, it will be new to them and they will be all the more inclined to give heed. It will be more tolerable for them than for the others. It will be a tolerable time for all, but more so for those who have never heard and who have never known.

Coming down then, dear friends, and putting these into practice in our own lives, let me suggest that, from the time that we have made our consecration, and have learned that God justifies us freely from all sin through our Lord Jesus Christ, we note that there is a tendency among the Lord's people, some in one direction, and others in another, to violate, unintentionally, these fundamental principles of justice and love as existent in the divine character and manifested in His dealings

with His people, and we do not wish while speaking to one class to have the other misapprehend what we say.

There are some, who, by the natural condition of the brain and organs of the brain, have little self-esteem, and so are easily discouraged, and consequently need encouragement. They find themselves imperfect, and whenever they would do good, evil is present with them. We cannot do the things that we would. Now, some of them have small self-esteem and are likely to become discouraged. When opportunities for service are offered, they are inclined to the thought—others can, but I can't; I feel so weak and unworthy; I don't seem to be able to do anything right. These need to be encouraged and to be assured that God knows their endeavors in doing the best they know how, and He will not exact any more than they are able to do.

There are others who have plenty of self-esteem, and they are inclined to say—Now God won't expect too much of me, He won't expect too much of me because of the conditions of myself from birth—and those content themselves with doing less than their best. Christ died for their sins, they say, and God's grace is very wonderful, and I want to lead a good, pure life, and do what I can, but they do not live up to the highest standard.

Remember, the Lord is going to judge His people, and will do so according to what He knows about their ability. Mercy will be granted for every imperfection that is unintentional, but no mercy will be extended toward those things we could avoid. Whatever ability we possess, we are responsible for, and God is going to hold us responsible for not doing the best we could with what we have, so that there is some danger of not attaining to the best He has to give. Those who are living up to their opportunities and privileges should go on with courage, doing the best they can with what they have, exercising full faith, and having full confidence in the Lord, for He has promised a sufficiency of grace to cover every imperfection. We may thus receive a blessing. But there must be no excuse for anyone to be careless in living in neglect of his duties and responsibilities. God is not mocked. He that doeth righteousness is righteous. Be not deceived. We are all imperfect in the flesh, but the New Creature is the one who will be held responsible for not doing his best. It is the new creature who is careless respecting his conduct, indifferent to the requirements of the golden rule, and the additional exercise of love—it is he who will be held responsible and will not receive the "Well done; good and faithful servant," unless he should exercise greater care respecting these important matters. God will have none in that special class who will not measure up to the standard of their full requirement. If we are to be judges of the world, we must be in a condition to be just judges. Therefore, we must pass through this schooling. Do the best you are capable of, is what He expects of you and me—nothing more, but THAT!

Let us rejoice in the wonderful provisions of divine grace, sufficient in supply for our every need, through Jesus Christ our Lord, and let us feed upon His promises, while we follow His providences, and DO OUR BEST. Let us rejoice and follow the Lord, and follow the Lamb.

Discourse by Brother R. H. Barber. Subject: "WHAT IS OUR FAITH."

WE have been thinking of the two most essential things in the Christian character and life, faith and love, and we have been turning the matter over in our minds and trying to ascertain which is the more important, and have come to the conclusion that both are necessary. The Bible says that faith worketh by love. We call your attention to the words of the Apostle: "Lord, increase our faith." This is faith day. In connection with *what is our faith*, the Apostle speaks of the faith "once delivered to the saints," I think we are all familiar with the old nominal idea of faith, that it meant to believe something somehow and in some way, with no definiteness to it all, and I think that, even as truth people, we are making a little mistake respecting what is our faith, what is the faith once delivered to the saints. Many times we put too much stress upon the thought of doctrines. Possibly we may think the all important feature is the belief in the ransom work of our Lord Jesus Christ. We believe this is fundamental. After we have learned of this ransom work and what the Scriptures say about it, and understand the reasonableness of it, it seems as if it would be impossible to increase our faith in it. But the disciples asked that their faith be increased. We might find many other arguments in support of the theory of the ransom, but these might not increase our faith in the ransom. We do believe that faith in the ransom is essential, that it is fundamental. Sometimes we may go a little further and think we must not only believe in the ransom, but in the other features of the *plan* of God. After having the plan of God in our minds thoroughly and understanding the various time features and the various works of the different ages, it seems impossible to increase our faith along that line. Then we ask what did the disciples mean when they said "Increase our faith?"

My Bible teaches me that the ransom of our Lord is fundamental. The great plan comes secondary. Faith is built upon that ransom work and the outline features of the plan; the ransom is the foundation. What is the faith once delivered to the saints? It includes not only belief in the ransom and the plan, but much more than this. It includes such a faith in all those great and precious promises which the heavenly Father has given us, that when the time of trial and testing shall come, we shall put our confidence implicitly in those promises and trust in them to an extent that there would never be a doubt, a murmur, fear or anxiety on our part at all. This faith we can increase. We can increase our faith along this line by studying those promises. The poet has given us the right thought when he said "Claim the promise, plead it o'er and o'er; let your faith be mightier than e'er before." The Bible abounds in these promises, every one of them written for us.

We remind you, too, that the Apostle Peter further warns us that the great trials down at the end of the age are to be in connection with our faith, the trial of our faith which is more precious than gold, though it be tried by fire. It tells us that the trial of our faith is much more precious in our Father's sight than anything else. God is testing our faith now in the ransom work and plan, but very especially and significantly in these promises. To have access to the kingdom we must believe them, so He purposes to try our faith along this line, along the line of the promises. Lack of faith, especially in these promises, would manifest itself how? I believe every murmur, every complaint, every word of fault-finding, of doubt, of fear or anxiety or concern that comes into our minds and hearts, after we have learned of the exceeding great and precious promises—every one is a manifestation of a lack of faith in our heavenly Father. To increase our faith means to get more confidence in these promises, to have such implicit confidence that fear, doubt or complaint will never enter our minds at any time.

How are we going to do it? When He has given us certain promises he not only wants us to learn those promises so that we may retain them in our minds, but to have them in our minds, so that when the time of need comes we will lay hold on them and find the promise that fits that particular time of need; then we will look for the Lord's overruling providences in our lives, so that we may see his glorious work. He will do a glorious work for those in trial, who have special temptations and needs; he will work a marvelous deliverance for them. He wants us to note these experiences and evidences of His love and overruling in our behalf. As we take note of them and acknowledge them as coming from him, and thank him for them, in that proportion our faith will increase, but if we become so accustomed to these trials and experiences and the heavenly Father's manifest blessings, that we look upon them as accidents in our lives, and take no note of them, and do not recognize them as coming from the Father and do not thank Him for them, we miss the greatest blessing of our life, the increasing of our faith.

Our heavenly Father has provided helps for our faith, that we may increase it, and the helps are all found in the word of truth and in those exceeding great and precious promises. Because we cannot bring anything new to you, we feel impotent to increase your faith. Faith is the gift of God; He increases our faith. We can but stir up your minds by way of remembrance. In Romans 8:31 there is one of these promises: "If God be for us, who can be against us?" Is that not a wonderful promise? If we get the force of just those few words—if when severe trials come to us we can say "Well, God is for us, He is on our side and is more than all against us," will it not bring comfort and strengthen us for the trial, and after the trial has passed and everything has been over-ruled for our good, and we have blessings out of what we thought was to be a source of danger to us, and we then see the Lord's hand in the matter, that increases our faith. So, "If God be for us, who can be against us," and we *know* God is for *us*, his people, those who love Him.

When we think of that text, another good way to strengthen

our faith is something like this. How is God for us? Then I think it would be a good idea to remember the words of II Peter 1:3 and 4: "According as his divine power hath given unto us all things that pertain unto life and Godliness, through the knowledge of Him that hath called us to glory and virtue: whereby are given unto us exceeding great and precious promises; that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust." Think of His divine power; think how it operates, of the agencies He uses in manifesting that power towards us, all the heavenly hosts, the members of the body down on earth, the Holy Spirit, the Word of Truth, the Lord Jesus, our advocate—even our enemies, even Satan, for He uses him; every agency in heaven and earth he uses in helping his saints on the earth. "Accord-

Group at Portland, Maine, Convention.

ing as His divine power hath given unto us"—what has He given unto us? "All things that pertain unto life and Godliness, all that we need to make our calling and election sure, everything that is necessary. We can find no fault with the divine plan at the present time, not a thing that would be right and proper for us could we possibly ask our heavenly Father for that He has not provided; He has provided everything that we need; His divine power has given us *all* things that pertain unto life and Godliness, "through the knowledge of Him that hath called us" to His own kingdom and glory, through the knowledge of God. How do we get a knowledge of God? Through the word of truth and the revelation of the marvelous gift of God, our Lord Jesus Christ, concerning not only blessings for the church now, but for the world to come, and through the multiplied great and precious promises, through the gift of God's love; and through the plan and the promises we discern God's goodness, justice, love, mercy, sympathy, His power and His pity. In this way we get a knowledge of God. "His divine power hath given unto us all things that pertain unto life and Godliness, through the knowledge of Him that hath called us to glory and virtue whereby, (through this knowledge of God), are given unto us exceeding great and precious promises that by these ye might be partakers of the divine nature," by believing in the promises, not simply learning them that we might repeat them, but by having such a confidence in them that we may realize that the promise means "me" for this time of trial and testing, When we have such a knowledge and consciousness of it as that, we will lean on the everlasting arm, we will lean on the promises and put our confidence in Him. For every such a one God has promised a blessing. Your faith will be increased; that is the first blessing. You will be more disposed to look for God's overruling promises in your future life and in every experience, until finally every day, from morning until night, you will be watching every event for God's hand in it. That is how your faith will be increased in the best way possible.

"His divine power hath given unto us these exceeding great and precious promises that by these ye might be partakers of the divine nature," hath given *us*. I want to call your attention to some promises of Scripture; some are stated in words, some are general teachings of Scripture, but no less promises, to this little class our Lord recognized as His brethren. Going back in my mind and reviewing the teachings of Scripture, I find in the beginning of creation, when God created the Logos, Jesus in His pre-human existence, that God was for us there; He was doing a work for us; he had the church in mind back there. He knew that way down in this gospel age—for He had the whole plan in mind—He knew we would need a redeemer; He foreknew the fact—He proposed to have a church class, and He knew that before they could be called they must be redeemed, so the Lamb was slain in the divine mind before the foundation of the world; even back there God had this thought in mind, therefore He had us in mind. So it is just the fulfillment of the plan He had in mind for our comfort and help and our encouragement, that we might be redeemed from all iniquity and run for the prize of the high calling. God was for us then in the creation of the Logos. In His special creation, the angels, the cherubim and seraphim, we are assured by the Scriptures that God was for us in this; are they not all ministering spirits to minister to the heirs of salvation; that is what God provided them for, for this "us" class at the present time. He had us in mind in this work. God is for us. Psalm 34:7 tells us "The angel of the Lord encampeth round about them that fear Him, and delivereth them." This is one of the precious promises. God is for us in that promise. Are you able to lay hold of the promise, and do you believe it, that God has special guardian angels watching over and caring for you, ready to communicate your prayers to the heavenly Father, when you have faith enough to go to Him and make requests for help. This is what the Bible teaches. These angels do always behold the face of our Father in heaven and are in direct communication with Him. Evidently we cannot approach the throne in any other way. When we wish to send a telephone message, we call up the central; so to approach the heavenly Father we have to call up the central, which would be these angels that encamp round about us, and they communicate our message. We should realize that they were provided not only for this special purpose, of transmitting our petitions to the heavenly Father, but for more than that—for overruling where you and I could not see, preventing those other angels, unseen spirits who are not assisting but hindering us, trying to keep us from making our calling and election sure, where we could not see nor guard against their wiles; these guardian angels are protecting us along that line. Would not that thought help us to have more confidence in our heavenly Father. When we learn, after the experience is over in some special trial, that God very especially and very phenomenally overruled in our behalf and kept us during that trial, our mind should go out to that promise, for one of those guardian angels helped us in that way. In this way we would be constantly having increased faith in the divine promises.

We remind you again that God is for us in still another sense; He was for us in the permission of evil. Did you ever think of that. We learn in a general way that the permission of evil was for a blessing to all God's creatures. He is permitting us to burn our fingers in the fire of sin, so that we will not want another experience, especially if our hearts are true and honest. There is another special reason why God permitted evil for us. The Scriptures teach clearly that the divine nature is the very highest gift that God has to give His creatures and that this is to be given to a special class, a class who learned obedience through suffering. The angels do not have to do this; they have their nature, their powers, without such special trials, but the divine nature is so much grander and superior that God has seen fit to impose this arrangement upon us. Every one who will have this divine nature must have learned obedience through suffering; that is the proposition. If this is the divine arrangement, in order that there should be suffering God had to permit evil, a special lesson in evil on our behalf. He saw that He could overrule this permission of evil for the good of all His creatures, not only of the angels, but in ages to come for the good of other uncreated hosts. He permitted it for this general purpose. He saw He could just overrule it in this present gospel age to especially fit and prepare a little flock of saints for association with Jesus in the kingdom. It is the greatest agency that God has for the preparing of the church in this present time, aside from the word of truth and the Holy Spirit. God is using it in a special way, for every one who would sit with Jesus in His throne must learn obedience through suffering. Why is that necessary? This class must deal in the other age with those who are sinners and degraded; every phase of sin will be represented there, every phase of degradation and suffering. The Father purposes to have a class who know all these phases of suffering and have learned obedience by those experiences and have been perfected in love. He purposes to turn the world of mankind over to us; this class is to be used in blessing the world of mankind; if they had not learned obedience through suffering, they could not do the blessing He proposes in the future. Evil is a necessity for the church.

God is for us. These thoughts ought to encourage and help us and strengthen our faith. He is for us in preparing a

Bible. I like that thought. It took about two thousand years to write this Bible and it was written for the church in this Gospel Age, everything written for our admonition and comfort that we, through the Scriptures, might have help. It took two thousand years and the sacrifice of a great many different lives; many men wrote the Bible. See what they suffered for their faithfulness in the 11th chapter of Hebrews, as types and shadows, in writing this Bible for you and me. In order that the Bible might be properly finished the Son of God came into the world and went though the sufferings He endured. Then the Apostles wrote also before the Book was all complete. Note the care that had to be given in writing it just for us in this wonderful way; it was written in types, parables, pictures of speech and dark sayings, so-called, that they might not be understood by anybody else. It is a wedding invitation written to the church, not to the world. When Jesus came into the world the Book is spoken of as a sealed book. Revelation tells us that they were not able to break the seal until the Lord came on this earth. God permitted Him to break the seals. Jesus said "I will open my mouth in parables; I will utter dark sayings of old." Jesus received the key and unlocked it: He has been unlocking during this Gospel Age, to open up the various features of the truth. Jesus opened but very few. He said His followers would do greater works than He did, especially along the line of opening up the truth. All the various features of the truth, the various unsealings of the Book during this Gospel Age, every one has come through the Lord Jesus. God gave Him the right; God gave Him the keys. So God was for us then.

He was especially having you and me in mind during all these ages. Is there anything in the Scriptures which says so? Romans 8:29: "Whom He did foreknow"—the church, the elect, the saints—"He also did predestinate to be conformed to the image of His Son." There is only one way, through the great and precious promises by the operation of God's Holy Spirit. He has been preparing through all these ages of the past that we may make our calling and election sure. Our faith is strengthened and we are made to have a wonderful confidence in God, that we may trust Him implicity in the future.

God is for us in providing this wonderful agency, the Holy Spirit, and sending it into the world. He did not send it until the due time when the church was prepared for it. God has set the members in the body, which is another provision for our help, so that if we believe this, that God has been preparing a body, setting the members where they should be, then each class has the leaders the Lord designed, in all instances, for the Lord designed in that way; there are just as many pilgrims as He wants; exactly as He wants it God has set the members in the body . We will not find fault. If the class is all sisters, then the Lord designed it that way; we will not find fault because He did not give us a brother; that would mean that the Lord has made a mistake; you will not complain that there are four or five leaders in one class and that He did not give you any. The Lord is doing His work and has set the members in the body, every one as it pleases Him; He has put them in their proper places.

There is another provision made especially for the church. "If any man sin, we have an advocate with the Father, Jesus Christ the righteous." This is another promise. What does it mean? After our Lord arose from the dead He had the merit of His sacrifice. Remember He told His disciples: "It is expedient for you that I go away"; it is absolutely necessary that I go away; something must be done before the court of justice in your behalf, especially for you. When He went away He told His disciples to tarry until that transaction was completed. He told them if He did not go away the Comforter would not come and that if He did go He would send the Comforter. So He went away on that mission before the heavenly court, to appear in the presence of God for *us*. God has us in mind. Jesus had us in mind; the whole plan was arranged for us. When He appeared in the presence of the heavenly Father, He deposited the merit of His sacrifice in that bank up there. What took place? Acts 2:33: "Being by the right hand of God exalted, and having received of the Father the promise of the Holy Spirit;" when He made that deposit He became the surety for a better covenant, the guarantor of a better covenant. Then the Father turned His spirit over to Him; having received that He "shed forth this, which ye now see and hear." When the Holy Spirit came upon those waiting disciples and ever since we have had the Holy Spirit with us and the word of our Lord fulfilled: "Lo, I am with you always, even unto the end of the age." So our God is wonderfully helping and preparing us. How our faith should increase in looking at this wonderful arrangement.

There must be something stupendously grand for us beyond for God to have permitted this wonderful cost of life and everything else that we should make our calling and election sure, having faith in His goodness, in His love, in His wisdom, His justice and His power. The Apostle Paul says "If God be for us, who can be against us," He that spared not His own Son. "Why, He gave the dearest treasure He had for us, but delivered Him up for us all, how shall He not with Him also freely give us all things?" He purposes to give us a great many things in connection with Him. If God has been for us in the past and was willing to make such sacrifices, even of His dear Son, do you think He is going to give us up now, to leave us without help now in these special trials? He is just as loving as He was when He gave His Son; He was extremely loving at that time was He not? He is surely as tender, merciful and sympathetic now as then. It is called to our attention that "He that spared not His own Son" will "freely give" you everything else. One of the texts in the Manna is that "God has multiplied blessings and favors, in reservation for them who will ask for them." The same loving God is our God; He is just as loving today as He ever was. He invites us to come into His presence just as He ever did, and all these arrangements He made in the past are still ours. We should have increased confidence in Him day by day.

We have an Advocate with the Father. What does that mean for us? It means that just at the moment of consecration, just at the time we present ourselves in consecration, our Advocate, having the wonderful deposit in the heavenly bank and having become the guarantor of a better covenant, to be sealed with the blood of 144,000 and one individuals, the antitypical bull and antitypical goat—our Advocate proceeds to do another work for us. What is that? Just at the moment of consecration He justifies us. What does that mean? We are justified by faith in His blood. At the moment of consecration all our past sins are charged up against that deposit of our Advocate in the heavenly bank; there is nothing charged against us in our past life. "Who can lay anything to the charge of God's elect?" All the past is under the blood; everything is charged up to the Lord Jesus and the slate is clean from that time on. Do we believe it, or do we allow our minds to go back and ruminate over our past lives and think about the things that we have done in the past and wonder if the heavenly Father will accept us. Do these thoughts of doubt, discouragement and fear fill our minds; do we wonder "Am I His or am I not?" If we do, we have not a proper faith, you need to have your faith increased. To increase the faith means to increase it along this particular line, in connection with these promises. We need to know Jesus is our Advocate, to believe it and have confidence in it; we need to believe that the past is under the blood.

Having charged up past sins, there are the daily transgressions. There is another promise for that. We have an invitation to come boldly to the throne of grace. Hebrews 4:16. We are to remember that we are justified freely from all things without asking for it on condition of consecration; all the past is charged up to Jesus without asking for it, but the daily shortcomings require that we ask for it. Come boldly, not as though your hearts were all full of doubt and fear; if this is so, you have not learned yet what a loving, merciful, sympathetic, pitiful heavenly Father you have. He says "Come boldly to the throne of grace" that you may obtain the mercy and find the grace to help in the time of need. Mercy and grace, the things that you need, and the Lord has provided these, and they are at the throne; we must come to the throne. When we realize our needs, when we have made a mistake, or we have not kept our consecration vows as faithfully as we should, when we need special help or strength in time of trial, then we may come bodly to the throne of grace and ask the Father, and He will give us what we need; He knows better than we. When we try to specify we make a mistake. Just express the need, tell Him of our inability to go through the trial without His help. He knows what is best; we will leave it to Him, but not in the sense that we will not do our part; we will do our very best, our part, and trust to Him to overrule that everything will work out for good. You will have a marvelous experience if you do that; it will strengthen and increase your faith.

What is the provision He has made for the daily shortcomings and needs. In Romans 8:38 the Apostle says "For I am persuaded"—are you persuaded, or do you think you are when things go smoothly, and when the trial comes lose it? "I am persuaded",so thoroughly persuaded that there is no doubt "I am persuaded that neither death", if thay shall murder or burn us, "nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." He manifested His love through Christ Jesus, our advocate. His love

and mercy are very closely connected. Mercy is one of the most prominent ways of expressing His love that God has.

Isaiah 54:17 is another glorious promise: "No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn. This is the heritage of the servants of the Lord." Many times the world will forge some weapon and launch it against us; it will seem as though it would crush or overcome us. "No weapon;" if we believe that promise it will save many a heartache, many a groan and many a tear. So let us put our confidence in this promise in the time of need. "And every tongue that shall rise against thee in judgment thou shalt condemn." We are in the judgment. Judgment begins in the house of God. "Every tongue that shall rise up against thee," every slander, every word of injury, every bitter word, everything said for the purpose of hindering us or injuring our reputation, or the work we are engaged in, "every tongue that shall rise against thee thou shalt condemn." How are we to condemn? Usually and the best way—there may be exceptions to it—is to pay no attention to the words that are uttered at all and to go ahead and do the Lord's business as well as we know how, and as faithfully; pay no attention to the slander. That would be condemnation sufficient in many cases. But in the Father's good time we will be thoroughly justified in the eyes of the world or in His sight anyway.

Another promise, II Corinthians 13:8, is right along the same line: "For we can do nothing against the truth." Sometimes we make arrangements for a meeting. Some in the photo drama work have had illustrations of this kind. Some of the people of the world tried to do something against the truth, sometimes the preachers, sometimes the priests, sometimes the city councils and various other people of the world; they tried to stop the work we were engaged in, but "You can do nothing againt the truth." There was one instance where our dear Pastor was to speak; arrangements were made at the opening of a Fair. The various preachers and priests got together, got the assistance of the city council and others, and at the very last moment they put a stop to it. The papers in that city had been so prejudiced they declared they would not print a word of the sermon and would not put Brother Russell's name in the paper. During the commotion the managers of the meeting slipped over into another town, hired a threatre, had a large audience, and the newspapers that said they would not publish anything, sent reporters and had the whole sermon; they are publishing the sermons now. Satan thought he could stop it, but he did not. The Lord did not want Pastor Russell to speak on that Fair Ground; He permitted Satan to interfere; He wanted Him to speak in the other building. The people wanted him to speak at the Fair Ground; the Lord wanted him over there. He would have His wish in the matter, and just overruled things that way. There have been a great many instances of this kind in connection with the drama work.

"We can do nothing against the truth, but for the truth." The Lord let those people do something for the truth, the city council and the Fair people and the Devil, all did something for the truth; they could not help it.

We must have such promises as these in mind when persecutions and opposition comes, and the world and everything combines against us. Our heavenly Father is at the helm, and He is running the machine; nobody can stop it. The Lord will just overrule, and it will go just where it will do the most good. Sometimes we have experiences when afterwards we can see no good and cannot see the Lord's hand in this marvelous way. How does this work out for good. Sometimes the Lord may see that the propagation of the truth in that vicinity would not do any good, and that a little humiliating experience for the saints is the proper thing for that time; He lets it go flat to humiliate us; we might be injured otherwise. We are to understand in any instance and every instance that everything is working together for good to them that love the Lord.

I Corinthians 10:13 applies to God's provision for us in trials. There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it." The Bible does not say He will remove the temptations to make the path straight, but He leaves the temptations there and provides the grace that we may bear them. And the temptation is "common to man," to all the members of the body of Christ. Some of the friends are having especially severe trials; some of them come to me in my work and tell me in mournful tones that nobody is having such trials; seemingly as they were, others were not having such trials. The text says all our trials are just alike, such as are common to all the members of the body. In what sense? Every one is a test of your faith and confidence in the Lord Jesus Christ. When you murmur about the severity of the trials, you are not standing the test; you are not manifesting the proper faith; our faith is not standing the test; we need to strengthen our faith. I told one sister, "It is very manifest that you need these trials; the Lord sees you need them." She wondered why. I told her that I should just imagine that He would keep the trial right there until she stopped complaining; then the trial will be over; that will be sufficient. We may believe if we find ourselves murmuring we will find the trial will remain. Some dear friends are very much given to murmuring, always murmuring; they never get to the point where they stop murmuring; they never learn the lesson properly. Let us understand that every time we find ourselves complaining and faultfinding, with doubts or fear or anxiety in our hearts, we just need another trial to test us. Then I should expect the Father to send the trial.

Romans 8:28 tells us that "all things work together for good to them that love God, to them who are the called according to His purpose." That is not exactly right. There are two words, the two first words that everybody leaves out, the most important words in the text: "We know." If we are complaining, do you know? It shows that we do not know. We know the words in the text; we have them so we can quote the text, but if we know that all things work together for good, would we be finding fault? No. There would be what the Scriptures call the full assurance of faith, that confidence which is the strength of the Lord's people; that is how we get this confidence? In quietness and confidence will be your strength. Why? Because we *know*.

Psalms 76:10: "Surely the wrath of man shall praise thee." He makes the wrath of men to praise Him, and "the remainder of wrath shalt thou restrain," the wrath of men and Satan too, every agency that Satan might use in opposing the truth. God will make the wrath of men to praise Him, and any wrath that would not praise Him, that would not work out to some praise of the heavently Father, either now or in the future, to further His plans in some way, this text says He will restrain. We have not to worry about the matter, if we have the proper confidence in that promise, that quietness and confidence and full assurance of faith. Everybody may be combining against our work and everything seeming to be going against it, but we know that He maketh the wrath of men to praise Him, and we know that He will restrain the powers that will not praise Him.

So we have these precious promises, exceeding great and precious, that by them we might be partakers of the divine nature. I suppose it is true with us all, that at some time in our experience, after consecration, we break our consecration vows to a greater or less extent, then discouragement comes in and fills our heart. Are there any promises for such an experience as that? Is. 55:7: "Let the wicked forsake His way;" then what must he do? "And let him return." He could not return unless he had been in favor. Return unto the Lord and "He will abundantly pardon." What He desires on our part is that these experiences, these failures should teach us certain lessons; if they teach us the lessons and we come back to Him again and seek for His favor and love, He is willing to keep us there. Our desire to return is an evidence that our hearts are right and that we are not in sympathy with the wrong course we took. "He will abundantly pardon" if we confess our sins. He is faithful and just, and will forgive us our sins and cleanse us from all unrighteousness, so that we have the same love that we always had; He has been making provision for us, and still has blessings and favors to give us, multiplied blessings, favors and mercies. Like as a father pitieth his children, so the Lord pitieth them that fear Him. All these promises are given for our encouragement. God does not want us to become discouraged. If we become discouraged, it is another manifestation of a lack of faith, that we are not standing the trial of our faith as we should. Mercy is shown in the parable of the prodigal son; it is a manifestation of God's mercy and pity and willingness to receive again one who has wandered away from Him. Let us take confidence and increase our faith along these lines.

I do not wish to be misunderstood by presenting these particular thoughts. There is another side. God will require us to do our part in order to be in harmony with Him. Shall we sin "that grace may abound?" If we find that God is merciful and willing to forgive, the thought might come "He knows all about my weakness and failures and shortcomings, and He is merciful and willing to forgive, so I will just cease my efforts and trust all to His mercy and favor and love. When we cease our efforts there is the danger point. He does not want us to cease our efforts. The fact that you still fight on is a manifestation of loyalty of heart. That is what He will cooperate in. He requires us to keep on fighting and striving, doing our best and not to presume upon His mercy, favor and

love. We would like to have a little credit for effort on our part to manifest our love and loyalty. Let us not sin that grace may abound. Let us not presume that He will overlook everything, but strive and strive as though He would not overlook a single thing in any way, then trust to Him to overlook; then the proper thing for us to do is to renew our vows after having broken them, and then get busy in the Lord's work. It is true that, after breaking vows, or when we have done something so that we are not so great in the Lord's favor as before, the tendency is to cease to be active in the Lord's work, to become cool. What we ought to do is to renew our vows, to get down on our knees and confess to the Lord; make some definite promises to the Lord; then get busy in the Lord's work; then our minds are taken from these things that were temptations in the past; our time will be all used in the Lord's service and we get help. So the Lord has given us these thoughts of renewing our vows and coming back in harmony with Him.

The victory that overcometh the world is our faith; this is the victory, even your faith. Faith in what? Faith in the promises. What are these promises? We have reviewed quite a number of them. Every single one of them points to you and me as a creature needing mercy, pity, sympathy, love and help from the heavenly Father. Every one of them points to that fact. Then the victory that overcomes is our faith in these promises, so strong and implicit that when trial comes, we may all lean on Him and believe that we can do nothing for ourselves alone, and that we have His mercy and favor. Let us plead the promises and put our confidence in the Lord and in the promises and not in the arm of flesh or our own strength in any sense of the word.

I would tell you a little instance that came under my own observation. A sister came to us thoroughly discouraged, expressing that she was thoroughly discouraged with herself; she told me how many times she had failed along a particular line; she did not tell me the particular line of failure. She had got to the point where she had not been able to go to the Lord in prayer for some time. She felt that the Lord had cast her off almost. I said "Sister, what is the victory that overcometh the world? The Bible says your faith. From the remarks that you are making it seems to me that the victory you would like to have would be to overcome every single weakness of your flesh, so you would make no mistake. You are not looking for the victory of faith; you wish to overcome the flesh. How would you like to live so perfect or so in harmony with the Lord that every night when you went to bed you could say 'I have not made a mistake in thought, word or deed today;' how would you like to live that way?" She said "Well, I think I would like to do that." I said "I would not." She wanted to know why. I said "If you could go to the Lord and say you had not made a mistake today, you would stand in your own righteousness; you would have no use for your Advocate, for the representative of righteousness; you would have no need to come to the throne of grace; you would be standing in your own righteousness. There is not a promise for such a one as that. But the Lord knoweth our frame, that we are all weak and imperfect, and help is provided because we need it, and we need all the help that the Lord has provided. Let us have confidence in the promises. When the Father tells us He will make all things work together for good to them that Love Him, it means you and me. When He tells us that there is a throne of grace, it means that you need the grace. When He tells us that He is a God of mercy, it means that you need the mercy. When He gives you an invitation to come to the throne, it means that you need to come. In order that we may not be discouraged, He says to come boldly to the throne of grace; He had to put that word "boldly" in there so that we should not feel discouraged when we come to the throne of grace. That sister, of whom I spoke, when she first went to the Lord felt confident that the Lord heard her prayer and that she was forgiven; the next time she was less confident; the third time she had no confidence. Satan had thoroughly deceived her and got her to distrust the heavenly Father, to lack faith in the heavenly Father. What the Lord wants is a faith so strong that every time we fail, or make the same mistake over and over gain, we will just look to the Lord and say "It is not I, the new creature, who does this; I do not glory in this sin; I did not want to do it; I despise it; it is not I, it is the sin that dwelleth in me." He makes a provision for this, and that provision is this throne of grace, to which we are invited to come boldly, not in any self-righteousness, but pleading the mercy of Jesus Christ and God and asking for grace sufficient for our need and for the forgiveness provided in this way for us in just such trials.

How many times should we go? Satan gets us to think that two or three times is the limit; we think God will not hear our prayer after that and say we might as well give up now, that we cannot make our calling and election sure. Where do these suggestions come from? Not from God's word, not from the heavenly Father; they all come from Satan. Our Lord is pictured as a father who loves his children, and if there is an estranged child, one who has wandered away, God is inviting him back, and the father is willing to receive him, as illustrated many times in the Word of truth. These promises are made that we may be encouraged; all the Word of truth furnishes encouragement and help; it is designed to increase our faith. But to get the help, we must lay hold on these promises, because all help is found in the promises. We want to hold fast our faith, the faith that was once delivered to the saints. The world has not such a faith as we have. It is a fact that our God is a God of love, that He loves us as a parent loves his children, and that these various agencies in heaven and earth are being used for us to make our calling and election sure. Say to yourselves those promises are made even for me; let us claim them over and over; let our faith be sound. May the Lord bless us and help us, is my prayer.

Discourse by Bro. W. J. Thorn. Subject: "HOPE OF THE CHURCH."

DEAR friends, in line with the subject for today, "Hope," we will take our text from Rom. 8:20, "*For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same, in hope.*

From our text we gather the thought that there may be two ways of taking it, First: God subjected the creature or permitted the creature to come under the power of sin for a wise purpose. Second: The creature Adam, the representative head of the race, through disobedience subjected the whole race to the condition of death. We do not read that they were subjected to an eternity of torture for this disobedience, but rather from the standpoint of God's plan as we see it now and according to the text, the whole creation was subjected to the power of death, but in hope.

Then verse 21 tells us what the hope is, because the creature itself, referring to the whole groaning creation (humanity) will be delivered from the bondage of corruption into the glorious liberty of the sons of God. Here we have a plain statement in regard to man's final restoration to human perfection, as enjoyed in the garden of Eden before the Fall.

We will next notice the word "Hope." It is one of the three great things mentioned by St. Paul, I Cor. 13:13. "And now abideth faith, hope, love, these three, but the greatest is love."

"Hope" then signifies the confident expectation of the things promised. The desire for good accompanied by expectation. To cherish the desire for good. Anticipation, e.g., we hoped to get to this convention and have been looking forward to it with anticipation. And now that we are at the convention we have realized our hope. We, however, remember the Apostle's statement that "faith without works is dead", and so we arranged all our affairs and got busy getting ready to go and here we are no longer hoping to be at the convention but really here now. So with the Great Convention which we hope to reach in God's due time if faithful. It is not enough to wish and hope to get there but the question is, am I on the way now and if we press along earnestly and zealously following all the guide posts as directed in God's word the Lord will see that we shall surely get there. There would have been many more at this convention, but they were not able to come because of finances, etc., but let us remember, dear friends, that all who really want to get to the great convention, that the fare is paid for each one and a through ticket is provided and there will be no need of a return ticket, for when we get there and are with the Lord, the promise is that we will abide there forever. That will be "Home, Sweet Home."

In a sense the world has no hope or expectation of receiving any blessing from God. They know not what blessed things God has in reservation for them because their minds are alienated from God by sin and wicked works. In that same sense we as the people of God also at one time were without God and without hope in the world, as St. Paul states in Eph. 2:11-13, "Wherefore remember, that ye being in time past Gentiles in the flesh, who are called Uncircumcision by that which is called the Circumcision in the flesh made by hands; that at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope,

and without God in the world: But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ."

The Scriptures teach us there is not only a hope for the Church, the true Church, which in the Scriptures is called the Church of the Living God composed of all saintly believers in all denominations, and outside of them, all who are following in Jesus' footsteps, but the selection of this Church is with an end in view, viz., the blessing of the whole world of mankind through this Church when glorified, and united to her Lord and Head on the spiritual plane. We are further told that this Church reigning with Christ will constitute with her Head, the Kings and Priests who are to reign over the whole world. Then the Hope of the Church is that she may be like her Lord as St. Paul tells us, speaking of the Church he says "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew Him not. Beloved, now are we the sons of God, and it doth not yet appear what we shall be (like) but we know that, when He shall appear, we shall be like Him; for we shall see Him as He is." "Every man that hath this hope in him purifieth himself, even as He is pure."

We surely agree with the apostle that such a glorious hope as this should have the effect of purifying us and making us more and more like the great Pattern, our Lord Jesus. We notice that the hope of the church is not that she shall be like unto the angels. That would be very wonderful indeed, more that we could ask or think or expect. We remember when we were connected with the nominal church systems that we used to sing:

"I want to be an Angel
And with the Angels stand,
A crown upon my forehead
And a harp within my hand."

We do not sing that any more because we know better. Many Christians believe that Jesus has the same human body, only that some change occurred, and they say that it has been glorified. They believe that it has the same scars and that these are really more manifest because that body shines with glory; if this were the case it would make the scars more marked, and what a spectacle that would be both to God and the angels. Then if, as the Apostle says, that we, the church, shall be like Him, then we too will have the same human bodies with all the marks or scars attaching to them, and that also would be a dreadful spectacle and would surely make heaven a very unhappy place.

In Hebrews, 1:3, it is stated that Jesus "is the express image of the Father's person," being made *so much better than the angels* as He has by inheritance obtained a more excellent name (position) than they. The church will bear His name, His nature and His heavenly glory. This is the hope of the church. Most Christian people do not seem to realize that the Scriptures hold out the thought that there is a hope for the world, that is, those who will not be of the church class but the hope of the world and the hope of the Church are two different things altogether. The hope of the world, so the Scriptures declare, is a restitution or restoration of that which was lost, namely an earthly inheritance, and St. Peter states, in Acts 3:9-21, what is the hope of the world. "Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord." This hope will be realized by the world at the second advent of Christ.

Coming back to the hope of the Church, we find that the Scriptures state that it was God's object to give this offer to the Jews first, viz: to become members of the Messiah or Christ's Body. We remember the words of our Lord when he sent out his disciples "I am not sent to any but the lost sheep of the house of Israel," therefore "go not to any of the Gentiles, but rather to the house of Israel," not even to your near by neighbors, the Samaritans. At first, we are inclined to ask the question: why did not the Lord send this message to all the world? Is it because he did not love them? We know this could not be the case, because He said "I lay down My life for the world." John 3:16 also corroborates that: "God so loved the world that He gave His only begotten son that whosoever believeth in Him should not perish but have everlasting life." However, as we understand the matter now, we see that God has a wonderful plan, and that plan was that during the Gospel age, God purposed the selecting of the Church. This Church as we now see it was at first intended to be selected from among the Jews. God has been dealing with that nation for nearly nineteen centuries, and it was reasonable to suppose that after dealing with that nation for so long a period they would have been fully prepared to receive the Messiah and this wonderful call to the divine nature, extended to them by the Father through Christ. We are told that only a remnant was ready to receive Him. Nevertheless, we are greatly surprised to find that, according to the record, up to the time of the end of the last week of their favor, about twenty-five thousand seemed to be in a state of readiness to receive the call; but that was not the number designated by the Lord; in Revelation, chapters 7 and 14, the number is stated to be one hundred and forty-four thousand. In Romans, the eleventh chapter, the Apostle in the eleventh verse raises the question, "Have they stumbled that they should fall? God forbid: but rather through their fall salvation is come unto the Gentiles, for to provoke them to jealousy." "Now if the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles; how much more their fullness? For I speak to you Gentiles, inasmuch as I am the Apostle of the Gentiles, I magnify my office." We find, therefore, as God did not find a sufficient number in Israel who were in readiness of heart to receive the call, and proving themselves unworthy of a continuance of that great favor, then God declared through the Apostle to them "Seeing ye judge yourselves unworthy, lo, we turn to the Gentiles." In Acts 15:14-18: "Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for his name. And to this agree the words of the prophets; as it is written, after this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up; that the residue of men might seek after the Lord, and all the Gentiles, upon whom my name is called, saith the Lord, who doeth all these things." This has been the work of the Gospel age, during all this period we read that "blindness in part has happened to Israel until the fullness of the Gentiles be come in,"

The fact that we see the blindness already beginning to depart from Israel is a positive proof that the full number has been about completed.

We now are able to understand so much better what the Apostle Paul means when he says concerning the Church, Heb. 11:40: "God having provided some better thing for us," that is, something good for the world, something better for the Church. We notice that the promises to the Church are all heavenly, I Peter 1:4. The Apostle there speaks of the inheritance of the Church. "To an inheritance incorruptible and undefiled that fadeth not away, reserved in heaven for you who are kept by the power of God." But for the world a different hope is held out. The promises to the world are of an earthly nature, Psalm 115, verses 15 and 17: "The heaven of heavens is the Lord's, but the earth hath He given to the children of men." The thought evidently is that this is to be their everlasting possession. We no longer believe the teaching that the earth is to be destroyed by fire, nor in any manner, for in Isaiah 45:18 we read "For thus saith the Lord who created the heavens; God himself that formed the earth; He hath established it; He created it not in vain; He formed it to be inhabited. Ecc. 1:4: "One generation may come and another may go, but the earth abideth forever." God made man then to live on the earth, and when He is restored to the condition from which he fell originally, it is declared that then this earth shall become once more a beautiful paradise and every man will sit under his own vine and fig tree. They shall build houses and not another inhabit them. When God's plans are completed, it will be found that those selected from among the world during this Gospel age, all these saintly ones will be glorified on the heavenly plane, and all the willing and obedient among mankind during the millennium will be restored to the perfect human nature, and all the willfully disobedient will be destroyed in the second death. By that time all tears will be wiped away; there shall be no more death, neither sorrow nor crying, neither shall there be any more pain, for the former things shall have passed away. Rev. 21:4,5.

When the millennial age is fully inaugurated the Scriptures reveal that Jerusalem will become the great Capital of the world, and then many nations shall come and say "Come, let us go up to the mountain of the Lord and to the house of the God of Jacob, and He will teach us of His ways, and we will walk in His paths, for the law shall go forth out of Zion and the word of the Lord from Jerusalem." Micah 4:2. When Israel has been fully recovered from her blindness, then God declares that he will pour upon the house of David and upon the inhabitants of Jerusalem the spirit of grace and of supplication, and they shall "look upon Me whom they have pierced, and they shall mourn for Him as one mourneth for an only son, and shall be in bitterness for Him as one that is in bitterness for his firstborn." Zech. 12:10. This latter prophecy may have a literal fulfillment, and possibly the body of Jesus, which was put to death, having been preserved by Jehovah, may be reproduced and lie in state in the world's great Capital, Jerusalem, and thus literally Israel will look upon him. If this would be the case, what a wonderful memorial this would be of God's love

and of Christ's love also for the world. What a wonderful testimony throughout all the ages to all God's creatures everywhere throughout the universe, of the great love of God and Christ who died for the human race.

We wish to notice that this hope should bring us great joy. Romans 5:1-5 states: "Therefore, being justified by faith, we have peace with God through our Lord Jesus Christ; by whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God. And not only so, but we glory in tribulations also; knowing that tribulation worketh patience; and patience, experience; and experience, hope." The 5th verse tells that this hope maketh us not ashamed. Heb. 6:19: "Which hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil." We believe that we shall very soon realize this hope, as our Lord says: "When ye see all these things begin to come to pass, then know that your redemption (deliverance) draweth nigh." The Apostle Peter also exhorts us to hope to the end, that is, do not give up, but realizing that God has promised grace sufficient for all our needs, we may realize by His grace the fruition of our hope.

Discourse by Pastor Russell. Subject: "THE LORD IS MY SHEPHERD."

I HAVE before my mind, dear friends, the first verse of the twenty-third Psalm: "*The Lord is my Shepherd; I shall not want.*"

Amongst the people of the world, in all the great families of the world, the aristocracy, they have coats-of-arms that represent their own ideas, and differentiate them one from another. Some use figures of lions, others have various kinds of birds and peculiar beasts, so that when you look upon them you might wish that you might never fall into their clutches. But no family that I know of has ever yet adopted the symbol that God has adopted for His, viz.: the lamb, the sheep; and there is nothing ferocious about the lamb or sheep, nothing great about it. The Lord is my Shepherd, and that means that I am His sheep. It is a very wonderful suggestion, dear brethren, that the Father of Mercies, the Almighty One from whom comes down every good and perfect gift, the One who is so high, and in comparison with whom we are so small, that He should be willing to take charge of, and care for us. I am so thankful that He has been willing to take me in charge. I am not anxious to escape from Him. I am anxious to abide in His care, and abide so fully that ultimately, under the care of this Shepherd I may attain unto all the blessings which He has in reservation for all His faithful people. We do appreciate this great favor which God has bestowed upon us, and the more we consider it, the more we appreciate it. When I have before my mind such a great God, a man in comparison would be something like comparing a man to an ant. You pay little attention to the little ant. You have no special interest in its welfare, for it is of no account to you. And I believe, my dear brethren, that, when we compare mankind with God, there is a still greater contrast. We are like the small dust in the balance, not worthy to be accounted of. In the grocery store the salesman will not stop to take off every little mite of dust on the scales. It is not worth paying any attention to at all, and that is the illustration that suits our case. How little and insignificant we are when we can be compared to the small dust in the balance! Nevertheless, God has favored us, and made a great plan, not only for our redemption and eventually for every member of our race—not only that, but especially do we see God's particular love and care manifested in that He has invited us to become partakers of the divine nature, to be associated with our Lord Jesus Christ, and have a share in His Glory, honor and immortality. It seems more wonderful every time we think of it. The matter grows upon me all the time.

It seems strange indeed that our Heavenly Father should have adopted such a plan. It seems so strange to what you or I would have thought. You would never have though of such a plan, that would include the high calling of God which He has given to us. You and I would only expect, if He had some great gift to offer, that he would do well if He had offered it only to the Lord Jesus Christ. He did indeed give Him the first opportunity. His Son who had always been faithful to Him, He desires to give Him still greater blessings, in connection with the blessing of others. He said, "I will test Him out further, and if He be willing, He shall have the best I can give," and so the first offer was made to the Lord Jesus Christ, who, by faithfulness and obedience unto death became the Head of this Company which He intends to bring from a lower nature to a higher. Then observe the conditions upon which this offer was made. He would grant Him the blessing only after thoroughly proving Him, and His trial would take place in the midst of the adverse conditions prevailing in the lost world that He would come to redeem by sacrifice, and from which fallen race His foot-step followers would be selected, to whom the Father in His great plan, would say: "I will also give to them an opportunity to become associated with Jesus in this great work." This latter part of His wonderful plan would never have occured to our minds. We would never have thought of taking humanity into the plan in such a way and stooping down to those who were fallen creatures, and after they had been under the curse and in a fallen condition for four thousand years, after all that, to make an offer to these fallen sinners, and give them an opportunity of not only having their sins forgiven and of being reconciled through the death of His Son, but also of becoming followers of His Son, and by passing through the necessary trials and experiences, to become joint-heirs with him. We could never have conceived such a plan. Therefore,

"We stand all astonished with wonder,
As we gaze on this ocean of love;
While over its waves to our spirit,
Comes peace, like a heavenly dove."

It may be well for us to notice, dear brethren, that our Father has a plan in which Christ shall be the first One. Our Father, the Shepherd, has made a plan whereby His Son shall be His representative and our shepherd, and whereby we may come in as the first flock of His sheep. There will be others who are not of this particular fold, but the sheep of this fold are the ones in which we are specially interested. The sheep of the next fold will be those who shall receive restitution blessings. The sheep of this first fold are the ones referred to in our text, for they, with our Lord Jesus as head, can truly say of Jehovah at the present time, "The Lord is my Shepherd."

To Jesus, because of His loyalty, He gave the first opportunity to become a partaker of the divine nature on the divine plane. There were none before of this divine nature. All were of a lower nature. The Logos, being next to the Father, was still upon a very different plane of being. He was indeed above the principalities, powers, and every name that is named, including the cherubim and seraphim, but still He was not of the divine nature, and it was to this divine nature that God wishes to exalt some. He wanted to have some on that higher plane. But, at the time that this went into effect God had already created Jesus, and through Him all the ranks and orders of angelic beings even down to man. His next creation, instead of going downward, was to be upward on a still higher plane—the divine—and thus, in harmony with this purpose, we see that in Christ we are to be God's new creation, as the Apostle explains. So God gave the only-begotten of the Father, the One through whom all other beings were created, the first particular offer—the offer that He might demonstrate to the Father His love, His devotion, His loyalty. But, you say, has He not always done that? Yes; my brethren, He has always demonstrated it under favorable conditions, among the holy ones in harmony with Jehovah, in which there were no requirements of sacrifice. But now God has put Him to a special test, and made to Him a special offer at the same time, and the two must go together. If He will be loyal even unto death, among the unholy ones out of harmony with Jehovah, then He shall have the exaltation far above angels, principalities, powers, dominions and every name that is named; and the Apostle sums it all up, after he has told how the Lord accepted these terms, after He left the glory He had with the Father before the world was, He was made flesh, and dwelt among us, and being found in fashion as a man, He humbled himself and became obedient unto death, even the death of the cross—he sums it all up by showing that He was found worthy, in that He, for the joy that was set before Him, endured the cross, despised the shame, and is now set down at the right hand of the divine majesty on high—not a seat or place, but a position, an honorable situation. Just as we say that General Kitchener is at the right hand of King George—his right-hand man, placed at his right hand, the most prominent man in Great Britain at the present time, representing the King; not meaning, of course, a literal seat, but a place of service, an honorable position next to the one who gave him this honor. So, our Lord Jesus Christ was to have the honor of being next to our Heavenly Father. At what cost? We may not have known at one time what the cost was, but, looking in the Bible, we are learning what it cost.

He needed to be tested. Are you sure that He was tested? Where is the evidence? Well; I see evidence of it all through the Master's life and experiences—every trial and test that came. For instance, every High Priest before he could enter the most holy, was first to offer sacrifice and take the blood, and offer the incense at the golden altar in the holy, representing perfect human nature, and then, after offering the incense, and it was satisfactory, the high priest would then pass under the second veil into the most holy—the veil representing death itself. If any high priest did not fulfill every requirement to the letter, he would die as he passed under the veil. That priest was a type of the Lord Jesus Christ, showing that He would have perished if He had not fulfilled every requirement to the very letter. This being the requirement, He indicated that there was a great distress upon him, even as the Apostle has written: "Who in the days of His flesh, when He had offered up prayer and supplications, with strong crying and tears, unto Him that was able to save Him from death, and was heard in that He feared." What did He fear? He feared lest His death would be an utter destruction. He feared that, in passing under this veil it would mean death to Him as the priest, and that consequently He would never rise again. He knew that He was on trial, and that it was a trial that would eventuate either in life or death everlasting. Knowing this, he appreciated the life and other blessings He had, and in a very marked degree appreciated His life on the higher plane. Why did He cry? Because He wanted to know if He had been faithful. He wanted to know if He might expect the resurrection change. He was heard. How did He hear and answer. God sent an angel to minister unto Him, and to assure Him that He was all right. From the moment that Jesus got that assurance, we remember what courage He had. None of the disciples had such courage as He from that moment on. Through all that night and the next day He was the calmest of the calm. To the weeping ones he said, "Weep not for me, but weep for yourselves and your children."

A picture that goes away back before our Lord came into the world, a picture that shows God's plan, recorded in figurative language, was shown to Saint John on the Isle of Patmos, in which he beheld Jehovah—God sitting upon a throne, and holding in His right hand a scroll, written within and on the back side, sealed with seven seals, and he heard a proclamation made, Who is worthy to open the book, and to loose the seals thereof! Saint John waited to see. He listened, and looked, and he saw no one—no one was found worthy to open the scroll or to unloose the seals thereof—no one in heaven or earth. What does that mean—no one in heaven nor earth found worthy? It means that, among all the angels, including the Lord Jesus, the Logos, there was none among them, neither was there any one among men, to whom God could entrust His plan. No one found worthy. What does that mean? It means, not only that no man was found worthy because all were sinners, but further, that no one had ever yet proven himself worthy of this great honor, of carrying out this great plan which God has. In that symbolical language, the scroll represents all things that God had prepared in His mind before the foundation of the world, respecting what He would do with reference to the church, respecting also the great work for the world in the millennial age, and respecting the future things that Messiah would do. All these things were represented by the scroll held in His right hand—the hand being symbolical of power. On one occasion, after His death and resurrection, His disciples came to Jesus saying, Lord, wilt thou at this time restore again the kingdom to Israel? And he said unto them, "It is not for you to know the times or the seasons, which the Father hath kept in His own power." God had not communicated it, as yet, to any one. On another occasion Jesus said to His disciples, "But of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father." The Father had not let it go yet out of His hands. Even Jesus did not yet know. He had not proven Himself worthy, as yet, and for this reason it was withheld from Him. Saint John wept when he realized that God had some great purpose to reveal and execute, but there was not found any one in heaven or earth worthy to attend to that matter and carry it out perfectly. He knew that we had missed some great blessing because no one was found worthy to carry out God's plan. Then it was that one of the elders said unto John, "Weep not; behold the Lion of the tribe of Judah, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof." The Lion of the tribe of Judah had shown Himself worthy. When had He done that? Not before He came into the world because He was not the Lion of the tribe of Judah until He came into the world. He was born of the tribe of Judah, but had not yet become the Lion, or strong One. Our Lord was the Lion of the tribe of Judah from the time that He made a covenant with the Father at the river Jordan. There He became the strong one of Judah, although He did not finish His sacrifice until Calvary. It required, in one sense of the word, the entire three-and-one-half years of Christ's ministry to demonstrate Himself to be this strong One, and so, in the picture in Revelations, we read, "Weep not; the Lion of the Tribe of Judah has prevailed to take the book, open the seals, and to know what is therein." He is the One through whom it is to be accomplished. John says, I looked to see what it meant, and behold, "A lamb stood, as it had been slain"—(A lamb newly slain, says the Greek)—the Lamb thus representing the Lord Jesus and His sacrifice. By that sacrifice of Himself, He had prevailed and was found worthy, and then, as John looked and saw the Lamb, the people were heard, saying, "Worthy is the Lamb that was slain, to receive power, and riches, and wisdom, and strength, and honor, and glory and blessing." There it is! There is where Jesus became worthy—not without blood, not without sacrifice, not without being tested by the Father, not without coming off conqueror and thus proving himself to be worthy to be the Father's representative in opening the scroll. Even if we were of the world, and not of the church, how glad we would be for the redemption in His blood, how glad that God will ultimately recover all from the death curse and bring them back again to harmony with Himself by restitution processes during the millenium, during the reign of Christ! But we who are of the bride-class, when we think of being invited to come and join in with the Savior, and be partakers with Him, both in the suffering of this present life, and in the glory that shall follow, how glad we are! And this is indeed our privilege and portion, dear friends, in carrying out the Father's plan. We might well rejoice that, by the Christ of God, we have heard the glad message; we have been invited to become footstep followers of the Lord Jesus, and to prove ourselves worthy to be joint-heirs with Him in the kingdom, even as He proved Himself worthy, by the laying down of our lives in the service of the truth. Oh, but you say, it seems to me, brother Russell, nobody is worthy. True indeed—unworthy without our Redeemer. But aside from all the mercy of God, this call comes in as a special thing over and above all justification. There is something else, and you must be worthy according to this call, and prove yourself worthy, or never get in. The worthiness is just the same as that of our Lord Jesus, who has provided for the covering of our blemishes through Father Adam and the fall. The test is the same as in the case of our Lord, viz.: loyalty to the truth, faithfulness to God, putting away all selfishness, seeking to do only the will of our Heavenly Father. You can't do God's will as perfectly as He could. Therefore it is important for us to do what is possible for us, and therefore the blood of Jesus cleanses us from all unintentional blemishes, but we are required to have the same spirit, the same mind, even as the Apostle Paul admonishes us, "Let this mind be in you which was also in Christ Jesus." What mind? The mind to do God's will, the mind willing to humble ourselves in order to do the will of God. And the Apostle further says, that, "If any man have not the spirit of Christ, the mind of Christ, he is none of His." He has not got that same mind that was in Christ Jesus, that same spirit, that same disposition.

So, you see, it is important that we realize our need of justification, and to note the difference between justification and the high calling. I am sure that not many Christian people see this distinction clearly. The Bible everywhere teaches that we are to be justified, freely, from all things. It is God that justifies, and not you that justifies yourself. It is God who does that. This justification comes through our Lord Jesus. Being justified by faith in His blood. So that it is not of works, lest any man should boast, but it is by faith in the Lord Jesus Christ. That justification merely brings us to the threshold. It would make us worthy to be sacrificers. He will not go any further than that for you. You must present your bodies. "I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." He does not say, brethren, you have nothing to do with this matter, and you have no sacrifices to make, and Jesus does all the sacrificing. His sacrifice made good for Adamic sin—that sin of Father Adam which came down upon us all in the way of imperfection of body, mind and morals. The effect of Christ's death for you and me is the same as He will give to all eventually—justification to perfection to human nature. In the world to come He will help them up out of imperfections, but in the case of the church, He simply imputes a sufficiency of His merit to make up for what they lack, in order that they might be acceptable sacrificers, and become eligible to the High Calling of God in Christ Jesus which is held out during this gospel age.

The word justification means to make right. Take for instance a pair of scales. Put something into one side, and something of equal weight on the other side, and thus make them balance exactly. Thus mankind has become a sinner in Adam on the one hand, and Jesus has become our Savior on the other hand and makes things right. Just so. That is to be done for all men, because Jesus Christ, by the grace of God, has tasted death for evey man. But, neither before Jesus came, nor since Jesus came, have the heathen been justified; neither has anyone been justified except a special class—the church. God has willed that the whole human race shall go down to the tomb unjustified in sin, and wait until the millennial age, and in that millennial day Jesus who died for them, will be their justifier. He will make it right for them during the thousand years. He will bring them up from the tomb, help them up the highway during the thousand years, and at the close of that time, will present them to the Father blameless. He will not present anybody to the Father in any other way then blameless. So the whole world, at the end of the millennium, will be presented to the Father because He will have justified them, made them right. He gives to the Father the ransom price for them, which is His own death. The penalty was Father Adam's death, and Jesus has given His sacrifice, and in due time He will make application of it for the world and take control of this world, which is His purchased possession. Jesus paid the very price that was due by Adam, and God dealt only with Adam so far. He is not dealing with the world, as yet. Only Adam was condemned to death. Only one found to be a sinner, and only one condemned to death. All others were simply condemned in him. Therefore, only one man needed to be ransomed, and it only took one man to redeem the whole human race. As by a man came death, so by a man came the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive—every man in his own order.

But now then, in this gospel age you and I have a different kind of justification. That will be the actual justification then—actual perfection in body, mind and morals, but now, with us, God, in His manifold wisdom, has a different plan, so that from the time you hear the Lord, and the time you accept His conditions, you receive justification by faith—not the real thing, does not make perfect at all, we have the same brain, the same mind, the same everything, we are not changed a bit. It is merely a matter of faith. But why will God call us right when we are wrong? He does not call your body right. He does not justify and bless it. What does He do? You and I in order to obtain this invitation, accept the One who is pointed out to be our Advocate. We have an Advocate with the Father. The world is to have a Mediator by and by. Now the Church has an Advocate. We have an Advocate, Jesus Christ the righteous. We come to the Father through Him. We give ourselves by consecration in Christ to God, realizing that God's arrangements are all in Christ. We say, Father, I have heard that you will have mercy for the world in the age to come, and it will be extended to them through Christ—His death being the basis; I heard of the time, but I also heard that now, in advance, during the gospel age, those of mankind who hear and will respond are privileged to come, and so I come. Dear Heavenly Father, I understand that I must trust myself to you through Jesus and so I do, in the name of Jesus, surrender myself to thee, and engage to do His will and to walk in His steps, and seek through Him to be acceptable in thy sight. The Father says, that is the way I want you to do, and Jesus says, very well, since you have made that kind of a consecration, I will accept you, even your body which is imperfect. I will make it all right. My merit is sufficient for the sins of the whole world, so I will simply impute to you—not give, but impute—my merit. What effect will that have? That will make it as though your blemishes were covered—no longer recognized by God, because the merit of Christ has been imputed. This is called a wedding garment—a plain, white garment to be put on by all those who are invited to the house, given to all those who come to be disciples. He gives his figurative wedding garment and we put it on. Now, we are not appearing in the filthy rags of our own righeousness, but in the robe of Christ's righteousness. We are accounted now as New Creatures. When we gave up our own wills and God accepted that sacrifice, and we received the spirit of begetting, we became new creatures in Christ. Old things passed away, and behold all things became new. This robe covers the flesh, which is imperfect. The new creature needs no covering because he has not sinned. It is only because the new creature has not its new body, that it needs this old body. The new creature has this old body as a tabernacle, in which we do groan. This was not so before you became a Christian, but only when we became new creatures. The body is the house in which the new creature shall temporarily reside and progress. God has prepared a heavenly, spiritual body for every one of those who are His people. He will give us this spiritual body in due time, but not now, because He wishes us to progress in these old bodies. The Father says, you just keep this old body for awhile, and let me see how you will make out with it. Let me see how you will fight against the flesh. You are not to fight with carnal weapons, but with the weapons of my spirit. We have the helmet of salvation, the girdle of truth, the breastplate of righteousness, the shield of faith and the sword of the spirit, with which to fight against the imperfections of the flesh. This is our great fight. We are all surrounded by the imperfections of the old nature, and this makes it necessary for us to wage a continual warfare, and fight a good fight, and come off conquerors.

So then, here we are new creatures in Christ, and yet we wear the robe to cover the imperfections of our flesh.

God is not looking on coldly and indifferently, but as a father pitieth his children, and a good shepherd cares for his sheep, so the Lord with respect to those who have become His children and are seeking to walk in the footsteps of his Son, He is deeply interested in them. The Father Himself loveth you. Oh, that is one of the most precious texts in the Bible, and one of the most wonderful ones as well. He might feel an interest in us, but to think that God loves us, if we have become members of the Us class. God so loved the world (that is a broad love) that He gave His only begotten Son, that whosoever believeth in Him, should not perish, but will ultimately get everlasting life, but this love God has for the church is a special love such as He had for His own Son. They are as dear to Him as the apple of His eye. What tender care has one for the eye. He sees that nothing will hurt his eye. The eye has the attention of the whole body when in trouble. So it is with God's care for the members of the church—they are as dear to Him as the apple of His eye. We are glad of this special love which causes God to put the robe of Christ's righteousness upon us—a beautiful figure of speech. Our Father is not looking upon us as sinners at all, but as new creatures. The flesh is covered by the robe, but the flesh is not to be preserved. Your body has been presented as a sacrifice. It is to be consumed. It is wrong though to suppose that God will give me the best of everything for my body, and will so guard me as to prevent any injury to my body. It is the new creature that the Father is preparing for glory—not the natural man; and He is doing this by means of those precious promises, which are made to the new creature. The old man is perishing. God will not give us restitution; that is for the future. We who have received the high calling cannot get restitution. It is like the child who cannot keep the penny and get the cake also. If he gets the cake he must give up the penny. No more can we get the glory of the high calling and at the same time hold on to earthly things and blessings. We have become heirs of the heavenly things, and have been begotten again as spirit beings like the Lord Jesus Christ. Earthly restitution will be for mankind in general in the future. Therefore, let us not think that God is offering restitution, and that we can accept such things. We are to sacrifice, and if you find that you have no sufferings for Christ, you have reason to question whether God is dealing with you as with sons. God delivered up Jesus freely for us all, and He allowed His enemies to smite Him, to spit upon Him, to put the crown of thorns upon His head, to mock and crucify Him. God allowed all this. It was truly said, The birds of the air have their nests, but the son of man hath not where to lay His head. His Father permitted all this because He was dealing with Him as His son who had been begotten to a new nature, and who was demonstrating His worthiness by obedience to the things which He suffered. It will be so to us if we are true to the Lord, even as it is written, "My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of Him; for whom the Lord loveth He chasteneth, and scourgeth every son whom he receiveth. If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not? But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons." Unless we have been chosen, we are not sons, but bastards. He did not choose angels, but all who have received the begetting of the spirit now, who have been received to become joint heirs with Christ—He chooses every one of them, because of the great, and honorable and high position to which He has called them. It is such a wonderful thing, that God wishes to test the loyalty and faithfulness unto death of every one who will be in that glorious company. So then, instead of thinking that you are having a great number of trials, that you are always in some kind of trouble, and that you are peculiar in that respect, you will rather think, I wonder how it is that the Lord lets me have so few of these terrible trials; I would think that He would want to prove me more. He has

not yet proven how much I must suffer for His sake in order to demonstrate my loyalty. That is what the experiences of Jesus and the Apostles proved. Not many therefore, will prove themselves to be worthy. "Fear not, little flock, for it is your Fathers' pleasure to give you the kingdom." It is only a little flock that the Lord is calling out now. He is the Shepherd of the little flock, who walk in the narrow way. "Straight is the gate and narrow is the way, and few there be that find it." The Heavenly Father is the Great Shepherd, and He is the one who has called us. We are following Jesus because God has pointed Him out to be the Captain of our salvation, whom He made perfect through suffering, and thus it must be with every one who follows him—he must be called, proven, and found faithful through sufferings unto death. The Father is deeply interested in all this, and so the text says, "The Lord is my shepherd."

I remind you, dear friends, you whom He has called, if indeed it be that you have heard His voice, that Jesus did nothing but what He heard from the Father, even as He said, My message is My Father's message. So, whatever message He gave us, is the message of the Great Shepherd, the Father. This message coming from the Heavenly Father is for the purpose of calling us to be His sheep. "Gather my saints together unto me," saith the Lord—that is the Father's word—"Gather my saints together unto me; those that have made a covenent with me by sacrifice." Thus saith Jehovah, but what kind of a covenant is this that we make with him? It is one by sacrifice. You see your calling then, or, as the Apostle puts it, "Ye know your calling, brethren." Do you know your calling, brethren? We are not called to be Lutherans, Methodists, Baptists, Presbyterians, etc., but called to be sons of God. "Gather my saints together unto me, those that have a covenant with me by sacrifice"—this is the call. Not gather them together unto Russell, Luther or Calvin, but unto God. Who are they? Those who have made a covenant with Him by sacrifice—not a covenant with the church, but with HIM by sacrifice. It is not a general covenant. It must be made by sacrifice. There are those who will come into covenant-relationship with God without sacrifice, but those who come now, and are of the sheep now called, they are called to sacrifice. There are no exceptions. If you are not a sacrificer, then you are not one of them. The Lord's true sheep have heard the shepherd's voice and have presented their bodies to be living sacrifices, holy, acceptable unto God, because Jesus, our great High Priest, has made an atonement for our imperfections. He has become our surety, our Advocate with the Father, and He makes us acceptable and we become sacrifices. We must be satisfied as to what we will do. Jesus at the age of thirty came to John at the river Jordan. He came as soon as He was thirty years of age to John at Jordan, and there and then presented Himself to the Father. What He did on that occasion, you know—we all know. The Prophet speaking for Jesus and telling what were the sentiments of his heart, says, "Lo, I come to do Thy will, O God"—everything written in the Book. What book? The Book of the Law. The Book of the Prophets. Everything which God had caused to be written respecting the Messiah, Jesus was ready to do. There was the serpent on the pole lifted up in the wilderness by Moses, even as it is written, "As Moses lifted up the serpent in the wilderness, so must the Son of man be lifted up;" there was the bullock slain by the High Priest Aaron on the Day of Atonement in connection with the tabernacle service; and there was the lamb that was slain every spring at the Passover time; all this was written in the book concerning Him, the Lamb of God. Also He would be led as a lamb to the slaughter, and as a lamb before her shearers is dumb, so He opened not his mouth. And so Jesus says, at the time of His consecration, "I come to do Thy will, O God, as it is written of me in the Book." He could not understand at the time all that was written in the Book, but He said, "I come to do Thy will, O God"—everything written in the Book, whatever you have written there, show it to me, dear Father. I cannot see it clearly now, but whatever there is, I will delight to do it. No matter how severe, nor how great a sacrifice it will require, I will do it. And then, Jesus symbolized his consecration unto death by His baptism in the river Jordan by John, showing forth His death and consequent resurrection. This same figure comes to you and to me, and becomes an outward confession that, whatever is written in the Book concerning us, and comes to us in His providence, we will be glad to do. We are rejoicing to do the will of God, and desirous that His will be done in us, even as it was done in our Lord and Master. This is the only kind of sacrifice God will accept. One says, I have consecrated myself to be a Christian, and I think I will be a pretty big Christian, too. Such may have their ideas about consecration, too. Others say, I will consecrate myself to God and will try to do some kind of mission work. God did not ask them to do that. That will not be an acceptable sacrifice. I will consecrate myself to work for God in the temperance field. God did not say you should do it, but we should consecrate ourselves to God and put no restrictions, whatever, around our sacrifice. "Thy will be done in me," whatever that will might be, should be the sentiment of our hearts.

So then, my dear brethren, we see what God has arranged for us, and how reasonable it all is, and thus we have been invited to become partakers of Christ's sufferings now, in order that we may become sharers in His glory that shall follow. It has been an invitation, not a command. A command would not have been right. God set before you a great prize. It was set before you. He did not command you. He made no threat, used no force. If we do not wish to come without being forced, we cannot come at all. He has merely set forth His message, and wherever that message goes, it appeals to certain hearts only. It is like the wireless messages that go forth from the telegraph instrument. Waves of sound go out miles and miles clear across the Atlantic Ocean. They go from New Jersey clear over into Germany. It is not every one that can catch the message. The sending instrument is tuned to a certain key. If you have a good co-hearer, or receiving instrument, and yet, do not have your co-hearer properly tuned, you cannot receive the message at all. If you have a good co-hearer and get it in line with the message that is coming in, you can get the message. It is often necessary to tune it up higher and higher before it gets in tune with the sending instrument. And so, you and I have to be in tune with God before we can hear His message, and we must continue to keep in tune with Him, if we shall continue to receive messages from God. They pass over the heads of millions of people, and they do not hear. Eyes they have, but they see not; ears they have but they hear not. "Blessed are your eyes for they see, and your ears for they hear." Many in Jesus' day having co-hearers that were not properly attuned to receive the message, did not receive the words of Jesus. They did not hear from His lips God's message. Their thoughts were not in tune. Instead of thinking that, whosoever will humble himself shall be exalted in due time, they were attuned to the other thought that, whosoever will exalt himself now shall be exalted hereafter. So it is today. God is only finding the humble and sincere ones, those who are in tune with the Infinite One. I trust that we have been in tune to receive the message which our great Shepherd has sent to His sheep, that we have become true co-hearers, and that we are keeping our instruments in tune with the Infinite One, so that we are able to hear the message more and more, and are abiding in the love that rejoices to lay down our lives in His service, continuing therefore in the spirit of Christ and of all them who shall ultimately be accepted in Him. In the eighth of Romans we read that God has foreordained that all those who would be of the church class in glory, must be copies of His dear Son—else we will not get that prize—no one else will get it.

Now, my dear brethren, I cannot tell you when we will reach the end of our race course. As far as I can see, judging from the Word, we must be near, very near, even at the door. We are certainly down to the time referred to by Jesus as characterized by "Men's hearts failing them for fear"—every financier and statesman is fearful—it is a fear respecting the future rather than for the things present. The things coming upon the earth are causing perplexity. When we see these things beginning to come to pass then are we to lift up our heads and rejoice: rejoice that your deliverance draweth nigh. The time for the glorification of the church is close at hand. When the door shall once shut, no one else will ever enter therein. The door of mercy for the world will then be thrown open wider than ever, but the door to the bride to enter into the marriage will be closed forever. So, then, if we hope to be joint-heirs with Christ, suffering now and glorified shortly, now is the time to make our calling and election sure. Sure! It is not sure, yet, is it, my dear brethren? It is not uncertain, but sure upon the terms to which God has agreed. He will never fail you. It is absolutely certain with Him. The only uncertainty is with ourselves. If you are faithful to the best of your ability, God asks for nothing more. All things are yours if you abide in Him. Continue in the same spirit of the Master, growing in grace and in knowledge, and becoming stronger and stronger. His grace will be sufficient for you, for His strength will be made perfect in our weakness, and all things—the trials, the sufferings, the persecutions, the misunderstandings—all shall work together for good to those who abide in His love, the called ones according to His purpose. This applies to us, dear brethern, I hope, and as we see the terrible trouble drawing nearer, I hope we are becoming stronger in the Truth and stronger

in His service, and will be pleased to lay down our lives in His blessed service

Look at the type of Elijah. At the close of his life, he being a type of the church, he was taken away by a whirlwind to heaven. That is a picture of the church being taken away. Elijah was a type of many things to the church, but we now notice, that at the close of his life previous to his departure, knowing that his time was at hand, God sent him thither and thither, and beyond. He went here and there as God directed. Wherever God said go, he went. After thus going from place to place, as directed by the Lord, he finally came to the last place, and there God did not say anything further as to where he should go. And thus it has been with us. God said to us, go there, and we went. Then to another plcae, and we went, and then came down to 1914, and now he is saying, go to the last place. Of Elijah we read, "As they went on—beyond the place where the Lord last sent them—as they went on, behold there appeared a chariot of fire, and horses of fire, and parted them both usunder; and Elijah went up by a whirlwind into heaven." All of this, I think, is a picture. The church is to be taken into glory. It will not be by a literal, fiery chariot, but by a symbolical one. Fire stands for persecutions or sufferings of some kind. So, we see, some kind of a fiery trial will come. We do not know exactly when, but we will be in expectation. We know what to expect. The fiery chariot parted them, and then Elijah went up in a whirlwind—a whirlwind of trouble. When the wind blows from four corners, it represents general strife. We do not know just what it means, but we will watch every day. We do not know how soon it will come, but we are waiting for it. I am looking for it and am anxious to get into that whirlwind. All the faithful ones must pass through that experience. I am giving you this as a consolation. This is what is coming, no matter how. Don't make a chariot of fire for yourself. The Lord will make the chariot of fire. Leave everything in the Lord's hands; do not worry; leave all with the Lord. Do your best and leave everything else to Him. He will bring it all to pass, and will do exceedingly abundantly above all that we can ask or think, through our Lord and Savior Jesus Christ.

SYMPOSIUM ON FAITH. Participated in by Seven Brethren.

(Chairman) As an introduction to the discussion of this subject of faith, in its various phases and operations, we have a few words in poetic form:

O BLESSED peace of a perfect trust,
My loving God, in Thee;
Unwavering faith that never doubts,
Thou choosest best for me.

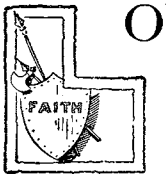
Best, though my plans be all upset;
Best, though the way be rough;
Best, though mine earthly store be scant;
In Thee I have enough.

Best, though my health and strength be gone,
Though weary days be mine,
Shut out from much that others have;
Not my will, Lord, but Thine.

And e'en though disappointments come,
They, too, are best for me,
To wean me from a clam'ring world,
And lead me nearer Thee.

O blessed peace of a perfect trust
That looks away from all;
That sees Thy hand in everything,
In great events or small.

Faith and Its Increase. By Bro. Alex Ogston.



OUR part of the service has been pointed out to you. What is faith? The Apostle answers in the 11th of Hebrews, very definitely and distinctly. There he tells us that "faith is the substance of things hoped for; the evidence of things not seen." If we look in the margin of our Bible we will find a little explanation there. It tells us that the word "substance" means ground, or evidence, or basis, of our faith. It is very important to have a good standing or basis.

We are represented as Christians here, warring a good warfare; fighting the good fight of faith, and laying hold on eternal life. This faith of a Christian is not in something seen, for the things that are seen are temporal, while it is the things that are not seen that are eternal. It implies that we must have a great deal of knowledge beforehand to build up this wonderful faith in God's plan.

Another thought is that faith is the opposite of unbelief. I was reading this morning where the Apostle Paul went to prison in Rome. He called together a number of Jews, and spoke to them of the Gospel of Christ, every morning and evening. At the conclusion he said, "Some believed, and some believed not." All do not have faith. Only a special class at the present time can exercise faith in God. We, by God's grace, have been privileged to see the wonderful features of His plan. Our hearts rejoice when we see that feature of His plan, and also when we see the other feature, namely, that there will be a class developed later by seeing. Our hearts rejoice as we are led on in this life of faith.

Another thought is, we must recognize Jehovah as the author of this great plan in order that we may have faith in it. This would be the beginning of our Faith, as it were. In the 1st Chapter of Romans the Apostle says, "For I am not ashamed of the gospel of Christ; for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. For therein is the righteousness of God revealed, from faith to faith, as it is written, the just shall live by faith." So we see that there are degrees of faith. We must build up a building of faith. When we came to the Lord we laid down the burdens we had been carrying before, and received the peace of God through faith, taking Christ as our only hope of salvation. It then became our privilege, having been justified freely through Christ, to enter upon the higher plane. We are seated at the present time in the heavenlies in Christ Jesus; in an exalted position. To maintain this position means to fight the fight of faith.

We find that "he that cometh unto God must believe that He is, and that He is a rewarder of them that diligently seek Him." How may we seek Him? It is through His Word. It is there we see Jehovah reflected. It is there we see His wonderful plan, and as we see that glorious vision our faith becomes established in Jehovah, so that nothing can move us; so that we become steadfast, unmovable, abounding more and more in the reverence of Jehovah.

The other part of our lesson is, "How shall we increase our faith?" Faith, like love, must be developed to perfection. We must learn to trust Jehovah all through our course. The Apostle has pointed out to us, also, that we have to pray without ceasing. This means the developing of our faith. After we have been justified we have peace with God through our Lord Jesus Christ, but we must go to the throne of Heavenly grace and receive forgiveness for the sins committed from time to time. In thus doing we come nearer to the Heavenly Father. And think of the privilege of approaching the God of wisdom, power and love for grace to help, with full assurance that we will be heard. Thus faith, or heart reliance, is opened up through the Word of promise. By thus doing nothing will move us. We will not murmur or complain at any experience He may see fit to permit in our life.

There is another way to develop faith, and that is through the study of God's Word. The Apostle told Timothy to study to show himself approved as a workman. That is a wonderful verse, and I believe the Bible Students are following this course of studying the Lord's Word, His plan, His methods of dealing with us, in order that we may grow more and more into the likeness of that One whom we have taken for our example, and in whose steps we are seeking to follow.

Again, we recognize this class which is exercising that faith; this class called by God and developing through faith, as a new creation, different from any beings God had before; a creation of divine beings. God has been pleased to call these from among fallen men, and He is testing these first to determine whether they are worthy of this high exaltation. We see here some of the manifold wisdom of God, in calling this class from among the fallen race, and developing them by faith. We are walking by faith, and we are developing by faith in the precious promises of God's Word. As we read them over, how refreshing they are to our minds; how comforting in time of trouble, how

strengthening. We can lie in our bed at night and meditate upon the promises God has given, knowing that the angel of the Lord encampeth round about us. Thus we develop more reliance upon the Heavenly Father, and more faith in His wonderful promises, and we become more and more pleasing to Him. Thus we make them our own, we apply them to ourselves, as we grow in faith. As we see God's plan in its completeness and fulness our faith is becoming stronger and stronger, and especially as we experience day by day His wonderful care.

Another way still by which we develop our faith is by watching our experiences. When we come into this relationship of faith, having made our consecration and received the begetting of the Holy Spirit, we have this assurance that we have entered into God's special care, and the Lord Jesus is our teacher. He has our interests in His hands, and all things are working together for the good of this class that loves the Lord, and has been called according to His purpose. So, as the daily experiences come in our lives, we are watching to learn the lessons that God intends for us in them. It will not do for us to take the experiences of life as they come and go, and think nothing of them. These are special experiences to develop us, and make us fit for the Master's use in the Kingdom. We should carefully watch these experiences, that thus we may become more and more acceptable to the Heavenly Father. The Apostle says, "without faith it is impossible to please God." Again we read that "this is the victory that overcometh the world, even our faith.'

The Trials of Faith. By Bro. W. H. Kimball.

WHAT is meant by trials of faith? There are many ways that our faith may be tried, and what would be a trial to one would not be to another. When we are assailed by the Adversary, and everything is made to look dark, and we are told that we do not belong to the little flock; and it is no use for us to try, for it will only result in failure; and we can never make our calling and election sure, is this a trial of your faith? Yes, and I presume we have all been tried along this line. What do we do? Why, if our hearts are true, and loyal; if we are thoroughly rooted and grounded, we take it to the Lord in prayer and thank Him for the trial, and for the needed grace supplied to enable us to overcome. If we are loyal, but weak, we will be given an opportunity to work out our salvation, that we may become strong. The Lord will see to it that we are not tempted beyond that which we are able to bear. If we prove faithful in each temptation we are made stronger for the next, the dear Lord blesses us, and our characters are being formed into a Christlike character each time we overcome.

Our trials frequently come suddenly upon us, and therefore we are apparently culprits in the eyes of our fellow men. We may appeal to Jehovah for help, but apparently we are forsaken by divine providence. We may then recall that we have sung,

"I would rather walk in the dark with God
Than go alone in the light."

We are now to show whether this be an empty boast or not. When tempted to our limit a ray of sunshine comes to us, a blessed promise appears, and another, and another, and the cloud begins to go away. Once more we seem to be in favor with the Heavenly Father. We have come off a conqueror. I think these experiences have come to every true child of God. They are necessary to us, that we might become more like Christ.

Did you know, dear friends, that every trial of your faith is an occasion for prayer for the promised help; and every failure to gain a victory is occasion for prayer for forgiveness, and for divine blessing, that the lesson of our own weakness may be deeply impressed upon us, so that in the next similar trial we may promptly apply for, and lay hold upon, the promised "grace to help?"

We find the Psalmist saying, "What man is he that feareth the Lord; him shall he teach in the way that he shall choose." Therefore, we see that it is not for us to supervise the trials and difficulities which may beset us. It is for us to make an unreserved consecration of ourselves to the Lord, and then leave to Him the decision of how great shall be our trials and besetments. The Lord may see that some need special trials, more than others. In those who have greater zeal for service the sacrifice might appear, as it did to the Apostle, "light affliction which is but for a moment, working out a far more exceeding and eternal weight of glory." Again, the Apostle Paul speaks of this time of fiery trial, and likens the faith and works of a zealous Christian to a house built of gold, silver and precious stones. He says that the fire in the end of this age shall try every man's work, and consume all but genuine faith and character structures.

The Apostle James says, "My brethren, count it all joy when ye fall into divers temptations." No doubt we all frequently wish that the testings were all over, and that we were accepted to a place amongst the overcomers. But patience and faith are to do a refining work in our hearts, making us obedient to the Lord. Let us rejoice if our trials have brought us lessons that are profitable to us that have tended to make us strong in character, and more firm for the truth. The Apostle James says, "Blessed is the man that endureth temptation, for when he is tried he shall receive the crown of life which the Lord hath promised to them that love Him." If by these trials the Lord is proving our love and devotion to Him, then, however trifling they may be, or how important, let us diligently use them as favorable opportunities to demonstrate to the Lord the fulness of our love and devotion to Him, and His cause.

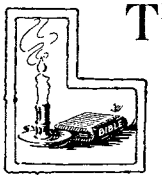
WHY ARE TRIALS PERMITTED? I think, dear friends, that nearly every one before me has progressed far enough in the truth to know that it is necessary to have trials to perfect our faith. Let us read what the Apostle Peter says, I Peter 4:12, 13, "Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you; but rejoice, inasmuch as ye are partakers of Christ's sufferings, that when His glory shall be revealed ye may be glad also with exceeding joy." Therefore, we find that all who will live godly will suffer; they will be permitted to pass through the fiery trial of their faith to prove their loyalty; to perfect their characters in holiness up to the very highest mark—yes, up to the point of joyfully suffering for the Lord's sake, and for the truth's sake. Let us remember that it is the fiery trial which is to try every member of the Lord's body, that they may prove their love and loyalty, strenghten their characters, and cause the principles of truth and righteousness to take deep root in their hearts; to the intent that they may know Him, and the fellowship of His sufferings.

WHAT ARE SOME OF THE PRESENT REWARDS OF FAITH? Let us read I Cor. 2:9, 10, "But as it is written, eye hath not seen, nor ear heard, neither hath it entered into the heart of man, the things which God hath prepared for them that love Him. But God hath revealed them unto us by His Spirit; for the Spirit searcheth all things, yea, the deep things of God." If we believe that God is what his name implies, the self-existing one, the all powerful, all-wise, all-loving, Creator; and if we believe that He is the rewarder of those who diligently seek Him, the effect will be that we will seek Him. We will seek to know and understand His Word; and if we know and understand His Word, then we will have confidence in it, and we will direct our course of life accordingly.

This beginning of faith under divine favor is pointed to Christ as the new and living way or reunion with God, and return to his favor. As this faith grasps Jesus, and exercises itself in obedience, it increases. As the growing faith grasps the promises of God the result is the blessing of the Spirit, the begetting, the anointing, the adoption as sons. Through the Word of promise, illuminated by the Spirit, it sees exceeding great and precious things—Heavenly things that are to be attained in the first resurrection. It sees the kingdom then to be established; it sees the reign of righteousness bringing blessing to all the families of the earth, and the destruction of every individual and thing that will not co-operate to the glory of God, and in accordance with the divine law of love. The new creature sees all these things with the eye of faith; the eye of understanding. No one else can see these things. They are not clear and distinct to the natural man. These are some of the present blessings, some of the present rewards.

So let us keep on praying, "Lord, increase our faith." And let us remember that it is our faith that is on trial now. We are in the furnace to be proved. You must summon all your courage, nerve yourself to endurance, hold fast to your hope, call to mind the promises (they are still yours), and "cast not away your confidence, which has great recompense of reward." "In quietness and confidence shall be your strength." "Rest in the Lord, and wait patiently for Him," and faith has gained her victory.

Faith at Work. By Bro. W. T. Dowden.



THE Apostle James says, "What does it profit, my brethren, though a man say he hath faith, and hath not works. Can faith save him?" Let us see. The Apostle Paul, in Romans 5:1, says, "Therefore, being justified by faith we have peace with God through our Lord Jesus Christ." Does not that suffice, if we do not go any further? We thought it would suffice, but we began to search the Scriptures as we found there were other steps to be taken, in order that faith might be strengthened and increased. So the Apostle, in the 2d verse of the 5th chapter says, "By whom, also, we have access through faith into this grace wherein we stand, and rejoice in hope of the glory of God."

Then again the Apostle in Romans 12:1 gives us instruction. Notice that those who have come into the relationship to Christ described in Romans 5:1 are lifted up, through faith, to a condition, or plane, of human perfection. Then comes the exhortation of the 12th chapter, verse 1, "I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy and acceptable unto God, which is your reasonable service. And be not conformed to this world." No longer allow the attractions of the world to allure you, but "set your affections on things above, and not on things of the earth," as the Apostle says in Col. 3:2.

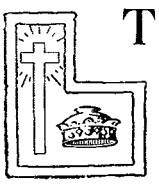
The Apostle James shows that "Faith without works is dead, "and when a person is dead he is not of much use, is he? All vitality is gone. He becomes useless, helpless. So we are to get both faith and works together, prompted by something else. What is it? The Apostle Paul tells us in Galatians 5:6, "In Jesus Christ neither circumcision availeth anything, nor uncircumcision; but faith which worketh by love." Yes, that is the motive power that works. I am going to ask the dear friends who got up at half past five this morning, and went about the streets of Portland to distribute some literature, what prompted you to do that? Was it that you thought it was your duty? Was it because you thought if you did not do so the brothers and sisters would think you were not doing right? No! It was because of love. It was because you have come to a knowledge of God's wonderful plan and purpose, and you knew that this message which you were going to distribute would, if the invitation should be received and properly acted upon, bring great blessing to those who would accept it. That was the motive that prompted your course. How this message has lifted us above the things of this life, and, as the Psalmist says, "It has placed our feet on the solid rock, it has established our goings, and put a new song into our mouth, even praise unto God." "Many shall see it." That is the result of the work of faith, prompted by love. Our lives will become a blessing to others, and the words that we speak will be unctious, helpful, encouraging, instructive, and comforting to those with whom we associate. They will see that we have something which they have not. They will say, "It is strange: we cannot understand how it is that you can be so joyful, and glad, and look at things as you do. Are you not fearful as to the result of this trouble that you are in?" "Oh no!" Why not? It is because we have this wonderful faith in our Heavenly Father's plan, and know that all He has promised He will fulfill.

In the 55th chapter of Isaiah, the prophet says, "The word that goeth forth from my mouth shall not return unto me void, but it shall accomplish that which I please; it shall prosper in the thing whereunto I sent it." That is a wonderful assertion, dear friends. As we lay hold upon these wonderful promises, having implicit faith, confidence and trust in the Heavenly Father's Word, we are greatly blessed.

The Scriptures tell us very clearly that "he that reapeth (or worketh) receiveth wages." Do we receive any wages? Surely; our hearts are being enriched, and we are being blessed day by day. I am sure that as we listened to the dear brethren at this convention, our hearts have been greatly blessed, and we almost forgot that we had anything to do with the world, or worldly things. We have been lifted to such a high position that our hearts are rejoicing continually day by day. As we come in contact with fellow men with this joyful message, always ready to assist, to help, what aid and comfort they will receive. We remember the words of the Apostle in 2 Corinthians 1:3, "Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort. Who comforteth us in all our tribulation, that we may be able to comfort them which are in trouble, by the comfort wherewith we ourselves are comforted of God." So, as we have received this comfort we are enabled to assist and comfort our fellow men.

What is the result of all this? As we associate works with our faith we are able to go on, as the Apostle says, and "work out our own salvation with fear and trembling; for it is God that worketh in us to will and to do of His good pleasure." So the result is that our mind and our being becomes established in the truth. We become settled, rooted and grounded, so that all the powers of darkness that may come against us will not prevail to move us. The Apostle tells us just what this will result in, in Romans 8, beginning with the 34th verse, "Who is he that condemneth?" We will come to the condition described in the verses immediately following. We will get to the point where we fully realize that "Christ died for us; who also maketh intercession for us. Who shall separate us from the love of God? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written, for Thy sake we are killed all the day long; we are accounted as sheep for the slaughter. Nay, in all these things we are more than conquerors through Him that loved us. For I am persuaded that neither death not life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus, our Lord."

Full Assurance of Faith. By Bro. A. W. Gleeson.



THIS condition of full assurance of faith is an ideal which I am sure we all desire to reach. It is a glorious ideal, dear friends. We want to know how we are to reach it; the different ways of attaining to it; and whether we can assure ourselves that we are really in the class called "the Lord's anointed," be cause, indeed, that is the class that exercises full assurance of faith.

It is very simple and easy for us, perhaps, to exercise faith in the divine plan. When we see so many evidences before us of the fulfillment of prophecy, in this great conflict of nations; and as we see men's hearts failing them for fear of the things coming upon the earth, all of these evidences make it almost sight for us. The point of paramount interest to you and to me is, What is my position in the great divine plan? What plane am I on? We realize that there are various planes. Is it possible for you and for me to determine our position? I think we can prove this by the Scriptures, dear friends.

First, we want to determine what is the attitude and general demeanor of this element of the Lord's anointed that is exercising full assurance of faith. We know of no character in Scripture that would illustrate it more plainly than David. When he went into the Valley of Elah to meet that great giant, he was absolutely fearless. That is the attitude of those who have full assurance of faith. Fear is eliminated. You remember David's words there, "I have come out against you in the name of the Lord of Hosts, the God of Israel." What a positive statement. He went on and told that big man what he would do with him, and he did what he said he would. In what was his absolute confidence? In God's word. He knew it could not fail. There we find the general demeanor of the Lord's anointed, exercising full assurance of faith.

Do all of the Lord's anointed exercise full assurance of faith? Let us look at the picture. Saul was there, but he was afraid. Had Saul been in the attitude that David was in he would have gone into the valley and faced the giant, because he would have had full assurance of faith. We are all desirous of reaching that condition, I know. Really that is the ideal we long for. We know that "faith is the victory that overcometh the world." It is faith all along the line; faith at the start, and faith at the finish. How are we going to reach that condition? I think there are certain positive facts by which you and I can assure ourselves that we have reached that position of the Lord's anointed who are exercising full assurance of faith. There are three words very important for us to consider—facts, faith and feelings. We will have a serious proposition on our hands if we start with feelings. Let feelings come last; let the outcome be joy, praise and thanksgiving. Fact should come first. It is a fact that the blessed Jesus came to earth as the world's Redeemer. Do we believe it? You say, "Yes." Are you living by it? How do I know that I am living by it? Have I accepted the Lord Jesus as my personal Redeemer? What good will it do me to recognize that He is the world's Redeemer?

When I accept Him as MY Redeemer, I am exercising full assurance of faith on that point. That is one step.

What will be the natural consequence of that step? It is another fact. The Scripture has just been quoted, "Therefore, being justified by faith we have peace with God through our Lord Jesus Christ; by whom, also, we have access into this grace wherein we stand, and rejoice in hope of the glory of God." Does it say, "going to stand." No! I am standing now—present tense. Not only may you rejoice because you believe it, but because you are living by it. That is what belief is.

What is the next fact? There is another positive fact for us, friends. "I beseech you, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy and acceptable unto God, which is your reasonable service." LIVING? Did not something die back there? Yes, something died there. It was the old will, which was pictured by the goat that died at the door of the tabernacle. You and I never could have two wills at one time. It is an impossibility. If I ever got that new will, the old will died right off; it did not get sick and die gradually. It went out of existence at that time, from God's standpoint. Do I believe that, and am I living by it? There is the point.

Now what is the next step? I think perhaps we can analyze the next step in the Apostle's words in the 10th of Hebrews, "Having therefore, brethren, boldness—having accepted these facts, and having been living by them—to enter into the holiest (it does not say here, through the holiest) by the blood of Jesus." There is our stand. When I got under that precious blood I got under the promise, and God says, "Now I can do for you. I could not do for you before." The unregenerate man can do nothing for God, and God can do nothing for him, under present conditions. The first thing God did for Israel when he was getting ready to take them out of Egypt, was to get them under the blood. Then He began to do for them. It is the same with you and with me. Then you are eligible. With this power standing between you and sin, and between you and your enemies, I would like to know who can touch you.

You remember when the angel led Israel out of Egypt he led them into a trap, where they were absolutely helpless. This was in order that God might manifest His glory. He said to Moses, "Stand still and see the salvation of God." That is what you and I must do. He could do that for Israel, and He is as able to do as much for you. What a wonderful redemption. On the other side of the Red Sea, Israel sung the song of redemption. If you and I have full assurance of faith, we are singing it.

The Apostle speaks of our entering "into the holiest." How? The Apostle tells us, "By a new and living way, which He hath consecrated for us through the veil, that is to say, his flesh." When did that take place? When Jesus was on the cross. We remember that when Jesus was dying on the cross the veil of the temple was rent, from top to bottom. It began from the top. I think that two angels had sometihng to do with that, friends. Glory, honor and immortality were brought to light by Jesus, through faith. If you and I are standing at the golden altar, that is what we hope to attain unto. There could be nothing less, or we could not stand there. You are looking through the rent veil at the reality. God, through Christ, has opened the way, and made you good enough to stand there, under the precious blood of Jesus. It is all of Christ.

How am I going to stay there? This is the most blessed part of all. "And having a high priest over the house of God," our blessed Advocate. Brother Barber told us this morning of a sister who wanted to be perfect. We would all like to be perfect, but our blessed Advocate has an arrangement for keeping us perfect at the 100 mark, and we can stand there with full assurance, with full confidence, as if we were actually perfect, if we believe it, and are living by it. Now he sums up. Having realized these facts, and having come under the precious blood, becoming eligible to all of the precious promises, "Let us draw near with a true heart (a guileless heart, an honest heart) in full assurance of faith." I think it will be necessary for us to maintain that condition. "Having our hearts sprinkled from an evil conscience." As we said, the Lord has gotten between you and me and our sins; He has covered up this body, which is a living sacrifice, and He is going to let me lay it down in service for the dear brethren. What a privilege. Then, as a steward we are to render up our stewardship.

"Having our bodies washed with pure water." It seems to me that is a picture of sanctification. We know how beautifully sanctification is pictured in the Court of the Tabernacle. We come to the door, or gate of the Court. There we recognize the merits of the brazen altar, the ransom sacrifice. We go to the laver, and wash in the water of the Word. We are sanctified. What have we? We have a righteous mind. We are in the Court, and our determination is to do right. For a while the Lord deals with you and me along the lines of that natural mind. He is leading us to the door of the Holy. When I get a comprehension of what comprises complete consecration He will accept me. When I get where I will say with Jacob, "I will not let you go except you bless me," I will receive the spirit begetting, and will have my name changed, as Jacob did, and become a spiritual Israelite.

We are going a step at a time, gaining more and more of confidence. Having reached this position the Apostle says, "Let us hold fast the profession of our faith without wavering, for He is faithful that promised." Someone asked our Pastor, "How am I to know that I am of the little flock?" Our dear Pastor said, "On account of God's faithfulness to His promise." That is the point, to my mind. Suppose we should waver, what would take place? Let us go back to David, and see. Let us imagine that when David got into the valley, and began to approach the giant, that he had begun to waver and lose confidence. Do you know what he would have done? He would have run away. Can I prove it? I think I can. If you study David's history a little you will find that he ran away from a man not more than half as big as the giant. That man was one of the Lord's anointed that he ran away from, and he had in his hands the very sword with which he slew the giant. Who would have believed it? He went into the midst of the Philistines, whom he had been fighting, and sought protection down there. Did the Lord forsake David? No! Far from it. Why not? Because David had a humble and contrite heart. David never counted himself greater than the people. That is the reason God loved him so, and declared him to be "a man after God's own heart." That will be the attitude of all those who are exercising full assurance of faith.

The Fight of Faith. By Bro. J. T. Boulcott.

WE may not expect to get the blessings that the other brethren have been talking about, without doing some fighting. Should we expect to get all these blessings without battling for them? Why, certainly not. The Lord has told us that we must fight, through the Apostle Paul. We must demonstrate that we are the kind of people God is looking for. Unless we do that we will never get into the kingdom. God is faithful, and He will fulfill all He has promised to do, but He requires that we do something. What must we do? What mustt we fight? Are we not following the Prince of Peace? What are we to fight?

We are to fight the good fight of faith. When we were justified by faith and had peace with God; when we covenanted with the Lord by sacrifice, and He begot us by His Holy Spirit, we are told that we became new creatures in Christ Jesus. He no longer reckons us as of the old human stock, but as new creatures in Christ Jesus. We are in the enemy's country. We are not at home, but we are journeying toward home, and we must do some fighting before we get there. Perhaps there are some giants in the way, and we must overcome them before we can get into our own country. It seems the greatest amount of fighting we will be called upon to do will be to fight for the truth. As we come to an intelligent appreciation of God's truth we have faith. It is as we start to put this faith into practice that the battle is on. We have seen that "faith without works is dead." We may say we have faith, but we must demonstrate day by day that we have the faith, by putting it into practice. As we put it into practice we will find that there are enemies in the way. There are some who would oppose us. The Lord, of course, could prevent any opposition; He could make it so all would be nice, and easy. But He has not done that, dear friends. He permits the enemies to come to us with suggestions that would break down our faith, if possible, and it will be possible if we are not firmly rooted and grounded in the Word of the Lord. Unless we have been taking heed to the things written for our admonition we will be deceived.

If, as good soldiers of Jesus Christ, we have been following our Captain, we may fight the good fight of faith and be sure that God will give all of the assistance that will be necessary for us. He will not permit anyone, or anything, to come against us that would be more than we could bear. He will just permit enough to come to us to test, to try, to prove us, so we may be

worthy of the high exaltation He has promised to those who are successful in this good fight of faith; to those who lay hold upon eternal life because they have fought the good fight.

This fight will continue, friends, as long as we are on this side in the enemy's country. We may not expect much cessation of it. It is a day by day fight; we must fight as long as we are here. Let us take fresh courage. Let us lay hold upon the exceeding great and precious promises, that we may be strong in the Lord, and the power of His might.

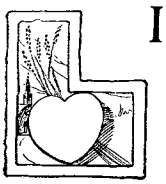
The next part of our subject is, How should we fight this good fight of faith? It seems to me we should fight it in the strength of the Lord. If we are trying to fight this good fight in our own strength we will fail; there is no question about it. Of ourselves we can do nothing. When we are strong, then are we weak, but when we are weak then are we strong. We are strong as we use that which the Lord has provided for our aid in fighting this fight. You know in olden times there was an armor provided for the protection of the solider, and we must take to ourselves the whole armor of God, that we may be able to quench all the fiery darts of the adversary. We need all of the armor. There is only one piece of the armor provided to defend ourselves with, and that is the sword of the spirit, which is the Word of God. The Apostle tells us that it is sharper than any two edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart.

We can do a lot of executing with the sword, when we have learned how to use it, but we will also need the helmet of salvation. We will need to be girded too, and the girdle must be tightened, as the brother told us yesterday, that we may be able to do some strenuous fighting. We will also need to have our feet shod with the preparation of the gospel of peace, and we will need all of the paraphernalia which the Lord has provided. We need them all; we cannot afford to discard any of them. If we did not need them all He would not have provided them. I think these meetings that we are privileged to have with the friends—the intercourse one with the other, is a means of helping to fight that good fight of faith. It strengthens our hearts, and makes us feel like waging a better warfare; it makes us feel that we are better warriors.

For whom, and against whom, do we fight? Primarily we are fighting for ourselves. It is a very important matter that we should fight, and gain the victory. The Lord will do a great deal for us, but we must do our part; He will not do it all. But, while we are fighting the good fight of faith for ourselves, we are not fighting for ourselves only. There are others for whom we are fighting. We cannot do all of their fighting, but we can assist them, even to the extent of laying down life in helping them to put on the armor; in helping them to fight; in encouraging them, that they may be strong in the Lord and the power of His might. Thus we can, and must do, if we would fight the good fight of faith. We cannot afford to neglect this part. I believe, if we have faith, the Lord expects us to assist our brother, as we have opportunity, the stronger bearing up the weaker. We will not fight against one another. Oh no! The Lord never commanded us to fight one another; we have no license to do so.

We have the great adversary, the devil, to fight against primarily, and those associated with him, in whose hearts he works, and who are denominated the children of disobedience. We are fighting against spiritual wickedness in high places, the Apostle tells us. We can readily see that, fighting against these spiritual foes, we could do nothing with carnal weapons. We must use the weapons God has provided. If we keep close to His Word, and thus find out what he expects us to do, He will bless us as we endeavor to fight this good fight of faith along proper lines. He will give us strength to fight to the end, even to a completion. And when we have finished our fight; when we have demonstrated to the Lord that we are faithful, under these adverse conditions, we may be sure that He will not permit us to stay longer fighting. He will say, "Well done, good and faithful servant; come up higher," and our course will be ended. May we be of those who will fight that good fight, even to the end.

The Victory of Faith. By Bro. C. P. Bridges.



IN view of what these brethren who have preceded me have said on the subject, I feel something like Paul, when writing concerning the ancient worthies, said, "What shall I say more?" In I John 5:4 we read, "This is the victory that overcometh the world, even our faith."

I like the definition of Hebrews 11:1 that is given, I think, by Fenton, in these words: "Now faith is the basis of things hoped for, the conviction of unseen facts." In order to gain the victory of faith it is necessary to have the right kind of faith. There is much faith in the world that is not of the right kind. If we have not the right kind of faith I think we may be like a man I heard of, in a little boy's dream. One morning the boy came in and said, "Father I had a funny dream last night." The father said, "What was your dream, my son?" The boy said, "Well, I dreamed there was a great ladder going up to Heaven, and every one wanting to go to Heaven had to go up that ladder. As he went up the ladder he had to make a mark every time he committed a sin through lack of faith." The boy said, "after I had gone up for a time I stopped and tried to think of some sin I had committed through lack of faith. While I was trying to scratch my brains to think of some I happened to look up, and I saw you coming down. When you got to where I was I said, 'Where are you going, Father?' 'Oh,' you said, 'I am going back for more chalk.'" I fear that will be the way with many. They will make so many mistakes because of lack of faith, that they will not go up the whole ladder.

We wish to divide this subject of faith into two halves; the victories of faith that come to us while here in the flesh; and the result, or final victory of faith. There are three classes that we want to call to your attention, that are good illustrations of the victory of faith here in the flesh. The first is represented by the three Hebrews, Shadrach, Meshach and Abed-nego. You remember how Nebuchadnezzer had set up that golden image, and called upon everyone in his dominion to worship it. Here were three men who knew God. To have a proper faith we must know God. We cannot have a proper faith unless we first know God. At the proper time for worshipping the image, almost the entire nation fell down to worship. These three men would not do it. The penalty was that they were to be cast into a fiery furnace. The king said to them, "are you not going to worship this image that I have set up?" They said, "Oh King, live forever. Our God whom we serve is able to deliver us from the burning, fiery furnace, and he will deliver us out of thine hand, O king. But if not, be it known unto thee, O King, that we will not serve thy gods, nor worship the golden image which thou hast set up." You know the result. The furnace was heated seven times, and the three were cast into the furnace. The King looked, and he saw walking in their midst a fourth one, like unto the Son of God. They were released from the furnace. Did these men gain a victory by their faith? Ah yes.

There was something similar in the life of Daniel. He would not bow to the supreme mandate of the King. There was a law that no man should pray, except to the king, for a certain period. We read in the 6th of Daniel that when Daniel knew that the decree was signed, he went to his chamber (and he did not close the windows) but kneeled down and prayed toward Jerusalem, not only once, but three times daily—morning, noon and night. As a result he was cast into the den of lions. Did the lions harm him? No. God delivered him. Here again we see the victory of faith.

Then you remember Elisha was being sought by the king of Syria, who had evil designs against him, and it seemed that he would be taken. Elisha had a young man with him who was fearful at the prospect. Elisha prayed God to open the young man's eyes. God did so, and he saw the mountains full of horses and chariots of fire round about Elisha. Elisha had not seen these armies, but he knew there was deliverance; he knew there would be victory through faith.

Then there is a third class having the victory of faith, but they are not delivered. The first we will call attention to is Stephen. He was strong in the Lord, and the power of his might. You remember how he stood before those unrighteous Jews, and spoke the Word of God, the Gospel. They became enraged and stoned him to death. At the last moment he looked up, he saw the heavens opened, and Christ seated at the right hand of God. There was victory of faith.

So with the great Apostle, the chief of all because of his zeal and love for God. I can fancy I see him, full of the spirit of victory, as the sword took off his head. There was the victory of faith. Though he was put to death, nevertheless he had the victory of faith.

Then there is a third class that, perhaps, illlustrates your experience and mine. It is in the little things coming to us daily that we encounter what is most difficult for us. It may be that

our life is a series of failures, from the human standpoint. People may say, "that man is not accomplishing anything in this life." Those about you cannot understand the motives in your heart; they cannot understand why you should go through life in such an unaccountable manner, yet you have in your heart that deep peace of God that passeth understanding. Is that victorious faith? Yes, that is victory in faith.

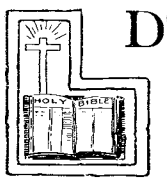
Let me call your attention to an illustration in the life of this same Apostle Paul. You remember he had a thorn in the flesh. He had prayed the Lord three times that this thorn might be removed. The answer came back to him, "My grace is sufficient for thee; my strength is made perfect in weakness." "Paul, as you follow on it will be your privilege to realize the great power of God exercised through you." Paul said, "I have learned the lesson. I can see the matter rightly now. Most gladly, therefore, will I glory in mine infirmities, that the excellency of the power may be of God, and not of myself." Thus the victory of faith comes to us. We have these trials, these experiences, these things hard to bear. Our hearts are almost breaking at times. We look up to God and say, "How long, O God?" He says, "My grace is sufficient for you." Therefore will I rejoice in mine infirmities.

There are two classes of saints today. One class is called the light affliction class. As Paul says, "These light afflictions which are but for a moment, work out for me a far more exceeding and eternal weight of glory." Paul had learned to rest in God by faith. He counted the difficulties of his life as but light afflictions, when compared with the eternal glory that God had in reservation for him. But there are others who love God, and have faith in him, who in the experiences coming to them are saying, "I wonder why I have so many great troubles; I wonder why I have so many testings, so many difficult experiences coming into my life?" My idea is this. All depends upon how we take these testings. If we take these things as light afflictions we will be of the little flock class. If we take these as great tribulations we will be of the great company, because we would be coming up through great tribulation. Do you look upon your experiences as light afflictions, or do you think of them as great tribulations? If you treat them as light afflictions, that is the victory of faith. These are blessings that are coming to you now. If you are moaning, and groaning, and crying, and telling how hard it is to be a Christian, you will lose the great reward in the end, and it will be harder for you now.

In these three classes we have the present victory of faith. We may be victorious today, but there is a collective victory ahead of us. These things are but a means to an end. Paul said, "I count not my life dear unto myself, that I may finish my course with joy and the ministry which I have received of the Lord Jesus, to declare the unsearchable riches of Christ." He said he counted all as loss in comparison. So we must do today if we would gain the victory of faith in the end. In I John 3:1, 2 we read, "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God. Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know,"—What do we know? We know "When He shall appear we shall be like Him." How do we know? We have faith. He has told us that we shall be like Him when He appears. We have the assurance that we shall be like Him.

In Revelation 2:10 the Lord says. "Be thou faithful unto death and I will give thee a crown of life." We see that the victory brings the crown of life. Again in Revelation 3:21, "To him that overcometh will I grant to sit down with me in my throne, even as I also overcame and am set down with my Father in His throne." So we see that in having the victory of faith there is not only the present peace that comes to us, but there is the future glory of being like Him, of having that immortal crown, and of sitting down upon His throne. May God grant that our faith may rise each day, as the varying experiences come to us, that we may have the present victory of faith, and ultimately receive the victor's reward.

Rest of Faith. By Bro. Wm. A. Hall.



DOUBTLESS we all recall that when we were at one time children according to the flesh, we were wont to join hands, one with another, and perform that little play called, "snap the whip." The boy who was at the end of the whip got the full force of the snap. That is the position I am in. I think you will all agree with me that it is an enviable position, that I should join hands here with these dear children of the Lord, and be the snapper of the whip. The primary object of that little game was to make a fool of the one who snapped the whip, and that is where I delight to be—a fool for Christ's sake.

After all our beloved Brother Barber has brought us today in regard to the rest of faith, there is scarcely a word left to say with regard to it. I thought I might endorse what he said. I will read a few verses of Scripture first, from Hebrews 3. "Let us therefore fear,"—not a fear that trembles as we did once before we had the rest of faith, but a fear that trembles at God's Word, desiring to be used of Him in that gracious purpose that He has. "Let us therefore fear lest a promise being left us of entering into His rest, any of you should seem to come short of it. For unto us was the Gospel (the glad tidings of great joy; the divine plan of redemption, not only for us in Christ Jesus, but salvation in due time for the whole world) preached, as well as unto them. But the word preached did not profit them." Why? "Not being mixed with faith in them that heard it." So we see that mankind are going on today, paying no heed to that word which God has declared shall not return unto him void. We are assured by the Lord that these words are spirit, and they are life. Not having the rest of faith these words mean nothing to them.

"For we which have believed do enter into rest, as he said, As I have sworn in my wrath, if they shall enter into my rest; although the works were finished from the foundation of the world. For he spoke in a certain place of the seventh day (the day of rest) on this wise, and God did rest the seventh day from all His works." There we have the seven-fold type brought to our attention, that we might follow this injunction and example. "And in this place again, if they shall enter into my rest," implying that it rests entirely with us to submit our wills to Him, and then take the step of drawing near to Him who is the justifier of them that believe in Christ Jesus, that He may draw near to us and grant this blessed rest of faith. "Seeing, therefore, it remaineth that some must enter therein and they to whom it was first preached entered not in because of unbelief, again He limited a certain day, saying in David, today, after so long a time, as it is said; today if ye will hear His voice harden not your hearts. For if Joshua (as it is in the original) had given them rest, then would he not afterward have spoken of another day." We see that Joshua did not really give the typical people rest.

Some have called attention to the fact that we have more battles to fight after we have entered the promised land. The President of this land in which God has graciously permitted us to dwell as ambassadors for Chirst, has shown us what true rest is. He says, and it has been demonstrated, that real rest for a virgorous, healthful person is a change of occupation. Taking these natural things with which we are familiar as a basis, we may reason out into the unknown, invisible things. A vigorous, healthy new creature will not think that the rest of faith must be one of ceasing from effort. It is a change of occupation. We become more vigorous, more active, not along the old lines which we have left behind, not in the things of self, the desires and ambitions of the flesh, but in the interests of the new mind, which is the mind of Christ. We should exercise ourselves toward God. If we are walking in that way, as one dear brother has illustrated the matter, the walk of faith, this new activity, this new rest, is simply a series of falls. When one walks he just continually falls, and catches himself, and falls again, and thus he walks. Dear Brother Barber illustrated that for us this forenoon, and admonished us not to be discouraged. We place our members in such a position that before we utterly fall we check that fall, and thus continue to walk towards our goal. He calls attention to the fact that if we continue to walk with our eyes steadfast upon the goal, if we fall down prostrate we are only one full length nearer the goal. If we fall the other way we are a full length away from the goal. Let us keep our eyes fixed upon the pattern, Christ Jesus, and walk in the straight and narrow way, carrying out our covenant of sacrifice, drawing near to God that He may strengthen and help us in this walk.

Then by the grace of God we will attain unto the second portion of that rest of faith—the rest of faith hereafter. The Spirit speaks to us in these words, through the beloved Apostle John: "And I heard a voice from Heaven saying unto me, Blessed are the dead which die in the Lord from henceforth." "Blessed are the dead"—those who have indeed entered into that rest unreservedly, which will constitute a complete consecration. Such are dead, and their life is hid with Christ in God. And "when Christ, who is their life, shall appear, then shall they also appear with Him in glory." These are the dead that we

understand the Apostle is referring to. They "rest from their labors, and their works do follow them." Because they have been doing the works of the Lord in the rest of faith, they will have ministered unto them an abundant entrance into the glorious reward. They will hear the words, "Well done, good and faithful servant."

In conclusion we would like to read a few prophetic words to you from the lips of the Prophet Isaiah. These words we understand to apply primarily to the Captain of our salvation, the Lord Jesus, but inasmuch as we are now members of His body, as it has pleased the Heavenly Father, we may appropriate these in a secondary sense, as we endeavor to rest in faith now, that we may attain to that glorious rest when our labors shall cease. "For the Lord God will help me; therefore shall I not be confounded; therefore have I set my face like a flint, and I know that I shall not be ashamed. He is near that justifieth me; who will contend with me; let us stand together; the master of my cause (as the original has it) let Him come near unto me. Behold, Jehovah will help me, who is he that shall condemn me? Lo, they all shall wax old as a garment; the moth shall eat them up." Therefore we may rest in faith now.

Discourse by Bro. J. F. Stephenson. Subject: "THE FAITH WE NEED."

"Having therefore brethren boldness to enter into the holiest by the blood of Jesus, by a new and living way which he hath consecrated for us, through the veil, that is to say, his flesh; and having an high priest over the house of God, let us draw near with a pure heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water, let us hold fast the profession of our faith without wavering (for he is faithful that promised.) Heb. 10:19-23."

FAITH is the exercise of our minds in respect to God and His promises. Faith is a conviction, not a conviction merely based upon insufficient evidence but the conviction which is arrived at by logically reasoning on certain facts which are presented to us. For instance, we look around us in nature and behold its order and beauty.

The work of creation in the
"Fold of the flower, the leaf of the tree,
The sun of the noon-day
The rainbow of light,
The storm-cloud of darkness
The shadow of night,
The waves of the ocean
The furrows of land
The mountain of granite
The atom of sand."

All declare the wisdom and power of an intelligent creator. As the Psalmist expresses it, "The heavens declare the glory of God and the firmament showeth His handiwork." So abundant are the proofs of an intelligent supreme creator that the Psalmist reminds us that it is only the fool who would say in his heart, "There is no God."

Coming more particularly to the Bible our conviction, or faith in it as the inspired word of God, is not based upon what someone else has told us concerning it, but because of its internal evidence. Its opening chapters tell us of the creation and fall of man. Its closing chapters tell of the restitution of all that was lost. Running through its pages from Genesis to Revelation we trace the outworking of a mighty and wonderful plan written by various men at various times and in such language as no one could understand until the fulfillment of the prophecies revealed the secret and enabled the Lord's consecrated people to understand it. The plan is so stupendous and harmonious that reasoning logically upon the subject we are convinced that none other than the Almighty Jehovah could be its author.

But faith goes beyond a mere conviction or belief. St. James tells us that "devils also believe and tremble" but nowhere do we read that the devils have faith in God. In order to have faith we must exercise confidence, reliance in the promises which God has made to us.

The Christian course from start to finish is one of faith.

The first step we took in approaching God, we were sanctified by faith. We live by faith. Our warfare is the good fight of faith. Our victories are victories of faith. Our joys are joys of faith and finally when we are presented before the glory of His presence it will be a grand triumph of faith.

In the passage of Scripture which we have read, and its contents, the Apostle is reviewing the foundation of our faith. He reminds us that there was a typical priesthood which year by year offered sacrifices that could never take away sin; that this priesthood could never accomplish a reconciliation for sins because of their own imperfection and they themselves were not in full harmony with God. Therefore there was a change of priesthood. Our Lord Jesus Christ was raised up as the Chief Priest or High Priest of a new order that was to accomplish everlasting redemption, deliverance.

To be associated with our Lord was to be an under priesthood, just as in the type Aaron had associated with him in the priestly office his sons. St. Peter speaks of the ones whom the Lord is now calling out as a royal priesthood. Not that they are a royal or reigning priesthood at the present time but that is the object or purpose of their call. We further read that God has made all the provisions for the accepting, justifying, cleansing of each member of this anointed company.

Our Lord Jesus has already entered into the Most Holy. Not the typical Most Holy of the Tabernacle or Temple, but into heaven itself, there to appear in the presence of God for us. In the meantime the under priesthood is represented as being in the anti-typical first apartment or "Holy." There we are receiving the Holy Spirit, represented by the candlestick and its branches. We are feeding upon the "Wonderful words of life." We are offering at the golden altar our devotions which ascend as a sweet incense to God, acceptable thru Jesus Christ.

Having, therefore, brethren, boldness to enter into the Holiest by the blood of Jesus, let us realize our position as under priests. Let us grasp by faith that God has manifested His acceptance of the under priesthood by bestowing His Holy Spirit upon the Church at Pentecost. Furthermore He has given to each individual member an earnest or guarantee of our inheritance in Christ that we have access by faith into this grace wherein we stand. Realizing these things let us draw near with a true heart—as full participators in God's arrangement; our heart full of sympathy with the Divine Plan, true and loyal with singleness of purpose, not double minded.

As an example of double mindedness we might refer to Obadiah and as an example of true faith we can take Elijah the Prophet. Obadiah was governor of King Ahab's house, and we read concerning him, "Now Obadiah feared the Lord greatly." About the close of the 3½ years' famine in Israel, King Ahab divided his herds, placing half under Oabadiah's charge and himelf taking cha rge of the remainder. They divided the land and set out to find water in order to save the herds. On his way Elijah met Obadiah. Immediately Obadiah was filled with fear and trembling because Elijah had said unto him, "Go tell thy lord, Elijah is here." Obadiah replied saying "What have I sinned that thou wouldest deliver thy servant into the hand of Ahab to slay me? As the Lord thy God liveth there is no nation or kingdom whither my lord hath not sent to seek thee; and when they said he is not here he took an oath of the kingdom and nation that they found thee not, and now thou sayest go tell thy lord behold Elijah is here. And it shall come to pass as soon as I am gone from thee that the spirit of the Lord shall carry thee whither I know not; and so when I come and tell Ahab and he cannot find thee he shall slay me; but I thy servant fear the Lord from my youth."

Obadiah then inquired of Elijah if he had not been informed how he had hidden the prophets in caves and fed them during Jesebel's persecutions. Obadiah believed in the Lord but Obadiah did not put his confidence in him. He was lacking in faith. Only after he had been assured by Elijah that Elijah would surely see Ahab, that day, would Obadiah carry the message.

Consider on the other hand the courage of Elijah who was full of confidence in God. Alone he met King Ahab and his host. Alone he challenged him to the test at Mt. Carmel to demonstrate whether Baal or Jehovah was God. By his faith he caused the destruction of the priests of Baal. By faith he turned the nation of Israel from the worship of Baal to the worship of God.

Let us consider a few examples of faith.

We will start with Abraham. Abraham did not imagine that if he would go to Canaan that God would give it to him. That would have been the kind of faith some exercise at the present—mere credulity. Before Abraham made the first move to leave his home land he had a positive promise and he believed that God would fulfill it.

But Abraham's faith was sorely tested after he reached the promised land. God promised him a son and Abraham waited 25 long years before that son was born. And during that time St. Paul says he waxed strong in faith. His faith did not waver

because he thought God was slow in giving him the promised blessing.

After God had given Isaac to Abraham, God tested him still further, Abraham was growing old and Isaac was his only child, Ishmael having been sent away. God said unto him; "Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah and offer him there as a burnt offering upon one of the mountains which I will tell thee of." We might be inclined to say poor Abraham, but the Bible says rich Abraham—rich in faith.

In obedience to God, Abraham started on the journey. For three days he had a fine opportunity to think the matter over carefully and change his mind. He might have reasoned that God had promised that in Isaac all the families of the earth should be blessed and if he should slay him as a sacrifice how could God fulfill that promise? But St. Paul tells us that he accounted that God was able to raise Isaac from the dead.

Did you ever stop to think of what a wonderful manifestation of faith this was on the part of Abraham. We look back to our Lord's resurrection and also to the various accounts of the awakening of the dead, but back of Abraham's time there is not even a positive promise of a resurrection. What a faith that was able to grasp that if all the families of the earth were to be blessed it must mean that they would come forth from the grave in order to receive that blessing. And so our Lord tells us "Abraham saw my day and was glad."

Faith makes us all glad. We are rejoicing because of our faith in all of the exceeding sweet and precious promises.

Let us take another Old Testament worthy. This time we select Moses. Moses from childhood to forty years of age had had the advantage of being a member by adoption into the first family of the first nation on earth with the prospect of being the Pharaoh of Egypt. But Moses knew that the down trodden Israelites were heirs of certain promises made unto their fathers by God and determined that he would prefer to be associated with them in their sufferings and have a share in the things that God had promised than to enjoy the pleasures of sin—all that Egypt could give him—for a season. Moses did not content himself by saying "I believe those promises and when the time comes for Israel to enter them then I will give up my present station," but on the contrary, he demonstrated his faith by acting in harmony with his conviction. This is the only kind of faith acceptable to God. "Faith without works is dead."

As an illustration of growth in faith we might refer to St. Peter. On the night before our Lord's crucifixion St. Peter was tested as to his faith and utterly failed. Several years after that he was tested again. It was on the occasion of his imprisonment and expectation of being beheaded for the cause of Christ. His rest and confidence in the Lord were so complete that St. Peter was sound asleep when the angel appeared for his deliverance. We all might take courage from St. Peter's experiences and if we find that our faith, or the faith of some of the brethren is weak let us not lose heart but let us seek to go on to that full assurance of faith. St. Paul tells us that "We which have believed do enter into rest." This suggests to us that our entering into our Lord's rest is in proportion to our belief.

As day by day we grow in grace and knowledge of the Lord and in proportion to our growth, we put our trust in Him and in His providences and promises, in that proportion we enter into rest." "According to thy faith be it unto thee." Some faith will draw us to the Lord. A strong faith will draw us still nearer to Him, but a full assurance of faith is the kind that will bring us off conquerors and more than conquerors.

A full assurance of faith is one that can confidently look up to the Lord under all circumstances and neither murmur nor repine at what His providences may permit for "Faith can firmly trust." Little murmurings and little complaints, little repinings and little whinings are all evidences that we have not yet attained to that full assurance of faith where we are convinced of the Apostle's statement that "All things work together for our good." If we realize that we made a covenant with the Lord and that all of His promises apply to us, that we are now members of the priestly class which God is perfecting for the work of the furture, let us lay hold upon all His promises. Let us consider the Apostle and High Priest of our order of priesthood and let us draw near to God with a true heart and full assurance of faith and "Let us hold fast the profession of our faith without wavering, for He is faithful that promised."

Letter from Estado de Sao Paulo, Brazil.

DEAR BROTHER JONES:

Yours of the 5th of August just received, and it made me so glad to know you got my letter and order after so long a time. Had given up hopes and was thinking of trying once more to get those things. I notice, dear Brother, that you allowed only $2.00 for Tribune, and $1.00 for the Enterprise, when there should be 50 cents added for all foreign countries. This, of course, includes the Menace, also. This I hope you will see to, which will insure me the full year subscription for each paper. This, as I understand, will leave in your hands $2.00 to my credit. I will be glad if you will accept the two dollars as an expression of thanks for all your trouble in my behalf. Rather a poor show for thanks, when I feel that two thousand dollars would not half express all I owe you; things money could not buy. I am hoping the next mail will bring the first installment of papers, and also the souvenirs; The Temple, if not the Reports for 1915.

In reply to your postscript, will say it made me smile to think there could be anything of "interest to the friends in general in connection with the Truth in Brazil," there being so little of it here. Then, the thought struck me that this very fact ought to interest the friends everywhere, and if you should happen to conclude it would lead to the beginning of the harvest work here, to state the following facts, in the supplement, you may use these remarks, not just as I write them, but edit them to suit the case. Let me say, then, that always when I have read how the friends are expecting the church to be glorified in this year or next, I have thought: How about Brazil and all South America? For dear Brother, when in the Tower and other places, you see the countries mentioned where the truth has gone, South America is always left out, and when you consider what a terribly big part of the world South America is, it will be easy to see there is more harvest work to be done yet before the conditions are met that will give the church her release. I have thought much and seriously about this, and prayed a little, but the work is so great I got discouraged and concluded my poor little prayers would not move a peg in this direction. Several years ago, I wrote Brother Russell about Portuguese literature, and the reply was, at that time, none at all to speak of. Since then there has been translated, so far as I know, only the little paper, "Where Are the Dead?" and I could get hold of only three numbers of that.

The brother who translated this "Where Are the Dead?" came to Sao Paulo in 1912, with several thousand of these "Pulpitos." I was advised by the house at Brooklyn to apply to this brother for the papers, who sent me two numbers. After that, I wrote to him several times, without a word in reply. So he passed out of all knowledge so far as I am concerned. A friend in New York wrote me, to ask if I knew what became of him, and the above is all I could tell. The third number I got came through a brother-in-law of mine, who met the Brazilian brother who gave him a few numbers. To say nothing of the Spanish-speaking republics of South America, there are several that use the Portuguese language, and in all these countries the Catholic religion predominates. The missionaries have reached all these countries, but their work and influence is a mere bagatelle; though to read their figures and reports, one would think the work wonderful, and in fact they have reached nearly every little town and hamlet, following closely the railroads, but their converts are few and of the humble classes, and all the preachers know of the Truth is just enough to abuse it and Pastor Russell, which they are not slow to do when occasion arises, as I can testify by personal experience. I have in hand Methodist, Baptist and Seventh Day Adventist pamphlets of abuse of Russell and Russellism. What have I been doing? Very little; only talk it, every chance, and send papers, sermons, pulpits, reports, letters and so forth, and so on to all I can. So far, I have only one who has consecrated: my sister-in-law, Mrs. Will Ferguson, and she and I constitute the whole consecrated force in Brazil so far as I can find out. There are about 12 sets of the Dawn studies among us, mostly in my own family and connections. Of my souvenir reports since 1907, there are only two in the house now. Thus my little crumbs of bread have been cast on the waters, but I am not expecting to find much "after many days" for so little.

There are thousands and thousands of English-speaking people in all the large cities of all South America, besides

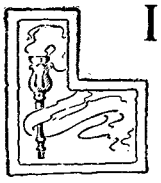
many in smaller places, and in the country, that I hoped to serve myself with the Studies, but either the Lord willed otherwise, or I was not zealous enough to overcome the difficulties.

This is the state of the Truth here in short words. The facts are before you as I see them. May the Lord lead us all in this matter.

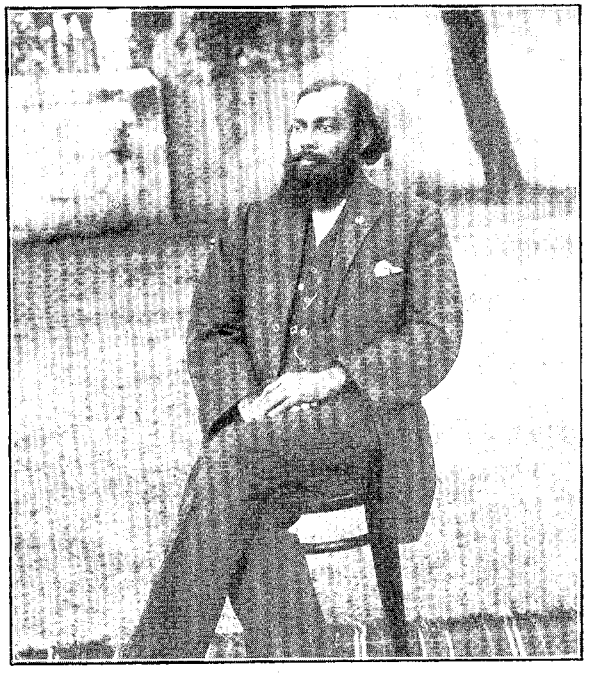
Perhaps I should add that some years ago, I got a letter from Brother Coward, asking me to attend some services of his in Georgetown, New G. You can judge the distance from here to that part of our country, when I say it took nearly two months to get his letter, and he had gone to parts unknown, before his letter could get here. I have written this in a big hurry, so please excuse all mistakes and bad writing, and accept thanks for your faithful service to one of the Lord's hungry souls.

Yours for the Truth always,
SISTER BELLONA FERGUSON.
Avare, Estado de Sao Paulo, Brazil, S. A.
Sept. 14, 1915.

Report of I. B. S. A. Work in India from 1909 to Sept., 1915. By Bro. S. P. Daveshayan (Davey).



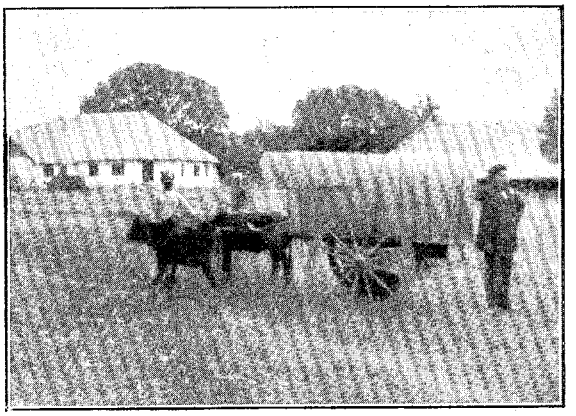
IT IS a well established fact that India is the most religious country on the face of the globe. Indian manners and customs even, strange to say, are based on Indian religion. The hermit life of the Hindoo Sage, the Yogy's renunciation of the world, the lacerated body of the self-tormenting religious devotee, the nude pilgrim that wanders from shrine to shrine—all these are subjects profusely introduced into the classics of the world. Wonderful enough, that time has wrought great change even in this mysteriously religious India. The twentieth century India



Bro. S. P. Davey.

will convince the world trotter that it is vain to look for such things in modern India. Only forms without earnestness, ceremonies without spirit or life are conspicuous in connection with religious worships of the day.

In this ancient country of profound philosophy and religion, castes and creeds, wealth and prosperity which caused the Indian soil to be transformed into a great battle field of the nations for centuries, according to the tradition, Christianity has been preached from the first century of our Christian era. The condition of the country was such that, with few exceptions, only the oppressed and poor illiterates of the lowest strata of Indian society became followers of early missionaries, expecting to get some relief from their wretched condition; and these followers were called "converts," by the missionary body of all denominations. But time has proved that these slaves of the Indian Society are won over only to be the slaves of foreign societies and missions, which helped them wonderfully in different ways, no doubt. It was soon announced to the world by the heads of different societies, of "the wholesale conversions," "Pentecostal baptisms," "mass movements," etc., in India, and the "New Masters" delighted to call their own "converts" as "Christians," while their "old masters" named them "rice Christians" justly. Naturally one finds that the very sense of independence is lost among these people because of their long downtrodden life, until recently higher education and foreign



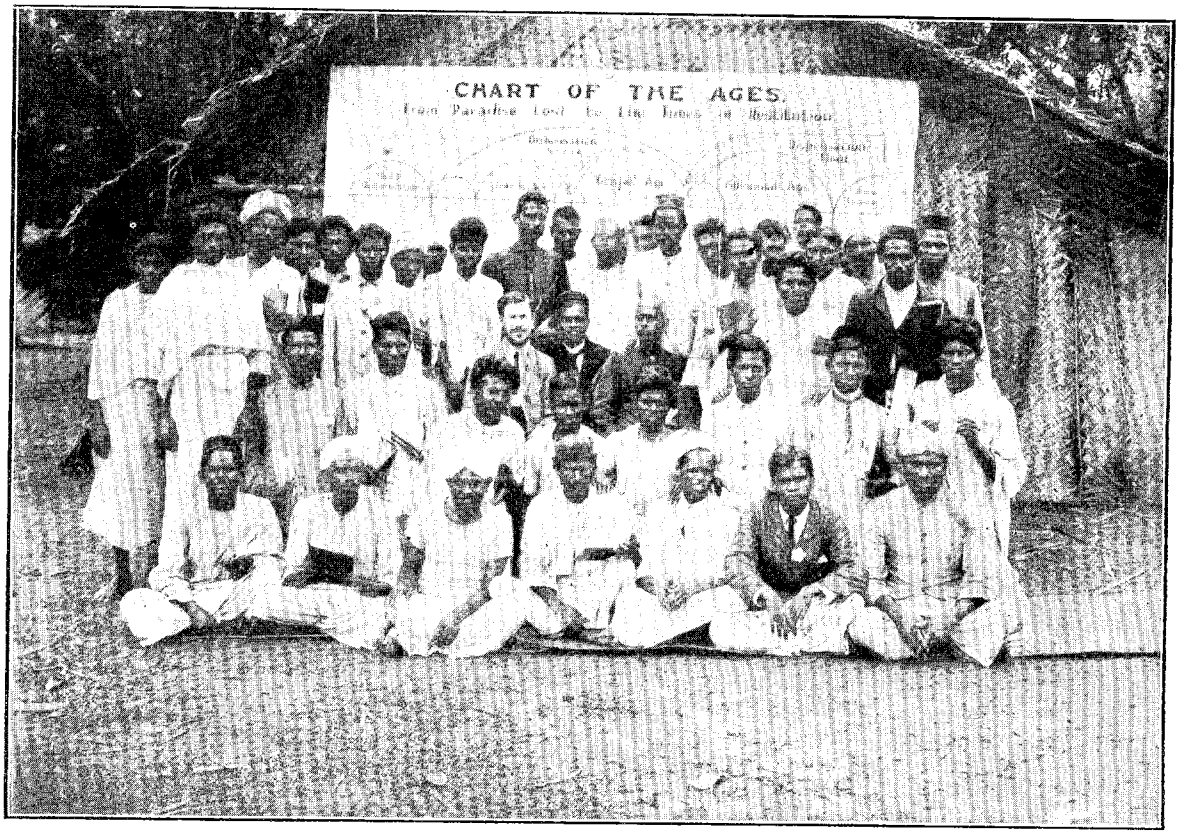
Bro. Davey returning from a pilgrim trip in a bullock cart which travels at the rate of two miles an hour.

travel began to open their dwarfed minds to a certain extent. As soon as this spirit was detected, though too late, the missionaries who hitherto favored education began to deny and oppose higher education, which caused only unpleasantness.

Today there are evidences of some spirit of independence and freedom among the most advanced ones of them, and they, too, for lack of self-reliancy, are unable to step out of the "nests" they are in, realizing their inability to earn their livelihood outside the "mission farm" (mission institutions, schools, churches, etc.), as their ancestors once were unable to make a living outside their own "Masters' Farms" (rice fields and estates, etc.).

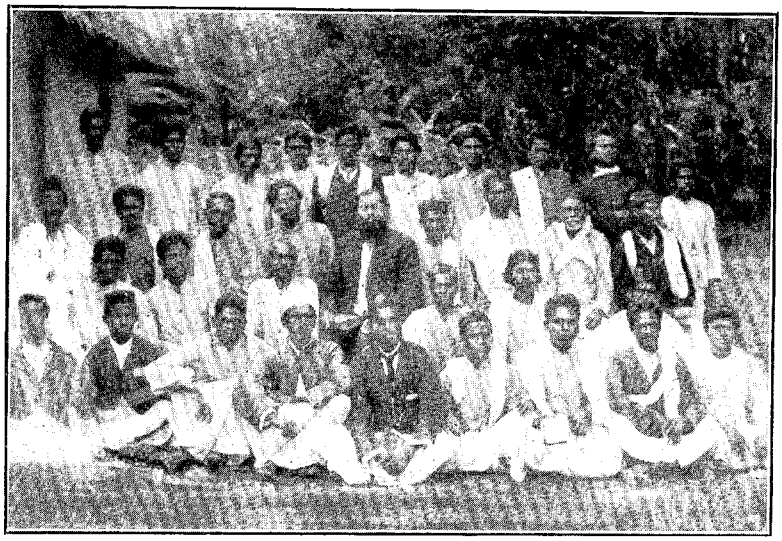
One Day Convention at Russellpuram.

Under these disadvantages the work of the I. B. S. A. was started in South India in December, 1909. In India, too, as elsewhere in "Christendom," man-made creeds have taken the place of God's word, the Bible, in the hearts and minds of these mission converts; since they have had no Bible study, neither the liberty to have any, nor desire for themselves to study the Word of God independently for



Day and night Bible Study Training Class. Doing good work after the season is over

Girls in India taught to make lace.



Workers in 1912.

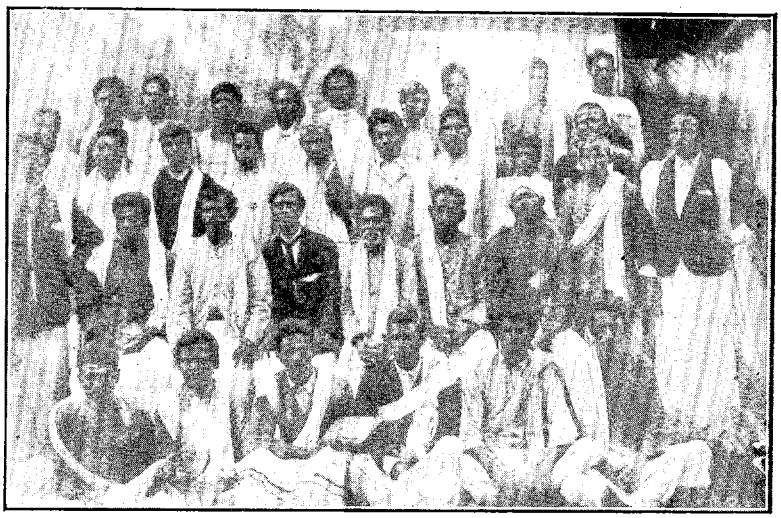
fear of their masters. Bible truth seems to many of them as fables and fictions when presented scripturally in its original purity.

Before the I. B. S. A. work was started systematically in 1910, few friends in India were in touch with the work, they, for the most part, belonging to the Anglo-Indian community. Since January, 1910, however, the I. B. S. A. work was carried on effectively throughout South India, by means of distribution of tracts, formation of Study Classes, and carrying out the colporteur work, etc. Madras was visited first, where Bro. S. P. Davy (who was called then S. P. Davesahayam), spent his first seven months since returning from America, laboring day and night with the assistance of Brother Trutwein and Brother Chatalier (late) and one or two others, in lifting up the Lord's Standard for the people, in spite of the bitter animosity and opposition of the clergy of all denominations (both foreign and Indian), when the words of our Lord Jesus Christ, saying, "Ye shall be hated of all men for My name's sake," became a reality for the first time in Bro. Davy's life, and by His grace he is glad to realize it ever since, only with greater intensity in harmony with the experience of each loyal member of the Lord's dear family the world over, especially in these last evil days.

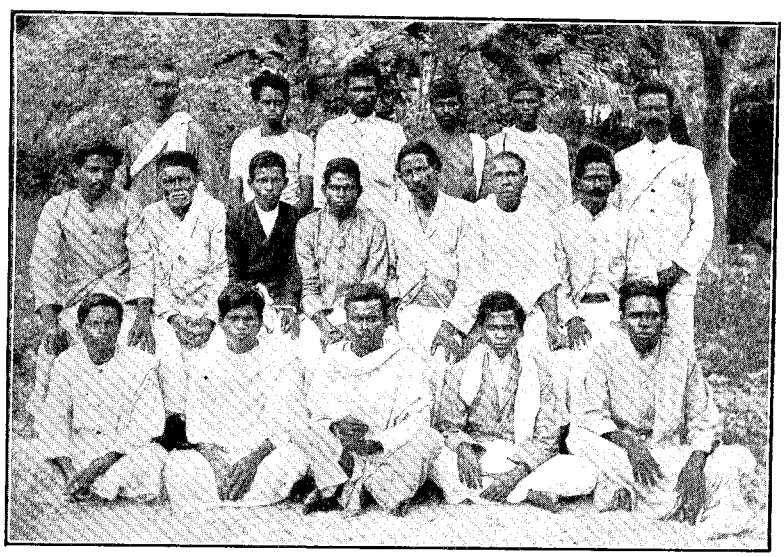
Through the noble effort of the interested friends, quite a number of the Scripture Study Volumes were placed soon, in the hands of people in and about Madras, which opened the way for starting a few Bible Study Classes in Purasawalkam, George Town and Royapuram, and thus the interested ones were drawn close together into the sweet fellowship in the Lord gradually. By this time Bro. and Sister Richardson came over from Australia and did some splendid colporteuring work in placing several hundred volumes throughout India, mostly in the hands of Europeans and Anglo-Indians.

The want of vernacular tracts was keenly felt for a time, in order to begin work among non-English knowing people of the land, which, however, was soon overcome to a certain degree by printing three different Tamil tracts. It is hard indeed for the Western mind to realize the difficulties one finds in India when attempting to reach the people who talk over a hundred different languages and dialects, not mentioning other differences, and the majority of whom are still illiterate, including mission people also.

While a few Bible classes were thus organized as above mentioned and conducted regularly in and about Madras, there was good opportunity opened up to extend the work along Malabor



Class at Russellpuram.



Workers in S. Travencore, India.

coast, where religious toleration has been greatly maintained (specially the native states) from early days of Christianity in India. The most fitting field was found to be Travancore, where Malayalam is the chief language. Of all the native states in India, Travancore is the most interesting and at the same time most peculiar in respect to the manners and customs of the people and the state. Caste system is very strong here, and it is distressing to say that the "Missionary Caste System" is still stronger, which is, unquestionably, the greatest stumbling block to the cause of Christ. It will never be too much to say that even if Christ himself should appear to preach the Gospel of His Kingdom (as He once did) in the midst of the "Mission flocks," without first obtaining permission from the heads of the missions, sure enough, He would be put out, and persecuted and crucified by the "Christian community" (?) led by their own Christian ministers" (?). A very, very sad picture indeed.

The rulers of the native state of Travancore, His Highness the Maha Raja, though a non-Christian in faith, offered his good will and help personally to our representative, to teach the Bible Truth to his subjects in Travancore, while all the "Christian Missionaries" in the state joined hands together in order to hinder our

work (may God forgive them) of announcing the Gospel of the Kingdom, the glad tidings of great joy which shall be unto all people in due time. In spite of the united efforts of the missionaries and their people, the opportunity to start the Lord's work at Nujattinkara side was given dire consideration, and the Lord's Harvest message was preached orally and through printed pages to all who had desire to know the Lord's loving plan for the redemption of the fallen race, as revealed in the word of God. To the great surprise of Bro. Davey, soon large numbers of sectarian friends flocked to hear the message of the Kingdom regardless of the threats of their own missionaries. Many of them showed great zeal and interest; went out and preached to others what they have learned in the study classes without receiving any help for over a period of six months, during which time there were more than thirty odd Bible study classes organized in different places in South Travancore.

When time rolled on, slowly but surely, the Lord's glorious Truth found its way among the workers of the mission people as well, who now have lost faith in the once believed man-made creeds, though still of the Nicodemus class, and today the main subjects of discussion from the sectarian pulpits are the Kingdom of God, the Second Coming of our Lord, the Great Time of Trouble, etc., which was previously pronounced to be unimportant and unnecessary subjects for Christians. Glad to say that the God-dishonoring Hell and Devil Tormenting sermons are not to be heard anywhere now.

As there is no translation of the Scripture Study volumes yet in any of the Indian languages, it was found necessary to start special study classes for the benefit of the workers and teachers. These classes were readily started at Russellpuram and conducted regularly twice a week by Bro. Davey from 9 A. M. to 12 noon, and 1 P. M. to 3 P. M. every time they met. During rainy seasons there were day and night classes which gave opportunity to those who were unable to attend during day time of the sunny days. In these classes also systematic study was conducted, and those friends who attended the classes regularly took notes for their guidance and help in studying and presenting the subjects treated on the volumes to others.

It was obvious that the condition of the country demanded certain forms of organization; and to meet this demand several classes under the name of congregations were organized and a number of temporary thatched buildings were erected as meeting houses, and each congregation was placed under the instruction of some one of the brethren who was able to teach the truth intelligently to these poor people who are for the most part second and third generation Christians of some mission.

Bro. Davey in his office in Bethel at Russellpuram. Typewriter on table left with Bro. Davey by Bro. Jones on trip around world in 1912.

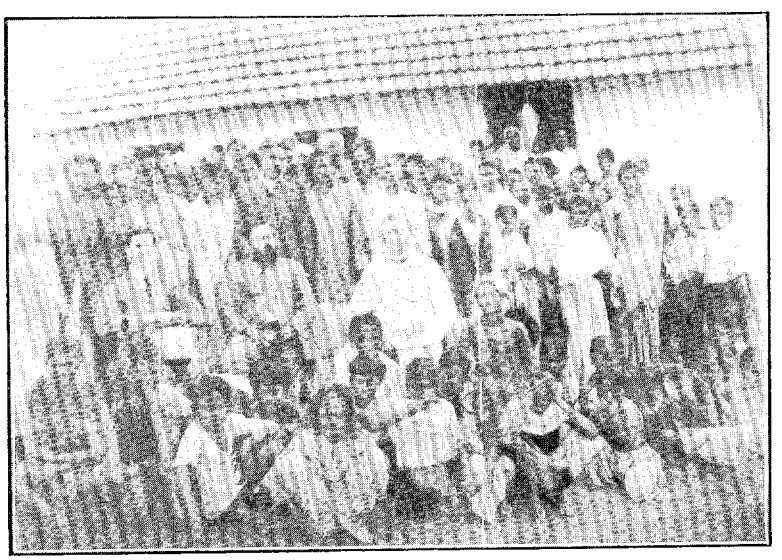
While all these works were carried on, it was not at all a smooth sailing by any means. Time and again difficulties and trials arose, and the Lord's little ones faced them boldly by His grace. The gracious Lord has been over-ruling everything for our own good and for His own glory. These poor dependent creatures were greatly encouraged by the visit of the Foreign Mission Investigation Committee of the I. B. S. A., with Bro. Russell as president, in 1912. They all rejoiced to see their loving "Grand Pa" (Appapon) as they used to call Bro. Russell in their simplicity, and also the other brethren who accompanied him, and no doubt that their visit gave a great stimulus to the devoted friends and also threw great light on the nature of the work of the I. B. S. A. The prayers of thousands of these poor people have been ascending daily in behalf of our dear pastor and the harvest work more than ever before.

The visit of Bro. Russell and party not only did great good to the loyal friends, but also opened the eyes of false ones who saw for themselves that they did not belong to "His fold." During the three years' work in Travancore, in all there were more than seventy organized classes conducting their meetings regularly.

The Kingdom message that was preached in North Travancore during the years 1910-11 was not without effect. Bro. Davey used to spend a few months at times holding meetings and teaching the Truth to the earnest enquirers, particularly at Aleppy, and Kottarokara, among the Syrian Christians. But only after Bro. Russell's visit the North Travancore work has taken a definite shape, as arrangements were then made to carry on the work effectively that side also.

Soon after Bro. Russell's visit the tract "Signs of the Times and Hereafter" was presented in Tamil, Tilugu, Malayolam, Cujaratti and Huidi languages (almost 100,000 in each language) and distributed vigorously through the zealous work of some of our brethren, especially Bros. Carmichael and Joseph, who travelled from place to place, throughout the districts these languages are spoken, and those who were benefited by them requested for additional tracts, which were furnished through post later only to those who knew English, Tamil and Malayolam.

In 1913 Bros. Richardson and Hart came over to spread the Truth in different parts of the



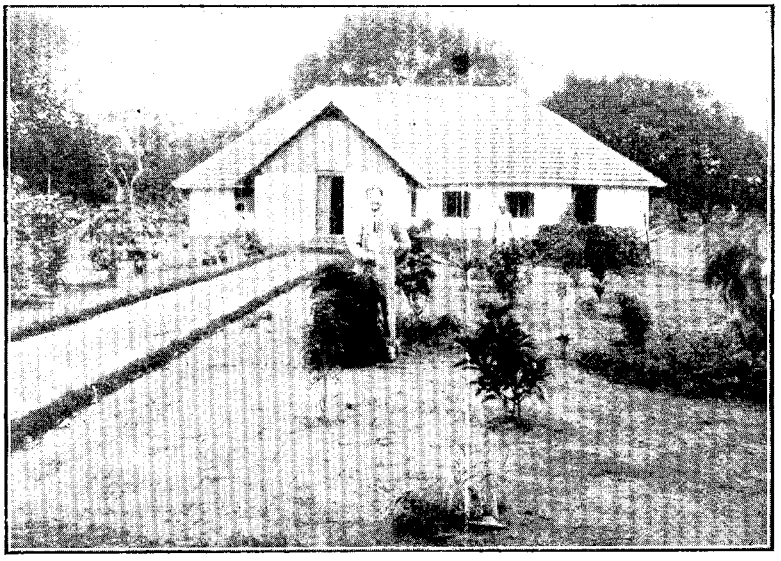
Receiving Bro. Hart on his arrival in Russellpuram. (Bro. Hart dressed in white.)

country, and having spent the major part of their time in Travancore, and visiting several important centers all over India, returned home last January.

During rainy seasons in Malabar friends are mostly occupied with the indoor college meetings and class studies for the benefit of the interested ones. But when the hot season opens up they go about from place to place for days and weeks together, by companies, and hold open air meetings for the general public. Magic lantern and special songs composed in accordance with the Divine Plan, accompanied by native music, are often used in these open air meetings for the benefit of the hearers.

As a result of all these labors of love at present, from the following centers friends are keeping up the interest, though none of them receives any help from the society:

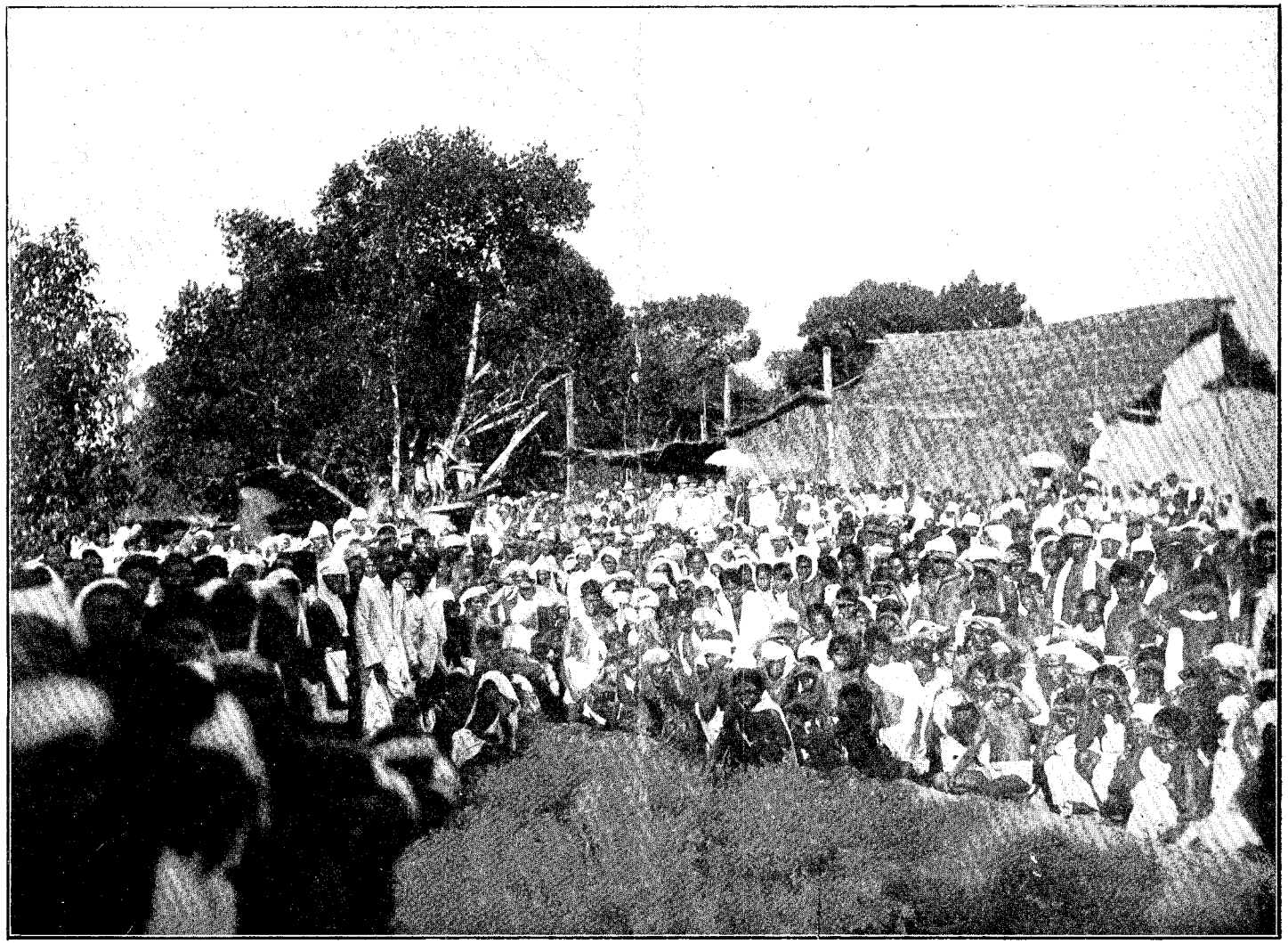
(1) Madras.
(2) Arkorman.
(3) Rangoon.
(4) Allahabad.
(5) Bombay.
(6) Mysore City.
(7) Pallamcottah.
(8) Nazareth.
(9) Koffaiyady.
(10) Russellpuram. S. Travancore.
Neyattinkara.
(11) Tiruvella. N. Travancore.
(12) Beltangady. S. Conara.



Russellpuram "Bethel," Bro. Hart standing in front.

(13) Rajamandry.
(14) Singapore and Colombo.

As elsewhere, no sooner does a friend receive the blessings



Group of natives at meeting conducted by Investigatfng Committee, the latter standing near building. Picture just arrived, th o ugh taken in 1912.

of the Truth, than he rejoices in the privilege of taking it to others and thus spreads the Truth in his vicinity. There are some interesting incidents even in this far off India.

Bro. Moses of Nellimoodu, S. Travancore, who lost his wife and two children just recently, though very badly treated by his own relatives simply because they belong to the "Mission Caste" (humanly speaking, Bro. Moses was left alone), yet he stands firm in the Lord in spite of the enticements of others. No help has he been receiving for the last fourteen months, and glad to find that he is still at the Lord's business.

One Bro. L. G. Sumitra Vakil (Lawyer) of Beltangady, has been supporting two brethren for two years, paying 40/ a month to go out and preach the Truth on his own account. (Bro. Theophilus resigned his lucrative government job five years ago and has been serving the Lord faithfully, receiving but 5/ a month until he spent all his savings, who still strives his best in spite of the hardships and difficulties that confront him daily.)

Bro. Mylapore D. Tirnevengadam of Mysore City, Mysore, has been printing and circulating a Telugee magazine by the name of "Millennial Light," which was wholly devoted to articles translated from the Watch Tower and Scripture Studies. This he was managing for four years and only discontinued three months ago because of the present hard times.

A native sister, Mrs. Devasahayam, wife of a lawyer in Madras, has spent about 500/— for translating, printing and distributing several pamphlets in Tamil. Subjects she published:

(1) "Preparation for Coming Reign of Righteousness" (W. T., Nov. 1, 1914).
(2) "Constantine Trinity Maker."
(3) "We Believe in the Bible" (from W. T.).
(4) "The Voice from Heaven" (from W. T.).
(5) "What Is a Christian?" (from B. S. M.).

This friend has been a staunch seventh day adventist for several years. She came into the Truth only lately, and now she is trying to help in her own way to spread the Truth among her own people.

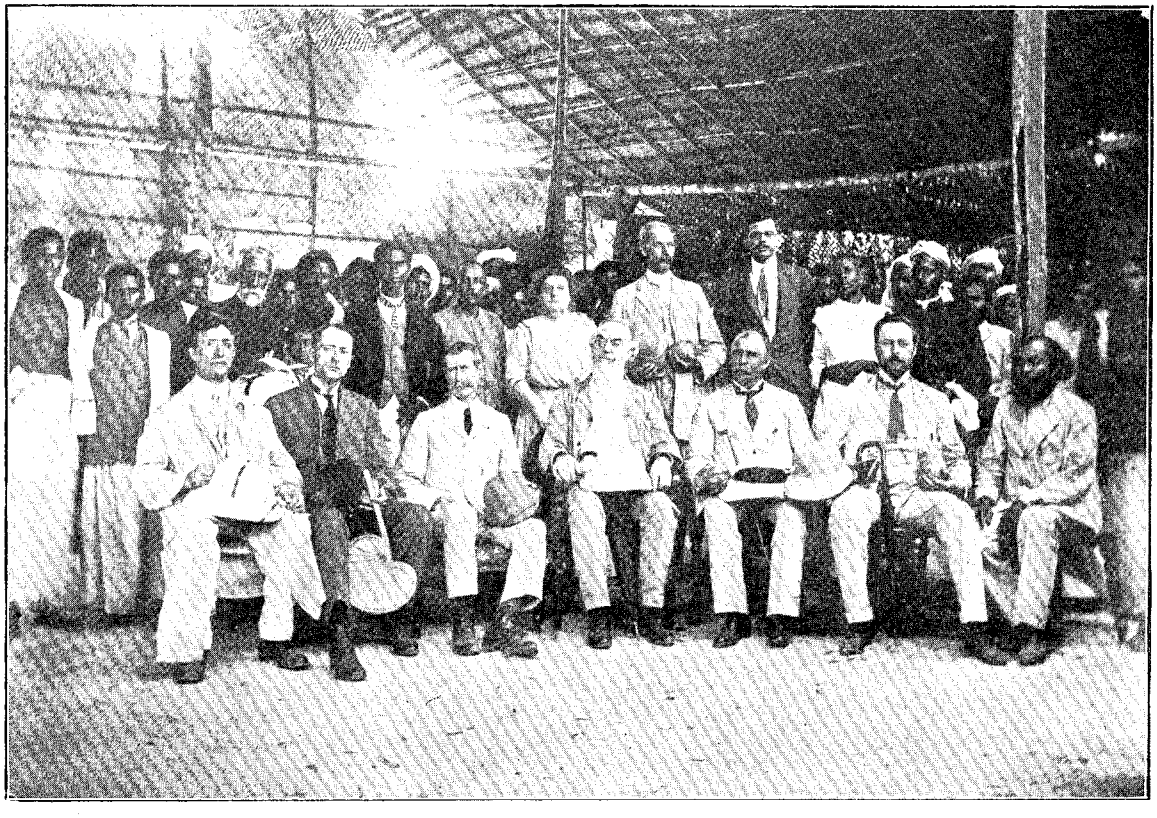
Some time ago one Mr. Townsend came over to India from the West as a colporteur in connection with Seventh Day Advent Mission. He was for a time very zealous in distributing their own tracts when he came into contact with the Scripture Study volumes. After attending some of our study classes at Royapuram, and also studying the volumes together with the Royapuram friends he was soon convinced of the Gospel message, which resulted in his resignation of the Seventh Day Adventist colporteurship. According to the reports he went back home to take a definite stand on the Lord's side and His glorious Truth.

We can multiply instances like the foregoing, but the Lord knows it all, and He will reward each one accordingly and very shortly, too. Though some of these friends are to undergo severe trials, yet by the grace of the Lord they have learned from their Master to bear them all patiently and cheerfully, realizing that it is only through suffering with the Lord each member is privileged to reign with Him in due time for the blessing of all humanity.

The European war, which, as we see from the Scriptures as "the beginning of sorrows," that is to bring great time of trouble throughout the whole world, broke out in August, 1914, caused a great stir among the people all over India, particularly in Travancore, where the Truth has been proclaimed far and wide. But when time lingered, and necessity pressed hard, and hardships increased, the zeal of many waxed cold and their immediate wants stood uppermost in their minds. Even some of those who were thought to be among the strongest fell off and are found wanting. This encourages us to think that the final sifting is in progress, and we have to put all our trust in the Lord in order to be found faithful even until death. We are sure that the Lord knows who are His.

We fully believe that there are a few members of the Lord's family scattered throughout India who have not even met each other in flesh, but are known to each other only through the labor of love and oneness of spirit and purpose in the Lord, who all look forward to the time when they shall meet each other, and also all the members in His presence soon with joy unspeakable. May He who said, "Lo, I am with you alway, even unto the end of the world" comfort and strengthen each living member in these last few moments that are still before them, so that they may patiently run the race and win the prize and share the glory in His glorious Kingdom.

S. P. DAVEY,
Russellpuram, Neyattinkara, S. Travancore, India.



Picture which just came to hand of the Investigating Committee in 1912 a tRussellpuram, Neyattinkara, So. Travancore, India.

Message from India. Madras Branch of the I. B. S. A.

THE city of Madras, which is the third largest in India, is often styled as the Athens of India. Indeed, it is one of the most westernized cities of the country as well as the great center of western culture and modern civilization. It is very amusing to see numerous quaint old Hindoo temples side by side with the most modern public and private buildings of various orders that adorn the capital of the presidency.

Almost all the religions of the world have their adherents here today, and Christianity too is well represented by a

Bro. and Sister West of the Arkorman Class, Madras, India.

number of denominations with a large body of clergymen of all ranks residing in the very heart of the city itself; and the united efforts of these leaders of Christianity to convert the people to their own faith, met with very little success, considering the enormous amount of money spent for the cause, and also when compared with the rapidly increasing non-Christian population in the city. According to the latest statistics hardly two per cent of the people are even nominally Christians, including Catholics.

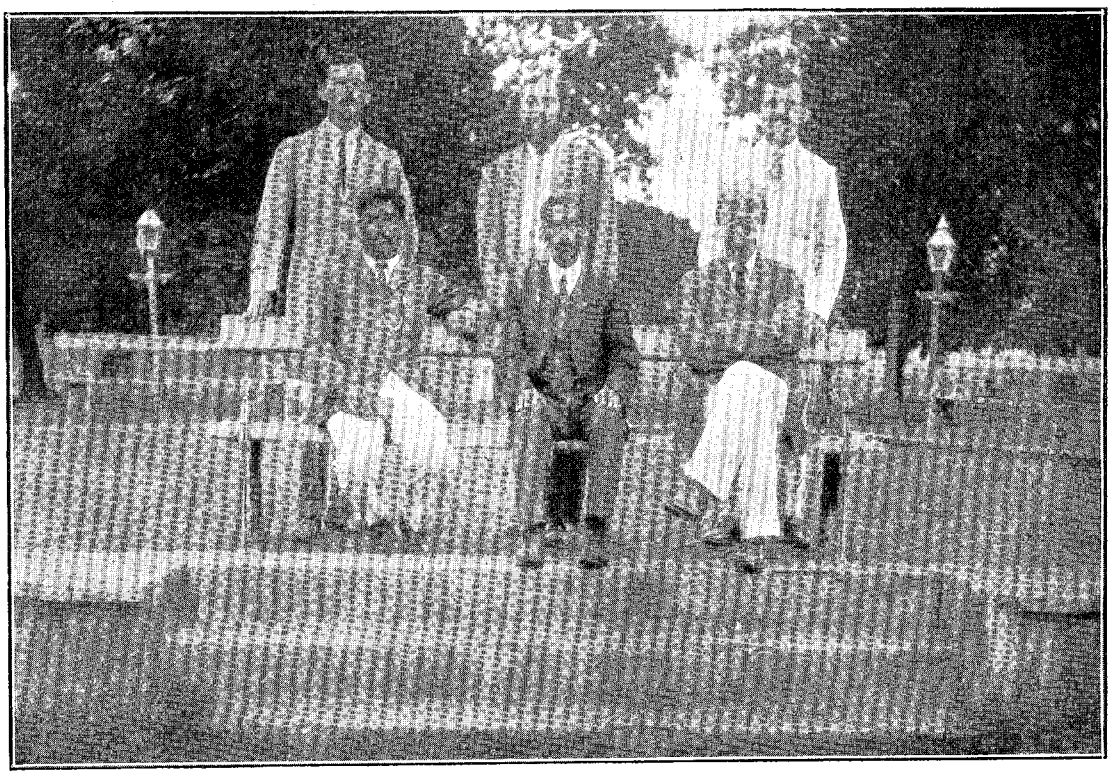
Early in 1910 some of the I. B. S A. tracts and the Scriptrue Study volumes distributed by Bro. Davey and his helpers found their way among the Church of England members of Royapuram. Through the loving grace of the Lord a few of them showed some interest after reading the volumes and other literature, which in course of time led them to hold some cottage meetings regularly, for which purpose the homes of Bros. Menaud, Wrightman and Carmichael were thrown open. These meetings were soon developed into Bible study classes. The increasing knowledge of the Truth found expression in the zeal of the friends in distributing tracts throughout Madras and vicinity, which aroused the indignation of the religious leaders who began to denounce from their respective pulpits our presentation of the Truth and our dear pastor, which in a way gave wide publicity to our work. For a time the whole of Madras clergy, greatly perplexed, took measures vigorously to hinder our work and prevent their flock from reading our literature. Some of them even went so far as to threaten the friends while distributing tracts. Again certain missionaries sent out their own representatives to circulate notices with advertisements, "exposing errors of Millennial Dawn," which aroused the curiosity of some people to read our tracts. In all these, our early experiences, Bro.

Bro. and Sister Grub of the Arkorman Class, Madras, India.

Davey has been with us constantly for about six months and bore the trials and difficulties patiently, expounding the Truth, and encouraging us for greater service.

When we were left to ourselves to conduct the classes, because of the absence of Bro. Davey, who went over to Malabar side the Lord strengthened us wonderfully, though inexperienced as we were, and granted us timely helps in providing some brother who has been long enough in the Truth. When old Brother Chatalier, because of his infirmities, moved away to Rangoon, Brother Trutwein came to our meeting from another part of the city, and helped us for a time. Encouraged by these helps, Brothers Menaud, Wrightman and Carmichael were preparing themselves to conduct the classes in turn, serving as elders for Royapuram and Georgetown. Just then, Brother Trutwein also had to go away to Rangoon, and thus the responsibility fell upon the Royapuram friends to carry out the Lord's work

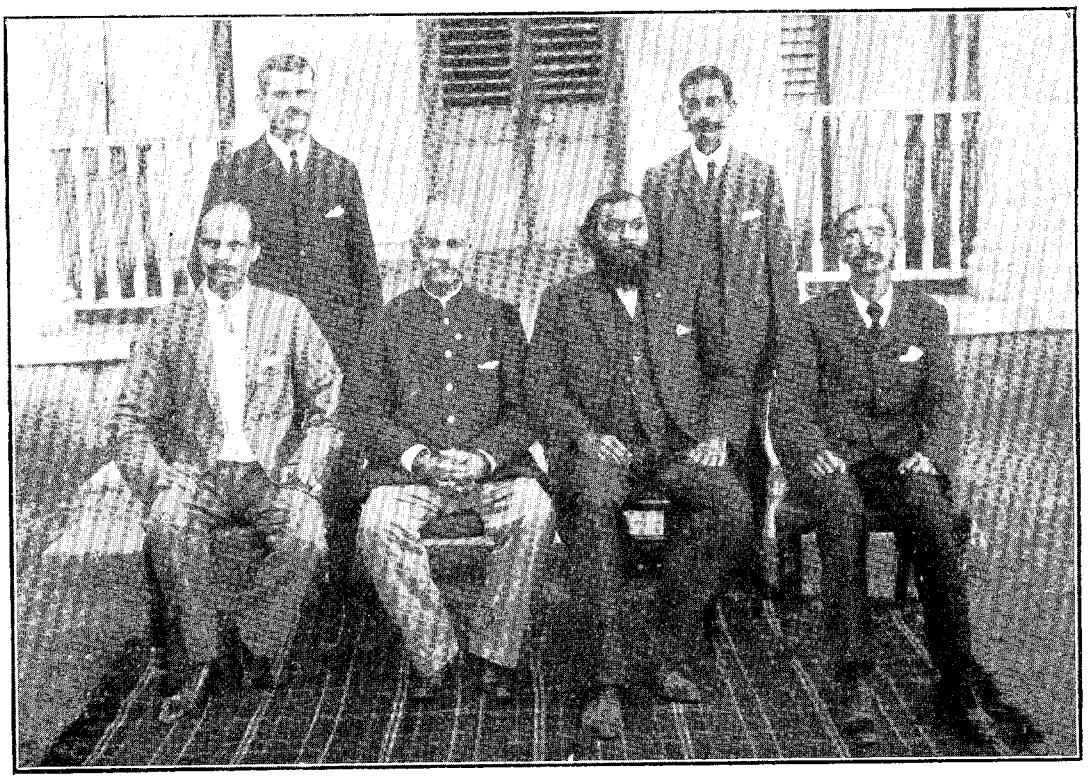
Bro. Barttas of the Arkorman Class, Madras, India.



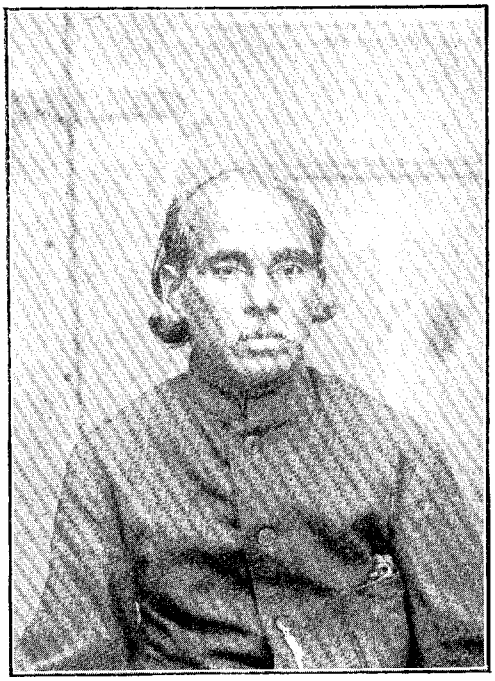
Present Class Leaders in Madras, India. Standing: Bro. H. West, Bro. S. P. Davey, Bro. H. Wrightman. Sitting: Bro. Deoasandhosham, Bro. J. Carmichael, Bro. R. Menaud.

themselves, relying upon the Lord for necessary help and wisdom. Soon No. 4 Tamiah St., Royapuram, the home of Brother Wrightman, was turned into a stock room for our literature as well as a free reading room for the interested ones; from whence tracts, etc., also are mailed now to different parts of the country.

Brother Carmichael resigned his railway work of his own accord, in order to give his entire time for the service of the Lord. He, in company with Brother Menaud, Jr., went about mostly on his own expense, distributing tracts in different places. In one of these trips, one Mr. Fisher, an engine driver of Bitragunta, was attracted by



1912 Class Leaders in Madras, India. Standing: Bro. H. Wrightman, Bro. J. Carmichael. Sitting: Bro. V. Meneaud, Bro. R. Meneaud, Bro. S. P. Davey, Bro. E. Trutiwen.



Mylapur D. Tiruuengadam, I. B. S. A. Represeutative at Mpsore, India.

the Truth, who in turn carried the message to others. Gradually, some of his fellow workers on the railroads were brought into the Truth, which resulted in the formation of a little group of friends at Arkoram now. Thus a certain amount of interest is kept up among the railroad men through the earnest efforts of these brethren. Ragamundry is another center of interest where Brother Fisher is located at present. So the Lord's work is slowly but surely expanding.

Brother West, from Madras, went over to Rangoon and did some good colporteur work by means of which some interest was aroused; this in divine providence, paved the way for Brother Trutwein to organize a little class on his arrival there.

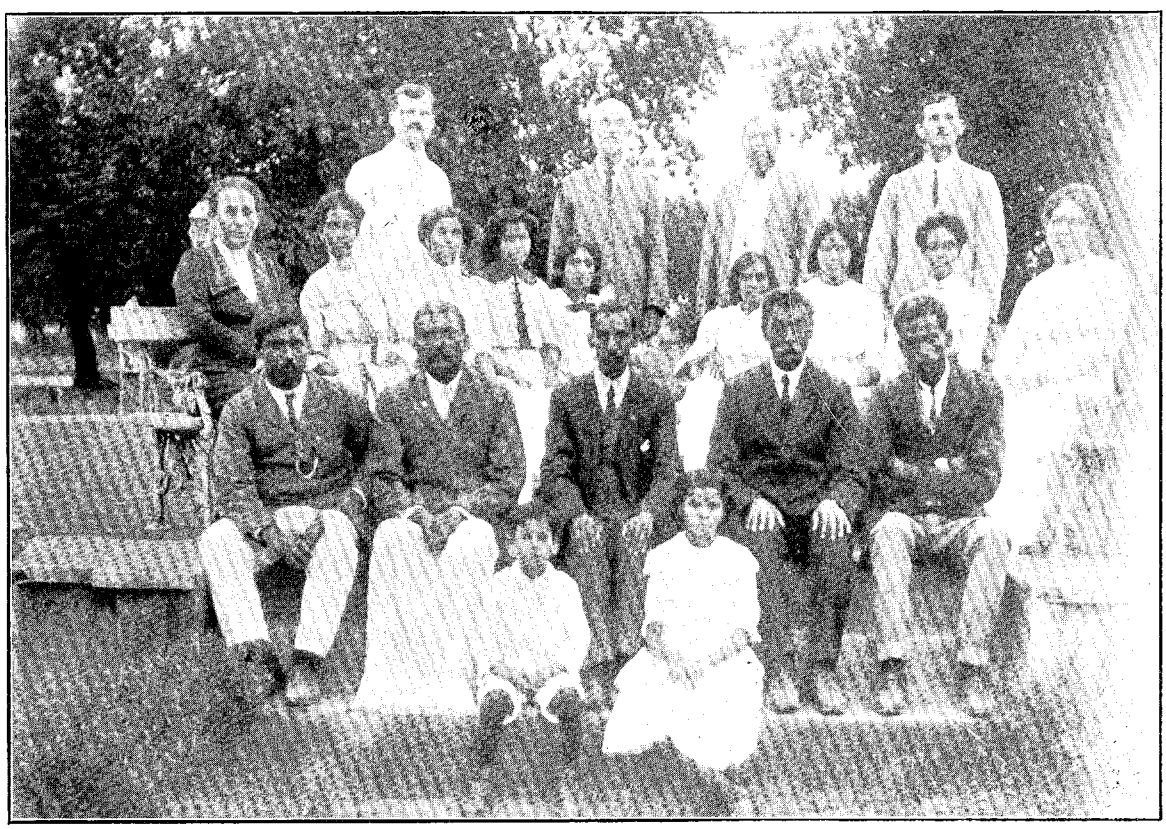
While Brother Menaud, Sr., was contemplating to resign his work to devote his entire time in the service of the Lord, things happened the way he wished, and he went over to Bangalore and after witnessing the Truth there for some time returned to Madras with his family, and at present is co-operating with friends at Royapuram and Georgetown.

Time and again, the great adversary attempted to upset our work in Madras through different methods, but the Lord helped us all to fight the good fight of faith boldly, by His grace. Repeatedly the enemies of the Truth tried to discourage the brethren by circulating false rumors, and distributing slanderous articles about the society's work and Pastor Russell's private life, etc., and we are glad that the darts of the enemy did not produce any effect as intended, but only helped us to work more zealously for the Lord's Gospel of His kingdom.

Friends in Madras now decided to distribute both English and Tamil tracts to the people systematically, whenever they get any new ones, for which purpose arrangements are made to visit the sectarian churches on Sundays and distribute the tracts from the roadside, when the people come out from their services. This is carried on regularly with much profit to some, at least.

The visit of Brother Russell and party gave us all new inspirations to labor in the Lord's field as humble servants waiting to receive the due reward in His own time. All the active laborers are volunteers in this part of the field in India, and none of them has been receiving any help from the society.

The visits of Brothers Richardson and Hart, during their brief stay in India and also of Brothers Driscoll and Hollister, from America, and their fellowships in the Lord, greatly encouraged us and did much good to strengthen in the race we had started by His grace. Indeed, it is a joy to have Brother Davey in our midst from time to time, spending a few days with us and working together for the glory of the Lord.



Representing members of the Georgetown and Royapuram Classes in 1915.

Representing members of Classes at Georgetown and Royapuram, India.

The regular visits of the Watch Tower, and other helps furnished from the office at Brooklyn, our Daily Manna, and The Morning Resolve and The Vow, are found to be sources of great blessing in bringing us into close relationship with the members of the household of faith everywhere.

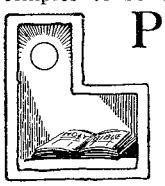
Though not so specially favored as some friends in other countries in witnessing the real Photo Drama of Creation, ourselves, yet we rejoice in the fact of the joy that so many receive through it. Lately some friends decided to get at least the records and the phonograph and a few slides and thus to benefit us and others as well. With this incomplete outfit, we and Brother Davey, who is with us just now, have the pleasure of exhibiting in different places for the interest of at least a few at a time.

We are deeply thankful to the Almighty Father for the many diverse experiences He has been pleased to grant us in the past and we fully trust that whatever in His providence, may befall us in the coming days, will be for our good, if we truly love the Lord. May the loving Father grant us all the necessary strength and courage to be faithful, even until death, in order to receive the glory in His kingdom, in the very near future.

Discourse by Pastor Russell. Subject: "OUR BODIES TEMPLES OF THE HOLY SPIRIT."

This applies only to the true church, not to the world.

Church in the flesh in the tabernacle condition—church beyond the veil in the temple condition—each member of Christ now a temple—"Be ye holy, for I am holy"—Defiled temples to be destroyed—future temple of glory.



PASTOR RUSSELL gave a very interesting address, from the text, *"Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him will God destroy; for the temple of God is holy, which temple ye are"* (1 Corinthians 3:16, 17). He said in part:

In times past, the Israelites had a Tabernacle, built by God's command and under His definite and specific instructions. This Tabernacle was used in connection with their worship and sacrifices. It was the center toward which all the people looked as the avenue of communication with God. God's presence was indicated there in the Most Holy by the Shekinah glory. The Temple was erected later, after they had come into the Promised Land; it was erected under Solomon, for the same purpose, and also by God's command. The Church of Christ is the antitype of this tabernacle and of this Temple. The Apostle Peter explains that we are now living stones of God's great Temple, which is being prepared for construction. There is no Temple of God now, in the fullest sense, though each saint of God is spoken of as a temple of the Holy Spirit. The Church is now marching from the temporary Tabernacle condition into the Temple condition. The Temple is to be the Church glorified, in its permanent condition.

God is now getting ready, then, this great Temple, through which He will teach and uplift and bless the world by and by. We are instructed as to what our business is, while in the flesh. Our first business is, as living stones, to gladly submit ourselves to the great hammering and chiseling processes of Almighty Providence, preparing, polishing, and making us ready for a place in that glorious Temple of the future.

The word "temple" is used by the Apostle in three different senses. There is the great completed Temple. Then we are now the Temple of God in the prospective sense. Wherever God's people are met, they are counted as the Temple of God, because He is already in our hearts. The Holy Spirit dwells in us. Again, each individual saint is a temple, because each heart that is illuminated by the Lord's presence becomes a temple, or tabernacle, of God. The Holy Spirit being in you, your body is a temple, however imperfect it may be. God is tabernacling in you. In the next age, that glorious Temple which God is now preparing will be the Temple of Glory, the great meeting place between God and men. The glory of the Lord shall soon fill this Temple; for its preparation is nearly completed.

Let us note how the Temple construction was illustrated in the type, when King Solomon built the natural Temple. The stones were all prepared in the quarry. Each stone was chiseled and shaped, polished, and marked for the place it was to occupy, so that when all the stones were ready, the Temple was put together without the sound of a hammer or an ax. All the hammering was done at the quarry. This represents beautifully how the Lord is doing all the preparing and polishing of each of our characters here in the present life. If we are not fitted and polished here, we will not be a stone in that great Temple.

HOLINESS MEANS WHOLENESS, COMPLETENESS.

It is God who is doing this work in His people. As the Apostle Paul says, "Ye are God's workmanship, ye are God's husbandry." He is working in us through His providences in our experiences, as we come in contact with the world day by day. But this work of God is being done *through* Christ. All of these providences are so supervised of Him as to produce in us the right kind of character, if we submit heartily to the disciplinary process. What is the right disposition? It is the disposition of holiness. What is holiness? It is completeness. The thought is like that of our word "whole." God's people are to be complete in character, lacking nothing.

Such is not our condition when we start in the Heavenly way. No, we come to the Lord as sinners. That is the only way we can come; for we cannot cleanse ourselves. It is quite the proper thought that every one in the world should seek to cleanse himself in word, thought and deed to the best of his ability. Every one should make his life as clean as may be. Every one should try to put away all filthiness of the flesh and spirit. But not every one has a disposition to do so.

Those who come to the Lord are told, You cannot be of this chosen class unless you are holy. This is the prime qualification. The Father in Heaven is holy, and He is calling upon you to be holy, if you would become His son. This is at first a reckoned holiness only, but it must by degrees become more and more actual. As His children, you must be exercised by the Spirit of God or you cannot remain in His family. Each one of us had to agree to this before we could come into His family at all. Moreover, we had not only to turn our backs upon sin, but also on many things that were not sinful. We relinquished the human nature with all its rights and privileges. It was not sin alone that we renounced.

Everything that you had of value had to be consecrated to God before you were accepted. But even all this was not enough to secure God's favor. Why not? Because you were imperfect, and could not be accepted as a sacrifice upon the Lord's altar. You needed the great High Priest to impute His merit, that your offering might be presented to the Father. That is the way we came. Holiness not only represents an avoidance of sin and purity of heart, but a complete giving up of our will to do the will of the Lord—to be WHOLE. And in the Gospel Age this means sacrifice, a denial of self.

THE TEMPLE OF YOUR BODY.

I trust that many who hear these words have given themselves fully to God and have been accepted in the Beloved One. All such are realizing that they are God's temples. St. Paul in the same Epistle (1 Corinthians 6:19), says: "What? Know ye not that your body is the temple of the Holy Spirit which is in you, which ye have of God, and ye are not your own?" This thought should be having a greater influence upon us day by day. How clean the home should be in which God dwells! The Apostle calls attention to the fact that the Lord declares He will dwell in His people and walk in them. What manner of persons, then, ought we to be? How careful we should be as representatives, ambassadors, of God! If God were coming into your home, how clean you would want every corner of every room to be! You would say, "We cannot make it too clean!" You would scour and burnish everything to make it appear well. We would do that if even an earthly king were coming to our home. Then, if the Heavenly King is coming, and to dwell, how pure and clean should His dwelling-place be!

This is the least that we may do if we would have Him abide with us. I believe that you will wish to be cleaner in word, in thought, and in conduct by reason of thinking of yourself as God's temple, and that He is willing to take up His abode in you. If we do not seek to be cleansed, He will not remain. That is the condition upon which He enters, and upon that condition will He abide with us.

"If any man defile the temple of God, him will God destroy," declares our text. It does not say that he will be sent to eternal torment for all eternity. We have read those things into the Bible which were not there. "Destroy" is a plain English word. There is no excuse for any misunderstanding. The difficulty was that we had the doctrines, the creeds, of the Dark Ages in our minds, and when we read "destroy," we had a sort of transformer in our heads that made it mean "fire" and "torment," and that sort of thing. To be destroyed is sufficiently terrible as a penalty of wilful sin, and this will be the fate of the incorrigibly wicked.

What is life worth to you? Is it worth anything? Yes, it is worth everything. And the glorious life offered the Church is beyond all computation. You are coming to see more of the lengths and breadths and depths and heights of the great love and Plan of God. It is so wonderful! You rejoice to have a share in the joy which God's true people have now, and your hope I trust is strong that you will have a share with Jesus in His thousand years' reign in the Millennial Kingdom. Suppose I had the power to offer you the whole world if you would give up your hope of the Kingdom. Many of you, I know, would say, "The world I never could get much out of; it has always been a disappointment. I would not exchange my hope for all the world could offer!" That is right, brother. To be in harmony with God, and to have the hope of being associated with Jesus Christ as a part of the great Royal Priesthood, to help uplift the world out of sin and degradation, back to perfect life and perfect happiness, is truly worth more than all this present world.

Our work throughout eternity, too, will be most glorious. The work of the thousand years will be only the beginning. When the world is turned over to the Father at the end of the Millennial Age (1 Corinthians 15:24-28), there will be a great future work for Christ and the Church to do. God has not told us the particulars about those "ages to come" beyond the Millennium, but He has given us the great Book of the heavens to study. There by the aid of powerful telescopes we see millions of worlds. If God "formed the earth not in vain, but formed it to be inhabited," we may be just as sure that He formed all of these other worlds for a definite purpose. If they are to be inhabited, agencies will be needed for the ordering of these worlds for habitation, and for their later training and instruction.

When Christ and His Bride shall have brought the earth and mankind back to perfection, they will have become properly prepared for their work of the everlasting future. Is there anything in the Bible which refers to their future beyond the Millennium? Yes. The apostle, in his letter to the Ephesians, chapter 2, v. 7, says, "That in the ages to come, God might show the exceeding riches of His grace in His kindness toward us through Christ Jesus." So we know that a glorious eternity of happiness and blessed service awaits us in the limitless ages beyond the thousand years.

What would you take as a child of God for the Millennial Age and its blessings? You could not estimate its value. What would you take for the joys of your everlasting future in the ages to come? Nothing that could be imagined by the human mind. I am going to come nearer home. What would you take for the comfort and blessing that you have as a loyal disciple of Christ every day, right here and now? You would not take a goodly sum, and the sum will increase as you grow in knowledge of the Lord and in appreciation of Him.

The apostle says that if we defile the temple of God, He will destroy us. That would be a terrible thing, would it not? What is it to defile the temple of God? We could not defile the future Temple of Glory when completed. And no one who will be a part of it will desire to defile it. The great Temple of Glory will be secure from defilement. But you may now defile your body, which has become a temple of God. If we willingly consent to the defilement of our body, it would be indicative of a depraved and wicked condition of mind, and we would be subject to the condemnation of our text. You will be very careful how you deal with the brethren, will you not? The Apostle tells us of many being defiled by a root of bitterness springing up. What if you or I should do something that would cause a root of bitterness to spring up in other children of God.

The Bible does not say how much or how little of defiling will condemn us, but we wish to be like the man who responded to an advertisement for a driver of a family carriage. A careful driver was wanted. Different applicants had been asked, "Are you a good driver? Do you drive carefully? How near to the edge of a precipice can you safely drive?" and each man had declared his qualifications, and one had said that he could safely drive so many inches from a precipice, and another could go even a little nearer. Finally the man in question was asked, and he replied, "I always keep as far away from a precipice as possible." The employer said, "You are the man I want."

A CLOSING WORD OF EXHORTATION.

So with you and me as servants of God. It is not a question of how near we can come to defiling some member of the Church of Christ without actually stumbling him, or of defiling the whole Church, by starting a root of bitterness or a slander, and then seeing if we can check it before it has accomplished the undoing of the brethren. "Let us fear lest, a promise being left us of entering into His rest, any of us should even SEEM to come short of it." Any suggestion of coming short would be dreadful, would it not? We may be either stumbling others or encouraging them. Our attitude should ever be to do all we can to help others. It is true that some will stumble over you, no matter what you do, but that you cannot help. If you are doing all that your powers will permit to be a helper in the Body of Christ, you cannot do more.

We are to build one another up in the most holy faith, not merely in doctrinal matters, but in character, by a noble example, by love and encouragement and helpfulness. We are to have the faith that goes with holiness. The two properly go together, when all is rightly arranged. Are you helping to build the brethren up in our most holy faith? Are you encouraging them in the good way? Are you saying and doing what will help lift the burdens of the brethren, or rather the contrary? Shall we not all be more faithful, loyal sons, knowing that we are temples of God, and that these temples must be holy?

I trust that in the near future we shall have a glorious entrance into the Heavenly Temple, when the living stones are all brought together. Is there anything more? Yes. Then the glory of the Lord shall fill the Temple. I do not know just what this will signify. It means some wonderful blessing that God will give the Church after they have passed beyond the veil and received their spirit bodies. We do not fully know what the "Marriage Supper" means. The union of the Bridegroom and the Bride will take place. Then our Bridegroom will present us to the Father, unblamable and unreprovable. Then the Great Company, those who have "come up out of the great tribulation," who have "washed their robes and made them white in the blood of the Lamb," will be brought in, and then will take place what is pictured by the Revelator as the "Marriage Supper." It will be a great festival. We know it will be grand, and we want to be there. We long to enter into the joys of our Lord.

Do what you can, dear brethren, to keep the temple of your body pure, that you may be a living stone in that great Temple of the future. Do what you can to help any one who is endeavoring to come near to the Lord. Be ruled by the Lord's Spirit. Do nothing to offend, to stumble, one of these little ones that belong to Christ, not even one who seems to be the smallest or most insignificant of them. If the Lord considers one worthy to bring into His family, and to give him the begetting of His Spirit, we should consider that one worthy of being treated as a brother or as a sister. You cannot do less without dishonoring the Father and the Lord Jesus Christ. May the grace of God more and more help us and keep us. We trust that in the coming days we shall have His choice blessing, and shall be indeed "made meet for the inheritance of the saints in light."

Message from Honolulu. "Aloha" from Over the Seas.

Honolulu, T. H.,
October 6th, 1915.

DEAR Brother Jones, and the dear Friends:

At your request, I am glad to send a brief report of the interest in Present Truth, in this Paradise Land. The first class of Associated Bible Students was formed here the first of the year, five being present at the first meeting. Our dear Brother Russell was appointed pastor, the writer was elected elder, and Brother Fox, of the Vancouver class, now residing here, as deacon. The dear Lord opened the way for public meetings. At the time we left to attend the Oakland Convention, there were about ten regular attendants of the class. Upon our return here, another election was held, with our beloved Brother Russell as pastor, and Brothers Fox and Bundy as elders, Brother Piersaul, sargent in the 25th infantry here, as deacon. We have now twelve members in our little class, three of whom live at Fort Schofield, a suburb of Honolulu.

The Eureka drama was exhibited here three nights, and a finale given by Brother Fox. While no definite results have been manifested, we are sure the Lord recognized the effort, and blessed those who participated accordingly. We were on the coast at the time of its presentation. The requests have been several for the regular drama, especially among the soldiers, there being about eight thousand here, but thus far we have been unable to secure it.

One of the most interesting things that has happened in the development of our little class we will relate. This summer the pastor of the Christian church took a vacation, and for the Sunday evening services he appointed his best Bible student member of his church, Brother Snyder, as leader. The Associated Bible Students attended the Bible Studies that Brother Snyder conducted. The results have been of great encouragement. Brother Snyder is no longer an attendant of the Christian church, but is our secretary, and a very active Bible Student of this little ecclesia. One or two others from the Christian church are enquiring along this way.

We have not been without our trials and persecutions, sometimes from those who seemed at one time to walk with us, but we are glad to be recognized as one of those who are endeavoring to follow the Lamb whithersoever He goeth. We have a little hall for our use all the time, and it is a rest home for the Students. Nearly each member has his key, and it is used as a reference room. We are fitting it up as comfortably and appropriately as we are able, and seeking to make it a place where we may always glorify the name of the Lord.

The dear friends would be glad to see the interest manifested here, and the reverential and edifying Bible Studies held. Prominent business men are identified with the Students in Honolulu, and gradually people are coming to know of us, and the work. Volunteer work and colporteur work have been done, although there seems to be need for a colporteur who has strength to properly do the work. (Can't you send some one from Chicago?)

Meeting Place of Bible Stadents at Honolulu, Hawaii. Bro. Walter Bundy in center.

Personally, I am having some opportunities at the school

where I am teaching Latin, English and music this year. We will all be glad to have your prayers on our behalf. This beautiful country is not altogether conducive to spiritual things, and the majority of the people living here are pleasure seekers and society lovers, but we are glad a few love to come apart and praise the dear Lord, rejoicing in the glorious things that await the world soon.

May the dear Lord bless you all in your efforts to do His will. This finds us earnestly endeavoring to do the same, realizing our weaknesses, but not cast down, trusting Him, who was always loving and merciful, and knowing His little ones are endeavoring to be the same.

In his service, humbly, your brother and servant,

WALTER H. BUNDY.

Truro, N. S. Justice Day, Friday, Aug. 20th. Discourse by Bro. J. F. Stephenson.

THE text which we wish to use as a basis for our study this evening is found in 2d Timothy, 2:15. *"Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth."*

We have been considering today how God's rewards are being dealt out along the lines of justice. We desire to consider tonight the kind of workmen we must be in order to receive God's approval; in order that we may be workmen that need not be ashamed; that we may be accounted of God as justly meriting the reward He has in store for them that love Him.

Not all who claim to be in God's service will receive the reward. You recall that the Lord said, "Not every one that saith Lord, Lord, shall inherit the kingdom of Heaven, but he that doeth the will of My Father, which is in Heaven." Again, "In that day many shall say unto me, "Lord, have we not cast out devils in Thy name; have we not preached in Thy name, and in Thy name done many wonderful works?" Then shall the Lord say unto them, "Depart from me, ye that work iniquity; I never knew you."

If we are to receive the reward, it will be necessary to do the works according to God's direction. As St. Paul says, we must "so run as to obtain." He used the illustration of the race course. In order to enter a race course and secure the prize, it would be necessary for the runner to qualify according to certain rules and regulations, and to abide by them. Suppose there were one on the outside who could run twice as fast as the winner. If he did not qualify according to the regulations, and obey the rules, he could not win the prize. Even if one has a knowledge of God's plan and purpose, and has been rejoicing in the great plan of the ages, the fact that he knows these things does not prove that he will come off a conqueror, and more than a conqueror, nor that he will win the crown of immortality, and be associated with the Lord.

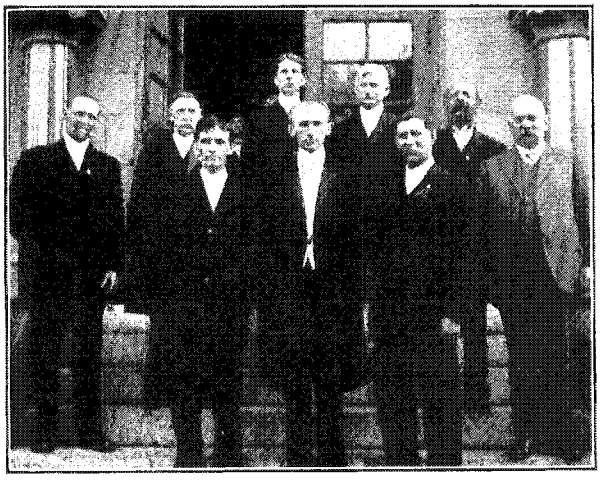
The Lord says that those who will be associated with Him are called, and chosen, and faithful. A large number are called by the Gospel. The eyes of their understanding have been opened to appreciate something of the divine plan and purpose. They have been able to appreciate the great ransom sacrifice of the Lord, and the privilege of consecration. A large number have heard the call, but only a small number accept, and avail themselves of the invitation to become of the elect. After being accepted, it is necessary to demonstrate their faithfulness, even unto death, if they are to be accounted worthy to be associated with our glorious Head.

You remember the Lord told of the Scribes and Pharisees, who loved to make long prayers on the street corners, and were very particular to give a tenth of all their income to the Lord. He said, "Verily, verily, I say unto you; they have their reward." The thing they were seeking for was not God's approval. They were doing these things in order to gain the praise of men. They obtained the thing they were seeking. We can see how wonderfully just are God's arrangements. His justice searches the motive, and that motive will have much to do with God's determination as to our standing in the future.

St. Paul tells us of a class who profess to know God, but by their works they deny Him; both their minds and consciences being defiled, and "to every good work they are reprobate." This is a class who were not just with the Lord, nor themselves. They violated their reason by seeking to justify themselves in a wrong course. They twisted their minds in trying to find something that would prove they were right when they were wrong. After tampering with their reasoning faculties, they came to a point where they cannot reason straight on any subject. They violated their conscience by doing that which, at the time, they recognized as wrong. As a result, the apostle tells us, both their minds and consciences became defiled to the extent that they were worthless, so far as any good work was concerned. He did not say that everything they do is wicked, or bad. Suppose one of this class came into our midst, when we had in mind a certain work that we were about to undertake in advancing the interests of the Gospel message, and they wanted to have part in the work. If we permitted them to have any part in this work, they would

spoil it. They are utterly worthless, so far as any good work is concerned. We would be better off without their assistance.

The apostle tells us in his Epistle to the Romans, "The night is far spent; the day is at hand." It is over 1,800 years ago since the apostle wrote these words, and if he could say at that time that the night was far spent, and the day was at hand, it must be about to break now. If we



Group of Speakers at Truro, N. S., Convention.

realize this, what shall we do? "Let us cast aside the works of darkness (everything that will not bear the full investigation of the light) and let us put on the armor of light." Many of us have cast aside these works of darkness, such as anger, malice, wrath, hatred, blasphemy, and evil communication out of our mouths. But the apostle tells us not only to cast these aside ourselves, but that we are not to have fellowship with those who engage in such works. There are some who would not go to the extent of doing these things; they are striving to keep from doing them, but they may look lightly upon the doing of such works of darkness by others, or take a certain amount of satisfaction, or pleasure in it. The apostle says if we find those who are indulging in evil speaking, anger, wrath, malice, or hatred, we are to have absolutely nothing to do with them. Justice to the Lord, to ourselves and to our neighbor requires that we have absolutely nothing to do with these works of darkness.

St. Paul further tells us that the light we are receiving comes from God. "God, who commanded the light to shine out of darkness, hath shined into our hearts, to give us the light of the knowledge of the glory of God as it shines in the face of Jesus Christ." This was not an act of justice on God's part. Justice did not require God, in dealing with us, to give this wonderful light, it was grace on God's part. He did not violate the law of justice in permitting this light to shine into our hearts. The sentence against us was met. The prophet represents the dear Redeemer as being "the righteousness of Jehovah." What a beautiful and appropriate description of Him. He not only stood as the Father's representative of justice, but He satisfied the demands of justice by giving His life, "the just for the unjust, that He might bring us to God." St. Paul adds that it was in order "that He might be just (that He might not set aside any of the just sentence that came upon the human race), and still be the justifier of him that believeth in Jesus.

So we see, when the Lord permitted this wonderful light to shine into our hearts it was a manifestation of His grace, and in full harmony with the strict lines of justice. This light that has come to us was not anything that we merited; it was entirely a matter of God's favor.

You remember the Lord uses the natural eye as an illustration to impress a certain truth. He said, "If thine eye be single, the whole body is full of light." As the natural body is edified by good eyesight, so the New Creatures have spiritual vision in proportion as we have loyalty to the Lord and the enlightening influence of the spirit of holiness. This light is not given to us to enjoy selfishly. Here the law of justice applies again. The light is given to us for a certain purpose, namely, that we may show forth the praises, the perfections, of Him who hath called us out of darkness into His marvelous light. There might be a temptation to sit down and enjoy the beautiful light, and say, "We are glad God is so good."

The Lord has given us this light in order that we might let it shine. We might take an illustration of how to let it shine, from Gideon's band. They all carried pitchers on that wonderful night, and these might represent our earthen vessels. You remember the time came when the pitchers had to be broken to let the light stream out on the hosts of the Midianites. Suppose instead of breaking the vessels so the light might be thrown upon the Midianites, they had turned the vessel around so the Midianites might have seen them. Instead of a great victory, it would probably have meant a great defeat. Some receive a certain amount of the truth, but they want to keep quiet as to how and where they obtained it. They endeavor to show off self instead of God. God, seeing they are not using that light for the right purpose, in justice will take it from them.

In the parable of the talents, the Lord shows how God expects us to use the things entrusted to us. One servant hid the talent that had been given him in a napkin. He did not put it to a proper use. When the Lord of that servant returned and reckoned with him, he said, "Take away the talent from him and give it to him that hath ten, and cast the unprofitable servant into outer darkness." We see God's justice operating here. God does not deal with us as we might be inclined to do. We might be disposed to show a certain amount of partiality, because of our imperfect brains. He can search the heart and see how much of the spirit of loyalty we have, and He will judge us accordingly. This individual had been unfaithful to his Lord, and therefore, in justice, he was cast into outer darkness. It does not say he WENT into outer darkness. Sometimes we speak of people going out of the truth, but as a matter of fact, God binds them, and casts them out into the darkness. If we find any that have lost their appreciation of the truth, we recognize that it must be because of a wrong condition of their heart.

This shows that it is necessary for us to do good works. "Be not deceived; God is not mocked; whatsoever a man soweth, that shall he also reap. He that soweth to the flesh shall of the flesh reap corruption." There we see proof of the divine law of justice. Whatsoever we sow, we will also reap. If we sow to the flesh, it does not mean that we must wait many years before the reaping will begin. Our reaping begins immediately; we begin at once to reap some of the fleshly tendencies. As soon as we give up our fleshly tendencies, and sow to the spirit, we begin to reap some of the gracious fruits of the spirit.

We recall the Lord's message to the church in Revelation 3, "I know thy works, that thou hast a name, that thou livest, but art dead." We may be able to deceive ourselves, and we may be able to deceive others, but we can never deceive the Lord. He knows our works. He knows whether we have a name that we live, but are dead, or whether we are actually alive. Therefore, the Lord says, "A good man, out of the good treasure of his heart bringeth forth that which is good." "Blessed are the pure in heart." "Doth a fountain send forth at the same place sweet water and bitter?" "A good tree bringeth forth good fruit." If we are to bring forth good fruit, it is necessary that we have a good heart.

The Lord tells us that we are to do good works in order that they may be seen of men. The difference between this, and the course of the Scribes and Pharisees, was that they were not doing what they did that the works might be seen, but that THEY might be seen. It does not say you are to do good works that you may be seen, but that men may see your good works, and glorify your Father which is in

Heaven. In order that men may see our good works, it will be necessary that we do good works. It is not enough that we sit down and say, "The Lord knows my heart; He knows my good intentions; He knows I would like to be spent in the service." The Lord does know your heart, and He does see your good intentions, but no one else knows unless we do the works. The Lord says we are not only to have good intentions, but we are to do good work. Stop to think what a burning and shining light every one of the Lord's people might be, if their every word, and act, and thought were shaped for the benefit of those with whom they come in contact.

We should walk as children of light. We should have nothing to be ashamed of. It might be necessary to keep a certain thing hidden that we have in mind to do for the Lord. If we told it out too soon some of the agents of the adversary might step in ahead of us and spoil our plans. I might use as an illustration something that happens frequently. There have been times when meetings had been planned, and perhaps the friends had gone to a certain place and engaged a hall. If not secured by contract, perhaps some of the adversaries of the truth would obtain the information and go to the owner of the hall and scare him, threatening to boycott him if he did not refuse to allow the hall to be used, and the whole thing was frustrated. It requires wisdom to be engaged in the Lord's service to keep things quiet until the proper time. It is not that we are ashamed of what we are doing. We should do all things so thoroughly in harmony with the Lord's arrangements that we would have nothing to be ashamed of.

If by walking as children of light we receive persecutions, or afflictions, what of it? The Apostle Peter tells us that by such persecutions we have opportunity to glorify God, but he says, "Let none of us suffer as an evildoer, or as a busybody in other men's matters." St. Paul tells us these afflictions are working for us. If they are working for us we do not want to stop them. If they are so working as to prepare us for the kingdom, we are glad to have them continue. It does not say these afflictions are working for us a glorious condition; but "These afflictions work out for us a far more exceeding and eternal weight of glory."

Group of Sydney and Glace Bay, C. B. The class numbers about 25 and came to a knowledge of the truth within a year.

The apostle tells us that "God hath not given us the spirit of fear, but of power, and of love, and of a sound mind." Then he draws the conclusion, "Be not thou therefore ashamed of the testimony of our Lord, nor of me, His prisoner." We do not know of any of the Lord's children who are prisoners for the Lord's name, but the time may come, and there may be a temptation to be ashamed of them because of false reports. Let us bear in mind these words of St. Paul, if such conditions should come to pass. We are to abide in Him, that we may not be ashamed at His appearing. We will have no occasion to be ashamed then. We see in all of this how the line of justice is being drawn. Justice in taking a stand for Him, and for the truth, and righteousness will assure us that God will be just toward us, and will be on our side.

God's justice does not require Him to be merciful to us, but we must remember that we have made a certain covenant with Him, and there are terms on both sides of the covenant. The Lord says to us, "Be thou faithful unto death." He has said that He will never leave us nor forsake us. Now that God has entered into this covenant, His justice guarantees that every last promise God has made to us will be fulfilled. So God, by His own justice, has bound Himself to carry out all of the exceeding great and precious promises.

St. Paul further tells us, "God is not unrighteous to forget your work and labor of love which ye have showed toward His name." There may be certain times when we feel that the Lord has forgotten us. We feel that we have been trying to serve Him faithfully; we have been trying to do that which would be pleasing to Him, yet it seems, God does not pay any attention to us. We cannot understand why He permits us to go through certain experiences. The Apostle says, "God is not unrighteous to forget." We remember the Apostle's experience when he and Silas were beaten with forty stripes save one, and cast into prison at Philippi. He must have suffered severely in that condition. Nothing had been done to heal their wounds, and, furthermore, their feet were made fast in stocks. This was an extremely uncomfortable condition, even aside from the wounds. The pain must have been excruciating. Notwithstanding all of that, these two noble disciples sang praises to God, and that prison shook. They trusted in God, and He manifested His favor and blessed them. We find that God used that tribulation to bring the glorious light of truth to the prison keeper. Whatever our experience may be, God will so overrule them, according to His justice, that they will turn out to our good. It will be justice, because He has bound Himself to do so. "Faithful is He that hath called you, who will also complete the good work He has begun."

The apostle exhorts us to put on the armor of light. While we are not yet in the new day, we are, nevertheless, children of light, and we should live as nearly as possible in the light, and up to the standard that will obtain when the sun is fully risen, and every man will be compelled to "toe the mark" as we sometimes say. St. Paul says, "Let us walk honestly," not only in great things, but also in smaller matters. Honesty seems to be a most valuable trait of character. If we have honesty, and a strong, fixed love for righteousness and truth, it will mean that we will have a strong character. We will be able to take such a firm stand for the Lord that nothing can move us. The Apostle Peter says we should have our conversation (manner of living) honest among the Gentiles, that, whereas they speak evil of you they may, by your good works which they see, glorify God in the day of their visitation. The Psalmist raises the question, "Who shall ascend into the hill of the Lord; who shall stand in His holy place?" Then he answers: "He that hath clean hands and a pure heart, who hath not lifted up his soul unto vanity, nor sworn deceitfully."

We notice the wonderful wisdom and justice of God's arrangement. He has made such a wonderful arrangement that the most humble one can comply with it. Hands are the things we work with, and clean hands suggests clean works; but that is not sufficient. We must add purity of heart, the inward affections, our thoughts, our love of righteousness. If God had made the standard wisdom, or ability to do great things, we would all fail under the test. He does not say we are to do something great, but what we do work is to be according to our ability.

We may consider a few of the essentials to good work. The first is justice. In order to do good work we must be good. We must have an appreciation of righteousness. Just as justice is the foundation of God's throne and of all His works, so it should be the foundation of all we do.

Then we should have honesty of motive. We may do a good work, and the whole thing may be spoiled by a wrong motive. We have the Bible example of Ananias and Sapphira. They sold a portion of land, but they said "We will not turn it all over to the church; we will turn over half." They had a perfect right to do that. If they had turned over a portion to be used for those in need, and kept a part for their own requirements, this would have been no sin, had they not sought to give the impression that they had given their all. They wanted to make a reputation. They wanted the church to say, "Here is Brother Ananias, and Sister Sapphira; they were so generous that they sold their property, which was quite valuable, and turned the entire proceeds over to the church." So if we do a good work,

but have a selfish motive back of it, that will spoil the whole thing. God manifested His wrath against them by destroying both of them.

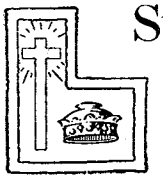
Another essential is knowledge. To do good works it is necessary to have a knowledge of God, and a knowledge of His will. The Apostle tells us that "All Scripture given by inspiration of God is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be complete, thoroughly furnished to all good work." Further, we are to use our knowledge. As we come to a deeper appreciation of God's wisdom, and exercise our minds more and more, we are able to discern between truth and error, between righteousness and unrighteousness. The spirit of sonship leads us on to lay hold of more of the same kind of spirit that the Lord had. We remember it is written of Him, "Because thou lovest righteousness and hatest iniquity, God, thy God hath anointed thee with the oil of gladness above thy fellows." The Lord had a love of righteousness—justice, and it was for this reason that He received the anointing above His fellows.

Another important essential is faith. If we had no faith it would be utterly impossible to do works that would be pleasing to God. "Without faith it is impossible to please God." Another essential is humility, that whatsoever we do may be done to the glory of God. Another essential is love. This is the crowning feature. We may have all these other essentials, yet if love be lacking the whole thing would fall to the ground. "If I bestow all my goods to feed the poor, and though I give my body to be burned, and I have not love, it profiteth nothing."

Our greatest work at the present time is the preparing of ourselves, and other members of the bride class, for the glorious kingdom which is so near at hand. It will be necessary for us to be workers. We have no time for dreamers, or idlers. We must be workers, and our work must be done in harmony with the principles of justice. We remember the parable of the wise and foolish virgins. The time came when those who were ready were called in to the marriage. There, again, we see the manifestation of God's justice. They were given ample time. God gives us ample time to make our calling and election sure, but not too much. If He sees we are not making good use of it, that will not necessarily mean that we will go into second death, but it will mean that we will be rejected so far as the little flock is concerned.

"Faithful is He that calleth you, who will also do it."

Discourse Delivered by Pastor Russell. Subject: "FAITHFUL IN TRIAL."



SAINT Paul pointing down to our day says, "*The fire of that day shall try every man's work of what sort it is.*" He proceeds to say that some have built with gold, silver and precious stones, and that their work shall stand the fire, whereas there are others who have built with wood, hay and stubble, and that their works shall be burned up, even though they themselves shall be saved, if they have built upon the rock. They shall suffer loss in the destruction of their works, but they themselves shall be saved because they have built upon the rock foundation. The Apostle shows us in this that he is pointing down to the end of the age—to our time.

Now, we notice, dear friends, that, all through the Bible our time is referred to as "That Day," the day of Christ, and the day of Jehovah—the various names given to this period of time as indicating a special change from the old order to the new order.

Saint Peter when speaking about this same time speaks about it as a time of fire, saying, the heavens shall be on fire, the earth also, and the works therein shall be burned up. By this we do not understand him to mean the literal earth, the literal heavens, the literal things in the earth, but rather to the symbolical earth, and the things therein, and the symbolical heavens. By the earth he means the social order; and by the heavens he means the ecclesiastical order of things. These pass away, but, in their stead we will have a new order of things. He says we are looking for the new heavens and the new earth wherein will dwell righteousness. We acknowledge that there is much wrong in the present heavens—the present ecclesiastical system of the world. We are all subject to the imperfections belonging to our race and to ourselves as Christian people. We recognize more or less wrong because of the doctrines that came in during the dark ages. We are looking for a new heavens and a new earth. The new heavens will be the new church. The new earth will be the new social order. We shall constitute the light of that new order of things. The church will be the light in that day. In the time of harvest the wheat will be gathered into the heavenly barn. The resurrection change will gather them together on the heavenly plane, and then shall the righteous shine forth as the sun in the kingdom of their Father. We are hoping that we will be that new light and have much to do with the new organization of things. When we see the fire coming upon the world and upon the churches, we say, things are all imperfect anyway; things are not satisfactory. We are not to judge others—not at all. We are merely to judge our own selves. We need not judge them. We have enough to do to judge ourselves, and can't do that perfectly.

Looking forward then to that day, the Apostle says, there will be a fire in that day. The same fire that the Apostle Peter has reference to, when he speaks of the heavens burning. Saint Paul says the fire of that day shall try every man's work of what sort it is. Present institutions are to be consumed, and the church shall be destroyed, because the great majority of the members of churchianity are built with wood, hay and stubble—the very things that fire feeds upon—things that will be consumed and go up in smoke. Nothing but the true and real shall stand in this day. The fire will try every man's work of what sort it is. Every man building with the wood, hay and stubble of error will surely be unable to stand the trial of this day, but those who have built themselves up in the most holy faith (gold, silver and precious stones used to represent such), they build up true characters—they shall stand. They are the kind that God has called for—the kind that they profess to be—real, true, genuine—all this class are builders with gold, silver and precious stones. They will all be protected in this day. They will all be spared. The fire of this day will not consume them. This fire, of course, is not to be literal fire. The fire is just as symbolical as the wood, hay, stubble, gold, silver and precious stones. And we see, as we look about us, dear friends, there has been a great deal of building of faith structures—character structures, with very flimsy material. Many have claimed certain erroneous things to be doctrines of Christ. Only one thing is right, and that is the truth of God's word. Those who build with that will be able to stand all kinds of tests. We are finding what things are true now. In proportion as we have built up ourselves in the true things of God's word, in that proportion we have strength of character, strength of faith, and we know in whom we have believed, and we have a reasonable hope that makes us not ashamed because God's love has been shed abroad in our hearts. But before this, we were building with more or less of wood, hay and stubble of human theory, traditions, and teachings of various kinds. As an illustration, some thought if they had been sprinkled in infancy, that this would constitute them members of the Church of Christ. They thought that, because of having water sprinkled in their faces, and a few words mumbled over them, that this would somehow protect them, keep them, and they would be heirs of all that God has to give. We can now see how foolish all this is. We no longer think along that line. We are seeing wonderful things in the Bible. We see now the real meaning of baptism, and that it is not applicable to infants at all, but only to those who surrender their wills to God, who consecrate their all to the Lord, and signifies the death and burial of our wills. This is an illustration of what kind of teachings we once had. We also thought that eternal torment would be the portion of nearly all, that our Heavenly Father was the worst being in all the world, and while trying to say "God is Love" were all the time imagining Him as doing what no human being would do.

We are glad then, dear friends, we found out in due time the difference between building up characters with proper things, and the building of them with false things. We are glad we have been changed over, and have been privileged to build up our characters with the gold, silver and precious stones of the Word of God.

And now the day has come, we are in this time, and the fire is testing us. Some are being burnt up, that is, their works are being destroyed, their false structures are tumbling down. If you ask the majority of Christians today, what do you believe, how few can tell us what they believe. They would say, I b-e-l-i-e-v-e-, I believe, in the Lord Jesus Christ. Good! Good! We are glad you believe in the Lord Jesus Christ. What do you believe about Him? Well, I don't know, but that He is the Father, the Holy Spirit, and the Son; that He is his own Father, and His own Son, and at the same time they think of Him as being another person. Poor things. We were once there.

What more do you know, we ask? Well; I don't know much more—not much more. I believe Jesus died for me. Do you believe He died for you? Oh yes. Do you realize that His death was a ransom? I don't know what the word ransom means, they will respond. Think of it! Don't know what the word ransom means. They have certainly built with wood. A little fire destroys it entirely. A little wind blows them away. And some of them were good characters, too. The majority of us now in the Truth were consecrated beforehand. And so we should think of some of these who are still holding to these foolish things. We should think of them very generously and very kindly, as being children of God, building upon the rock foundation. For all that, they do not understand what the rock foundation is, they are nevertheless, in a way, holding on to the Lord Jesus Christ. I am glad they believe that much, even though it is not enough. Glad they have gotten on the foundation and have been begotten of the spirit at all, if so be that they have. I fear that many who call themselves by Christian names have never been Christians at all—have never known what it means to be a Christian, because they have never taken the steps the Bible tells us of. Ask them:—did you ever make a full consecration of yourself to God? No; I don't know what consecration means. Think of it, my dear brethren, not to know the first steps to be taken to become a Christian, to come into the Father's family. Think of it! After eighteen hundred years of preaching every Sunday, after attending so many prayer meetings, after hearing, seeing and doing all kinds of things, with a quarter of a million clergyman occupying their pulpits, and after sending so many missionaries to the heathen, and then after all, to think that they know so little—not even the first steps—it is sad indeed. It reminds me of what Saint Paul said in his day, "For the time you ought to be teachers (they had had some opportunities), but you need that someone should teach you again the first principles of Christ." They were babes in Christ, and not able to see how much God has provided, just as the babe is not able to eat the strong food, but has need of milk. The simpler truths have indeed been provided in God's word, but we should go from these and get clearer and clearer understanding of His gracious provisions which He has made to enable us to make our calling and election sure. That is what God intended.

With all these conditions about us, we see that many are losing all that they have ever built. They are beginning to see that nearly all that they have been taught are fables. To fill our minds with the doctrines of devils is a serious matter, and that is what has been done. The children's minds have been filled with these false doctrines, too, so that instead of thinking of God as a kind Father—instead of that, we find, they have been taught things that cause them to dread God. As an illustration, I recall a story I read in a newspaper of a little child and its conception of God. A Sunday school superintendent in addressing the Sunday school, asked the question, "What will be the first thing you will do when you get to heaven?" One little girl held up her hand, and the superintendent asked. "What will you do, little girl?" She answered, "I would run and get behind Jesus so that the Father won't see me." What a pity! To think of God sending nearly everybody to eternal torment who didn't walk a straight chalk line. That was the result of teaching such things to little children, as brought out by that Sunday school superintendent. This also is the result of our catechisms, and of all our orthodox teachings. We sing "Jesus loves me." We have changed it to read "Father loves me," because, in the song as it originally read, the love of Jesus is put in contrast with the lack of love of the Father.

As we look out today, we see that the nominal church people are members of the church because it is fashionable to be so, the church is a good club, a good place to keep in touch with business men, and business women. They are only social Christians. They think very little, if they think at all, and they are woefully ignorant of what the Bible teaches. They will tell you, when asked about points in the truth, I have wondered about this, and about that. It is all a mere matter of wonder. But it is no wonder, for "to you it is given to know the mysteries of God's Kingdom." Then, there is another class of Christian people who are really Christians and spirit-begotten ones, who are bewildered and are coming to be more greatly bewildered all the time. As matters shall go on from bad to worse, and as they see that "All around their souls give way," they will know that something is wrong. But what is wrong? Their teachings are wrong. They have built upon what the creeds say instead of what God says. We were all too careless. We were too much like the heathen in that respect. We ought to inquire, where is the evidence for what you say. Give me the word of God for what you say. We are now doing this, and we are getting God's words and reasons, and are content with them. As we build up our faith on that word, what a wonderful faith we have. It is compared to gold. What does gold symbolize? It symbolizes that which is divine—divine things. Everything in the Tabernacle was of gold, representing God, the divine nature. So God has given unto us exceeding great and precious promises that by these we might become partakers of the divine nature. We cannot now be gold, but we can build up our faith with the gold. God has given us the promises, and it is for us to take them, use them, and let them work in us both to will and to do of His good pleasure. Is that the idea? Yes. We see then how important it is to have the real word of God. How weak we are when we have the words of men. That makes our hearts weak. The wonder to me, is, that people have any faith when they have been taught by men. But when, from the Scriptures, we see that we are the seed of Abraham, and that, if faithful, we shall be joint-heirs with Christ in the Kingdom, according to the promise "To him that overcometh will I grant to sit with me in my throne," that is something real to us. It must be a real throne. It will be. Messiah's Kingdom is a reality. It is not a mere picture. It is something real. We are glad of this, my dear friends. It gives us confidence before God, as we begin to see His great character—how He has been planning from before the foundation of the world for blessing every member of our race. That is the God to go to in the time of trouble, the kind you can go to when you are sick or distressed. He is the One you can trust. He sympathizes with you—a real God. David says, in respect to Him, "My heart cries out for the living and true God." There are many false Gods. We want the living and true God. We have found Him, and we have His word. Now this real God—His words come to us and transform our hearts and characters. They build us up in the most holy faith. It is a faith that is full of holiness. It is a faith that is teaching us that God declares that we must have His own spirit—the spirit of His Son. While He provides for the covering of our imperfections through the merit of Christ, nevertheless He requires of you and me and everyone, that we must have His spirit, the desire to do His will. His promises will work in us first to will right, and then, to do right. We will never succeed in doing all that we would like to do. We cannot do the things that we would. We would be perfect, but we can't. That is the only excuse for not being and doing perfectly, and that is, because we can't. We would if we could. But we must have the mind to do right, the fixed will and endeavor to do His will, for anything less would be coming short. When you and I are willing perfectly, and are doing our very best to be so, the mercy of God has provided, very graciously, a covering of all our blemishes in the flesh which we have received from our fathers. To represent those who are thus building upon God's word, the Apostle uses the most valuable things, gold, silver and precious stones.

Now the fire is on us. What kind of fire? A fire of doubt, a fire of bewilderment, a fire of error. The professors in our colleges, and our leading scholars, are telling us that the hope of the world lies in evolution. It is all a mistake, they think, to say that we were created in God's image, Instead of that. they teach that we began as microbes, and these microbes developed into a tad-pole, the tad-pole into a frog, the frog into a monkey, the monkey into a man, and the monkey made progress for hundreds of thousands of years (some say more, some less), and finally he landed into some chair in some college. They are welcome to believe that and boast about their pedigree and lineage if they choose, but that won't do for us. Now, they say, we are very high up. Man is able to do wonderful things nowadays. He can build up railroads, cast up highways, carry water around the earth in trenches, lay great cables, and communicate by wireless telegraphy. He is able to do so many things. Here is the proof of it, they say. What do you say? Well, those who have not the understanding of God's word are not able to get the right view of things. They cannot tell what is wrong with all this. They accept what the professors tell them. Then go to the minister and ask him about evolution. Reverend, is it right, do you think? Yes; our professors have this pretty well established. Do you believe in evolution? Yes, they say, our professors did not say this in so many words, but we came to see it for ourselves as we progressed. We saw it in the textbooks, and as we listened to lectures, and read the books more and more, we finally came to see it for ourselves. Then you don't believe what the Bible says about Adam and the fall, the death penalty resulting, etc? Oh, no; no intelligent person believes that now. No one now believes it that way. This Genesis account contains some good lessons, and we can get some good lessons from it if we would take the time, but it is not to be believed at all. Then, Doctor, don't you think

Jesus and the Apostles when they referred to these things were wrong? Well, you know, I am not to contradict Jesus and the Apostles. They certainly did teach something about the deluge and such things, but we now know better. Under such teachings, what do you think about the condition of the people? Nine-tenths of the ministers do not believe in the fall, and consequently cannot believe in a redemption from the fall. Neither do they believe in a restitution from the fallen condition. Neither do they believe in the selection of the church to be joint-heirs with Christ in glory to do this restitution work. So, you see, the whole thing is nil in the average mind. An Episcopal minister to whom I talked a while ago—came into the truth. He gave up his parish in the Episcopal church in the United States because he could no longer teach their doctrines, and had to go to work to make a living for his family, while he preached on Sunday. He said to me, "I went to see one of the chief ministers in our city. I asked him many things about what he believed. Do you believe this, do you believe that, I asked, but receiving such evasive answers, I finally said, 'Oh, you don't believe in anything, do you?' 'O yes,' he said, 'I believe in Jesus.' 'What do you believe about Jesus? Do you believe he was miraculously born?' 'Well, you know, we cannot believe just that; He was a wonderful man. But what do you really believe about Jesus—what was there so wonderful about Him?' 'Oh, He was so divinely human.' 'Oh, that is all tommy-rot,' I said, 'divinely human?' 'What do you mean by that? You are just trying to bluff me, just as you throw dust thereby in the eyes of the people.' 'Well,' he said, 'while Jesus said some very nice things, I think he lost His opportunity for doing good by dying on the cross.' Now, we know, that there is not an atom of truth in all that. When the great teachers hold these things, what do you think the people have? The stream can hardly rise higher than the fountain from whence it springs. The people are not very definite in their faith. The minister only takes his text from the Bible; that's about all. One took his text from Shakespeare and thought he was taking it from the Bible.

At the conclusion of a meeting in the Boston Opera House at which there were about four thousand people present, an editor of a paper came to see me. He said, "I was much interested in that great audience—that was such a wonderful audience, and then, so many of them stayed two hours to listen to it all. I can't understand it. Explain it to me. You know we have some very able ministers here in Boston—some very able men, such as Reverend so and so, Doctor so and so. If they had out on the same day some forty, fifty or sixty people, they would think they had a very fair audience for a hot, summer morning, and yet, with you there were four thousand crowded in, and some turned away, on a hot day. How do you account for it?" We answered: The Bible tells us about a time when there would be a famine in the land, not for bread or water, but for hearing the Word of the Lord. Those people were hungry, were they not? They had not had a square meal of victuals for a long time. There was a time when they were fed on the doctrine of eternal torment, right here in Boston. Then people became too intelligent to believe such things. Nobody believes that now—that God prepared for this before the foundation of the world. Now the professors tell you that your great, great grandfather, a great way back, was a monkey. Cheer up, they say, you are getting along fine. You may not attain unto perfection in this life, but some of your children will in due time, when they have mastered certain things. You ought to rejoice because your children in the future will know all these things. Do you think this will satisfy people? No, not a bit. No wonder, then, the people are hungering. They want the message that God gives them. When the people see that the bankers, merchants, et al are backing up these ministers and churches who teach these things, and then see that the Bible does not back up such doctrines, they do not know what to do, but they are hungry and want something that will satisfy the longing of their souls. Because of prevalent conditions, only a special few are able to see the truth at the present time. Only these are able to build with the gold, silver and precious stones.

The fire of that day will destroy all false works, all errors and false doctrines. They are going down, and going down rapidly. The Salvation Army still holds on to eternal torment, as do also the Plymouth Brethren, but very few people any longer believe it. The Salvation Army and the Plymouth Brethren do show that they believe it by their efforts to keep people out of it. I appreciate this. If I still believed it, I would go wild trying to help people to escape it. I am thankful my eyes are opened so that I can see better. How glad we are that every such thing is passing away. In this time of great shaking, everything that can be shaken will be shaken, and only those things that cannot be shaken will remain. We have the unshakable things. We have received the Kingdom which cannot be shaken. Let us have confidence and rejoice that our eyes have been opened to see these things. Having received them and holding to them, indicates that we have made our connections with the Lord, and that our wireless is operating. We are in communication with the Head, and He is giving us answers. This wireless telegraphy beautifully illustrates our relationship to God. The power house sends out waves that jump through the air, sometimes for thousands of miles. One such sends messages clear across the Atlantic ocean. They use different tuning instruments. If you would take or receive a message you must have what they call a co-hearer. They catch these vibrations, but only certain ones—only the ones they are tuned up with. Unless your co-hearer be properly attuned, you would not get the message. Tune up your instrument more and more until you get in tune with the sending instrument, and you can get the message well. So God sends forth His message and very few receive it because only a few people have co-hearers—the begetting of the spirit, and some who have the co-hearers are not in tune with the sender. That is for us to do—to come into tune with God. What is this tune with God that enables us to receive His message? We get the instructions from the Word of God—the Bible. It tells us what to do. It teaches us to make a full consecration of ourselves to the Lord. This consecration becomes acceptable to God through the great Redeemer who is our justification. We must come into the school of Christ and learn of Him, and by obedience become more and more copies of His dear Son. Let your nay be nay, and your yea, yea. Say what you mean. Do not try to deceive God or man. Speak the things that are true. How shall we act? According to the golden rule. Do unto others as you would that they should do unto you. Many in the body of Christ have not built themselves up with these precious things as they should do. If you have a piece of wood in there instead of the golden rule, it will burn out. We should use this golden rule in dealing with our families, our neighbors, our butcher, our baker, and with everybody. Use this with all. Measure your conduct in life by it. You must see to it that you do to me as you would have me do to you—not the reverse. You are not responsible for me, but for yourself. This golden rule comes in then. It represents the divine law. Nothing less is satisfactory to God. You need not say that you are acceptable to Him, and pleasing Him unless you are living up to the golden rule. It must be used every day. Saint John was told to measure the temple with a golden reed. So then, the church is being measured by this golden rule, the golden rod. You are to do the measuring for yourself. Thus we are coming nearer and nearer to the golden standard God has given us.

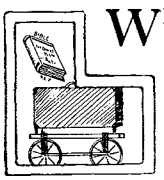
Is there anything beyond the golden rule—anything beyond? Yes; you can do more. You cannot properly do less. But what more can one do than practice the golden rule everywhere and at all times? You can give up your own rights—relinquish your own rights in the interest of others. That is love; that is sacrifice. The golden rule first; sacrifice afterwards. Cases have come to my attention in which parents have been very unjust to their children by not observing the golden rule; cases in which husbands have not treated their wives according to the golden rule, and yet claiming to be followers of Christ. To follow the golden rule is the very least that we should do. Oh, but, you say, this would never do with my husband, or this would never do with my wife. Leave that with God. God points out the path and we must not lean to our own understanding, but take His will—take God's standard—the golden rule. It should regulate all my conduct and all my affairs with everybody, and thus God will be pleased. You will thus grow in grace; you will grow in knowledge. Then, you will ask; is there not something else I can do? Yes; you can sacrifice. All such are building with gold, silver and precious stones, and are building characters that will pass through the fiery trials that are now here. We have had some already, but do not know how many more are coming.

In their picture of fiery trials concerning the church—Elijah and Elisha—God has used them as types, as pictures. Their experiences were typical of experiences that would come to God's people—Elijah representing the overcomers of the church. God sent him from place to place. When God sent him to a place, he would go, and then God would send him to another place. He knew that he was to be taken away, but he did not know where it would be. While Elijah went from place to place as directed by God, he was expecting his change, and waiting for it, and in this was a type of the church expecting its change but not knowing just when or where. The Lord did not say to Elijah, Go to this place and there you will be taken up. The Lord said go there; then go beyond; but He did not

take him up. And then, we read: "As they still went on" —going beyond the place where the Lord last sent them— as they still went on, there appeared a chariot of fire, and horses of fire, and parted them both asunder; and Elijah went up by a whirlwind into heaven." What does this mean? In a general way, it seems to me this fire always seems to represent trouble. This represents a destructive trouble. We are expecting to be taken up by some kind of a fiery trial, pictured by that chariot. We don't know just how, nor when, but just as Elijah and Elisha were still going on, so we are still going on. Where would you go if you did not go on? If I did not go on, I would not know where else to go. This is all I know to do. Can't go back to sectarianism. At one time some of Jesus' disciples said to Him, "This is a hard saying; who can receive it; there is no sense in what He is teaching; we will not be His disciples any longer," and they left Him. Then to the twelve, he said, "Will ye also go away?" They said, "Lord to whom shall we go? Thou hast the words of eternal life." So it is with us. We have started out to follow the Lord. He is giving us the Word, and while some have turned back who were unable to understand Him, let us go on! To whom else can we go. There is no one else to whom we can turn.

As they two went on the chariot of fire separated them; so some kind of fiery tribulation will suddenly appear. I know not where; whether in Canada, the States, or where. We will be true to the Elijah picture, true to the Lord, and then, when His time comes, whatever kind of an experience it will be, we will welcome it. We have been expecting the fiery trouble to come. What is the difference, how? Whether by bullet, or what not. Our times are in God's hands. "Precious in the sight of the Lord is the death of His saints." He is not indifferent. He is not careless. No accident will come to the Lord's faithful people. In the case of the Lord Jesus, he waited for his hour to come. Until then nothing could come. Our course is not marked out so definitely as was His, but in God's arrangements, we have our place the same as the Master had. We have a place and His providence is over all such. May we then, dear friends, go on like Elijah; waiting on the Lord; content to abide His time; not feeling discouraged or disappointed. We wish the Lord's time, His way, everything to be as He would have it to be; and thus, we shall ultimately have a share in His glorious blessings.

Colporteur Addresses, Participated in by Three Brethren. Opening Remarks by Bro. E. F. Crist.



WE WILL endeavor to make our remarks such as may be of assistance, not only to colporteurs, "would-be's," "has-beens" and volunteers, but also to those who are candidates for membership among those colporteurs who shall in due time carry the message we love to all of the families of the earth.

A proper appreciation of the beauty and harmony of the message we bear; and of the importance and dignity of our work as harvest laborers, will do much toward stimulating zeal and giving necessary impetus for carrying on our work successfully and effectively. With this thought in mind, let us notice the reading of James 5:7, "Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receives the early and latter rain."

In the Scriptural account of creation, we are told that the earth brought forth grass, and the trees of various kinds. It also brought forth cattle and creeping things, including beasts of all kinds. Of all that the earth produced, man was the crowning fruitage, having been made from the dust of the earth. We might correctly say that the perfect man was THE FRUIT, in that he was superior to all else that the earth produced. That perfect fruit was stung by the serpent of sin. The virus there injected not only brought death to its first victim, but all of the progeny down to the present time have suffered therefrom. We see no perfect fruit, no perfect man. God has been waiting for many centuries for THE PRECIOUS FRUIT OF THE EARTH, until He receive the early and latter (FRUIT, or HARVEST). From a suggestion in an old Watch Tower we are helped to see that God waits not to receive some rain, but we know that He has patiently waited for an early and latter harvest. The word "rain" does not appear in the Vatican Mss., and the appropriateness of omitting it will be apparent to Bible students. God is looking forward to having this earth filled with a perfect FRUIT, namely, a perfect race. As a means to that end He is now gathering out a still more precious fruit, for which He has been waiting 1800 years. It becomes our precious privilege to co-labor with Him in gathering out this most precious fruit, as colporteurs, as volunteers, or in some other capacity. When we have faithfully performed our little part in this feature of the fruit gathering, we may also participate in the ingathering of that multitudinous crop that will include all of mankind who are willing to be made perfect. For this grand consummation, God has waited patiently six thousand years. May the thought that we may be associated with Him in carrying out this purpose fill our hearts with joyful anticipation; may it move us to earnest, persevering effort to that end. "Let us be patient brethren."

We remember how Pharaoah, King of Egypt, placed Joseph in authority at his right hand, and during seven years of plenty he gathered together the wheat that was to be used later as a means for saving the lives of all Egyptians. Doubtless people scoffed at his prediction of a great time of trouble (a famine); we may readily suppose they said, "How foolish to spend time in gathering up wheat—how much better it would be if he would engage in some reform work." Joseph persevered, knowing what the result would be, according to God's word. What must have been his delight when later he could save the lives of these very ones who had looked with scorn upon his course.

Since we understand that Joseph was a type of Christ, the seven years of ingathering may well picture to us the entire harvest period, seven being suggestive of completeness. At any rate we know the Lord has been gathering the wheat (figurative wheat) during that time. He has raised the dead wheat (saints) and is now assembling the other grains, we believe, as one after another dies. This better wheat will be used for giving life to mankind as the antitypical Egyptians during the coming age. In the realization that we are spending time and energy in helping to gather this better wheat, may we not receive with equanimity the scoffings of our fellows who see not the glorious end to be thus made possible? What matter if they do say, "How foolish to spend time in such work; it would be better to do some slum work, or social reform work." Soon, if we faithfully perform the little part allotted to us in the wheat-gathering process, it will be our privilege to give life to these very ones who have misunderstood us. Truly, that will be sweet revenge. Surely we may take encouragement from this.

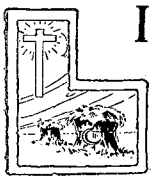
We read in Ephesians 6 about having our feet shod with the preparation of the gospel of peace. To have one's feet shod would suggest putting on shoes. With good shoes, having thick soles, we would walk over sharp stones, or among thorns and briers, without inconvenience, or pain. However, the shoes would be of little assistance except they be worn. Would not the lesson be that we have in the Scriptures the Gospel of Peace. It is God's purpose to give to mankind, peace universal and eternal, but there's a special, prescribed way by which this is to be accomplished. A class is to be developed in gentleness, patience, humility, and love by passing through much difficulty and tribulation. "Through much tribulation shall ye enter the kingdom." If we have a proper grasp of this gospel of peace, so that we realize every disappointment, every conflict, every affliction, every rebuff, every opposition, every unkindness received from others, is most surely working out for us a far more exceeding and eternal weight of glory; that they are all necessary to fit us for giving peace to the world by and by, then that knowledge will protect us from feeling the hurt of such experiences as thick soles would keep us from being hurt by the stones or briers. The knowledge must be so applied as to keep us from being hurt under such circumstances, otherwise it would afford us as little aid as shoes that were carried in the hand. Are we wearing these shoes? Are they protecting us so we can go unhurt over the rough places? If not, why not? Let the realization that we may help others to have such a valuable protection, spur us on to diligent effort in the work, while we seek to appreciate deeply the privilege of wearing the blessed shoes of the preparation of the gospel of peace.

The speakers have mentioned many precious promises. We wish to give a little illustration that may help to make these promises more real, and effective, to colporteurs and others. You have read of Sir Robert Bruce. When he was spending himself for the welfare of his country, there came a time when he had suffered defeat, he was forsaken by all and fled alone for his life. He came finally, in an exhausted condition, to the mouth of a cave, which he entered. He lay down to rest. There

seemed to be little hope for him. As he looked toward the small opening through which he had entered, he saw a spider begin to weave its web. He watched with interest until the little insect had woven a network that completely spanned the opening. Soon he heard voices, and footsteps approaching the cave. At the opening his pursuers stopped, and one said, "I wonder if he may have taken refuge in there?" Another responded, "No; do you not see that spider's web across the mouth of the cave? If he had gone in there he would have broken down the web. There is no use looking for him there. Let us hurry on." Sir Robert Bruce was saved by a spider's web, frail and insignificant though it appears to be.

The web may appropriately illustrate to us God's promises. When pursued by the adversary, if we have a web of these promises covering us he will say, "No use trying to get him; see how he is protected by these promises." While the promises may seem to some to be as inadequate to afford protection as the spider's web, yet to those who place implicit confidence therein they afford absolute security. There can be no invasion by any foe. Let us see to it that we do not permit this web to be torn down, for therein lies our safety. "God is faithful who hath called you, who will also do it." Whatever He has called us to do He will also provide strength to perform, if we seek it in the proper way. "The God of all grace, who hath called you unto His eternal glory by Christ Jesus, after that you have suffered a while make you perfect, establish, strengthen, settle you."

Further Remarks by Bro. O. Magnuson.



I AM glad to see so many interested in the colporteur work. It has been my privilege for ten years to be engaged in that branch of the service. No portion of my life has been so much blessed as those ten years. It is a most wonderful way to show to the Lord that we love Him more than houses, lands, friends, or anything in the world.

Many years ago two colporteurs came to my home in Chicago. They were the first I had seen, and I never forgot them. We had the privilege of entertaining them for a year. They suggested that we go into the colporteur work. We said, "It is out of the question." But we prayed about it. We had a little girl about four years old, and we thought we must do the proper thing for her, so we were tied down to a certain extent. I was working for the Pullman Company. The Lord so blessed my efforts among the men there that we were able to leave about 150 volumes in the shop. I said, "That is no real evidence that you can do colporteur work, because you are dealing with friends and acquaintances; it will be a different matter when you go from door to door where no one knows you." Brother Greig said to me, "You haven't much to do; why not go out with me and try the work?" My spirit was willing, but my flesh was weak. I said, "I will try." I remember very keenly the first call I made. I knocked at the door, and while I waited I hoped that no one was at home. When I heard footsteps coming toward the door my heart went pit-a-pat. A lady opened the door, and I stumbled along trying to tell her about the books. I soon saw the necessity of having a method. The Society did not send out a method at that time. I made a botch of it, but managed to sell her some books. When I left her I thought, "what was the trouble with you anyway? Were you afraid of that woman? No. Are you ashamed of the message? No. What is the trouble? I do not know." Then I began to think of my wonderful privilege of carrying from door to door the message of great joy—something the angels may not do. After trying this work for a week I wrote Brother Russell, telling him how we were situated, and asking his advice. I said, "My heart is in the colporteur work, but I do not know whether it would be proper for me to enter the work." He wrote back, "Enter the colporteur work, and, if necessary, leave the little girl with friends for a week, or a month, at a time. I feel sure the Lord will be pleased to have you do so."

I took Brother Russell's advice, and we began to sell out the furniture. Someone asked the little girl, "What are they doing at your house?" She said, "They are smashing the house and going into the 'culture' work." Truly, it is culture work. We want to be developed for a great future work. We burned all of the bridges, and we never regretted it. The friends in Chicago were concerned about the step we had taken, not knowing we had well considered the matter. They said, "Brother Magnuson, we admire your zeal, but you should not have sold your goods." I said, "We have considered the matter, and we are taking Brother Russell's advice." Every Sunday they would say, "How are you getting along, brother." We told how the Lord was blessing us. After a month or six weeks they concluded that it was the Lord's will that we should go into the colporteur work.

In order to be successful you must have faith in your work, and be enthused with it. I met a brother who said he could not do colporteur work because he could not see chronology as Brother Russell does. He would make a failure in the work. We must have faith in the message we are carrying. There must be an entire consecration to the Lord of our time, our means, our talents, and everything. It has been said, "there is money in the colporteur work." I believe there is, for I know I put about $500 into the work, and it is still there. Anybody is welcome to it if they can get it out. "He that reapeth receiveth wages, and gathereth fruit unto life eternal." It is necessary to have zeal, or we will not sell any books. There must be faith, consecration, and a loving zeal prompted by right motives. One brother told how he planned to sell so many books a day to establish a record as a colportuer. No doubt the Lord blessed his efforts somewhat in spreading the truth to a large extent. He says that he has found out now that one book sold where it gives the buyer the truth is better than a hundred sold elsewhere.

We believe the Lord is directing the harvest work. There was a time when we almost had to perform sleight-of-hand to keep the people from learning that we had Millennial Dawn. We used to put our finger over the words, "Millennial Dawn." We were deceivers, and yet true. I want to tell you a little incident right along that line, showing how Brother Dr. Moe, of Chicago, got the Scritpure Studies, and became interested in the truth. He had no use for Dr. Jones' religion. Brother Jones said, "If possible I would like to have you get a set of books into the hands of Dr. Moe. I believe he is a consecrated child of God." I said, "If the Lord wants a set of books there, I have no objection. You pray for me." He lived on Washington Boulevard—a fashionable section. When I saw the place, I thought, "If I ever get the truth in there I will have to take it in the back door." I went to the back door, where I thought I would meet the wife, or perhaps a servant. He came to the door. His wife was standing at the stove stirring in a kettle. I got through my introduction and started to talk to him. While trying to press the canvass his wife said, "You don't want those books; you have more books now than you need." I thought, "as long as she is standing there I can never sell him the books." The door bell rang. He made no move, and she had to go and answer the front door bell. I offered a silent prayer to the Lord that He might assist me to do His will. She was gone long enough for me to complete the sale. Knowing that they were prejudiced against Dr. Jones' religion, I thought best to take the books to them right away. I took them after dinner. His wife said, "He didn't order them did he?" I said, "Yes; he knew a good thing when he saw it." She took the books.

A few days later a friend called, and seeing the books lying on the table said, "Why that is Dr. Jones' religion; are you reading that?" Dr. Moe said, "If that is Dr. Jones' religion it is all right; I have entirely misunderstood his religion." The result was, after a little his wife came into the truth, also a servant girl. This friend also came into the truth, and wanted a set of the books. Dr. Moe said, "You go and get them from Dr. Jones." The friend had been living near Dr. Jones for years. It was a little hard, but brought its reward. The Lord is directing the harvest work, and we are glad it is so.

Of course we will not sell books at every door. Sometimes we will meet a reception such as my wife once had. A lady whom she was trying to interest said, "I have my God, and my church, and I do not want your books." My wife said, "Who is your God?" She replied, "the god of this world." My wife agreed with her. I once said to a lady, "We are calling to the Christian people of your section; are you Protestant or Catholic?" She said, "And what is that to you?" I said, "It is true that is not my business, but the Bible Society has requested me to bring to the attention of the people here a wonderful method of Bible study, and I do not want to pass any by. I feel sure you will be interested in this if you will look into it." In this way I overcame her resentment.

Never take the first no as an answer. When a lady begins to hesitate, and says, "I don't know whether I want those books or not," that is a sale. The old saying is, "To hesitate increases the power of temptation." That is the time you want to give some good licks to get the books in. You will surely succeed.

Now a few words about delivering. I remember one instance where I had sold a set of books to a Lutheran minister, and when I

came to deliver them there was a house full of ministers in conference. I thought, "If I get the books in here the Lord will have to help me." He was sociable, and introduced me to the ministers. I told them how I appreciated anyone who was serving the Lord, etc. After it was all over I said, "Here are your books all wrapped up; my train is soon to leave." He took the books and thanked me. The Lord is able to help us.

I want to say, if you have the opportunity to enter into the colporteur work, by all means do it. It is the most wonderful work you can get into. "He that reapeth receiveth wages, and gathereth fruit unto life eternal."

Remarks by Brother Goodwin.

I AM very glad to have any share in the great harvest work, but I am especially glad to have a share in the colporteur department of that work. It has been my blessed privilege to be in line with the great harvest work for many years. My attention was directed to these things by "Food For Thinking Christians," which was published as a forerunner for the Scripture Studies. I have followed the development of the work with great interest, from that day to this. Great and momentous events have taken place within that time. The great prophetic days of the Lord, with which we are all familiar—1874, 1878, 1881 and 1914 have all come and gone, but the great events that they marked the fulfillment of remain. I have received many blessings since I came to this convention. I have been repaid a hundred fold, and I want to mention particularly one thing that was presented from this platform that specially impressed me. That was the lesson from the type of Elijah, in connection with the glorification of the last member of the church. History has recorded the fulfillment of prophecy, but the worldy historians know it not.

The year 1914 did witness the close of Gentile times. Who would ask for any better evidence of the end of the wonderful time in which we are living? The explanation of this type brought out so clearly that when the last members of the church are taken it will be a surprise to them, although they are expecting it. The harvest work has been growing more interesting as time goes on, and I believe the opportunities have increased with the opposition. We have never had greater fruits than now. I think I can best illustrate the importance of taking advantage of our opportunities by a brief legend.

There was a statue in one of the ancient cities of Greece. A passing traveler addressed it in the following words: "Oh, statue, what is thy name?" "My name is Opportunity." "Why art thou made standing on thy toe?" "Because I can stay but a moment." "And why art thou made with the lock on thy forehead so long?" "That men may seize me as I pass by." "Why is the back of thy head so bald?" "That when I am passed men can never grasp me." How highly important that we improve these golden opportunities as they pass. We are nearing the end of the harvest day; the night cometh when no man can see to work. It was my privilege to be brought up on a farm, and I know something about harvest work. I remember that we used to rest a little during the heat of the day, and then in the cool of the day we would work hard again. When night came we would quit working, because we could not see to work. It seems to me we can see the night time settling down on certain portions of the world. While we know not how soon, yet we believe that very soon it will settle down on this land, as it has in other lands, so that no one can see to work.

It is not my intention to say much with reference to methods. I believe there are as many successful methods, or canvasses, as there are successful colporteurs. It is true we all begin with the excellent method placed in our hands by the Society, but as we proceed with the work, we change. The method used prior to 1914 would not be so successful today. I have changed my method greatly. We now have opportunity to call the attention of the people to the great Battle of Armageddon, in which all are interested at the present time. It is our privilege to tell them how these things breaking upon the world are in fulfillment of prophecy. We have the privilege and opportunity of reaching the ears of the people at the present time as we have never had before.

I want to tell you of a matter which I stumbled into. There is no credit to me. Rather, it reflected against me. I started out to work, and after a time I found that I did not have my first volume with me, but I did have the prospectus. It had been my custom to carry the first volume. While at first I felt lost, I found later that this was one of the "all things that work together for good," in my case. I am not saying that other colporteurs should follow this method of working with the prospectus only, but it helped me, and if any can derive benefit from it you are welcome. I do not want the first volume. Even the prospectus takes too much time. The shorter the canvass the better, if the right things are said. When the iron is hot is the best time to strike. If you do not strike then you must heat it up again, and the chances are that you may lose the sale. It is not the number of books we sell, as one of the brethren has said, that determines our success. We might fill the world with books, and if we did not have the spirit of devotion and love for the Master; if we did not develop the Christlike character, our work would be far from a success. Our success is measured by the manifestation of the spirit of love and devotion to the Heavenly Father, which rises before Him as sweet incense, through Jesus Christ our Lord.

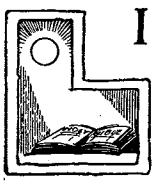
I wish to mention some of the other opportunities that we have as colporteurs, and others who are otherwise engaged in the harvest work may also take part in this way. It is in organizing classes where there are none. Also in helping to build up classes, where there are such, and thus we build up ourselves.

As we come in close touch with the people we are enabled to locate those who have a special interest in Bible study, and in this way we can be a help. Another opportunity we have is to help arouse prejudiced persons who are still in Babylon. I remember one case which I will mention. We called attention to the Berean Study in the third volume on Babylon. It aroused her interest. She said, "If I believed that the nominal system is Babylon, I would not let any grass grow under my feet in getting out." She went to the Bible, and with the aid of the Bible Helps she satisfied herself that the great system there described is the Babylonish nominal church system. She got out of Babylon. I am glad to say that this sister is present at this convention. It is her first convention of this kind.

In closing I wish to refer to one other experience which I think may be of special interest to you. One evening I called to see a party who is somewhat of a Bible student, although he is in Babylon. He has an honest heart, and understands God's Word as well as we could expect one to understand who has not the valuable Helps that we have in our possession. When I began to speak to him in regard to Scripture Studies, he said, "I don't want them; I know enough about Pastor Russell." I said, "What do you know about Pastor Russell." "Well, so and so—" I asked, "Did he tell you; have you read any of his writings, or do you know just what you have read in some pamphlet written against him?" He acknowledged that such was the case. I said to him, "Brother, I would like you to take these books and see for yourself." He said, "I did not go to hear Pastor Russell when he was in Providence, but some who heard him said that he knocked hell out of the Bible." I said, "Brother, doubtless they meant to report the matter correctly, but Pastor Russell believes in hell." "Why," he said, "Is that true?" "Yes, but he does not believe in eternal torment." He said, "It is plain to me from the parable of the rich man and Lazarus that there is a hell of torment." I said, "You will agree that it is a parable, or it is not. It is all literal or it is not. It will not do to mix the figurative and the literal." He agreed. I gave him Pastor Russell's explanation of the parable. He said to his wife, "I have never heard anything like that before. I have heard many explanations of it, but never anything like that." I had given him the explanation of one of the greatest Bible Students of the age.

We would say, dear friends, to those who are able to enter the colporteur work, it is a great opportunity. The colporteur work does not need you, but you need the colporteur work.

Concluding Remarks by Bro. Isaac Hoskins.



I WANT to say in behalf of these brethren who have spoken, that they have been successful colporteurs for many years. I am acquainted with their records, and know that they have made a success, both as to the number of volumes put out, and in other respects. I believe that the secret of their success lies in their zeal and earnestness.

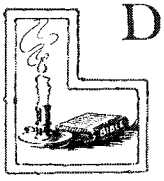
We find it very diffcult to suggest anything new to the colporteurs. The instructions we have been sending out for some years cover every point. If I were to suggest any change it would be with regard to the question of the great war that is now going on. We think this gives the colporteurs a decided advantage. They can point their prospective buyer to the fact that God has told about this war centuries ago, and declared what the outcome will be. It is expected the war may come here, and if not the war itself, yet much of the trouble that is likely to result from the war may come here. Humanity

is made of the same clay here as over there. Practically the same sentiments prevail here, and the whole world is ripe for the great Battle of Armageddon. Colporteurs may refer to these volumes as the great exponents of the truth due to be known at this particular time. They may show how these make clear that the great prophecies of Daniel are being fulfilled in our day.

Brevity is the soul of wit, in colporteur work, as well as in general in the world. Endeavor to boil down what you have to say to as few words as possible. Almost everybody in these days is in a hurry. They want to hear what you have to say quickly. The more fully you can make them forget about everyday affairs, and listen to you, the more sure you will be of making a sale. We cannot assure success to all colporteurs. We are able to make some suggestions that may be helpful, but we cannot guarantee success. The Lord is the one to do that. Day before yesterday, when the convention opened, Brother Sturgeon called attention to the fact that Brother Hoskins was here; that he knows all about the colporteur work and can tell you anything you may wish to know about it. A sister came to me and said, "I understand you know all about the colporteur work; can you tell me how I can sell fifty volumes per day?" I said, "sister, that is beyond me." She said, "Didn't Brother Sturgeon say you knew all about it?" I said, "Yes, Brother Sturgeon said that, but I did not." There are some things that we cannot do at the Tabernacle. We can make suggestions which, we believe, will help one to be successful if carefully followed. When colporteurs write of failure, along this, that or the other line, we tell them to study their method over again carefully; if success is lagging we advise going to the Hints again. Above all, go to the Lord, because He is the one who can give you inspiration and zeal such as none other can give. We acquire this zeal by living in the presence of the Lord. When you go from door to door to present the studies, people are influenced by what you say to the extent that you believe and feel these things in your own heart. That is the secret of success with any canvasser, for that matter. The individual who can put his whole being into his work is the one who will make an impression. You and I have that which can inspire us more than any work that the business world is engaged in. We are in the Lord's business, we have the inspiration of His providence exercised in our behalf, and the prospect of joint heirship with the Lord in His kingdom.

We may receive inspiration from the words of the Lord, "He that goeth forth weeping, bearing precious seed, shall doubtless come again rejoicing, bringing his sheaves with him." The people of God have been going forth, weeping, and bearing precious seed, under conditions of trial now nearly nineteen centuries. The Lord has been looking down with pleasure and approval, no doubt, and He is reminding them, as they go forth seeking to bring honor to His name, that the time will come when their trials will be finished and they will come again rejoicing, bringing their reward, the result of their efforts. They will enter the Kingdom of God.

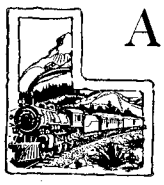
Message from Great Britain. By Bro. J. Hemery.



DEAR Brother Jones: In response to your request for some account of the Lord's work in Britain, I write briefly. As all the world knows, Great Britain is deeply involved in the world war, and as you will imagine, this has affected the Harvest work to a considerable extent. The work is limited in several ways. When the war broke out our opportunity for public ministry was much curtailed owing to the military authorities demanding the use of halls for the accommodation of the armies being raised. This prevented us from holding public meetings, and for the same reason it was almost impossible to continue class-extension work. The money panic also seriously interfered with the work, until the financial affairs of the country were brought into shape again. That in turn stopped some of the colporteur work. However there was a speedy recovery in the country and to an extent in the Lord's work. The Photo-Drama came as a special blessing both in the way of opportunity for service and for sacrifice, and despite the war we have had a very considerable run with it. The response in cards at the final exhibitions has been very good, and the sales from the cards is also good; so that our output of books at the close of the year will not be nearly so low as once seemed must be the case. On the whole, it can truly be said that the work continues much as in previous years though it has not the swing it has had for the past few years. The passing of October, 1914, with the non-realization of the expectations of the church's deliverance has not adversely affected the friends. True, some have slacked in their zeal, and some seem to be not so vigilant as they were. But just as it is true that the war has made but little outward difference to the country so there is but little outwardly to be seen of difference in the Harvest work. We thank the Lord for the continued privilege of service and for all of like precious faith who wait in prayer and patience for the full end of the time till we shall see the Lord. Food prices are advanced, and indeed everything is dear, but there is a good deal of money in circulation owing to brisk business in all kinds of war material. Gold and silver circulate freely; until recently they have been very free, but now the government is asking that the public make more use of the notes which were put into circulation just after the war began. While there is a good deal to remind us of the war, the number of persons dressed in black, the sight of the wounded soldiers and the fact that nearly all that is in the newspapers relates to the war, yet it may be said that the country has not yet begun to realize the horrors into which we have entered and which it must inevitably suffer. Last night we on our side of London got the first experience of a Zeppelin. The nearest place to us which suffered any damage was two miles away, near the Russell hotel, which you will remember. This method of making war on the people is a horrible example of this world's spirit. As yet these monsters which come in the dark have succeeded in nothing more than doing some damage to dwelling houses, and in the destruction of some business property, and in destroying or maiming civilians. Out of all the raids only about ten soldiers have been killed or wounded by them, and there has been no damage to any military property. They are fit representatives of the present evil heavens. How glad we are that Satan and evil angels and evil men are soon to be restrained and that the

Prince of Peace, our blessed Lord, is to take affairs into His hands and to reveal the love of God to men. O hail, happy day. We wait in hope, and with the belief that our message has yet to prove one of comfort and guidance to many who will cry out of the darkness, we give our witness of the Plan; thanking God for His message of love so faithfully brought to us by our dear Pastor, and thanking Him that the love of it is in our hearts and that we are thus privileged to speak it forth to others. No doubt the witness will bring pain to us as we seek faithfully to show the reason of the trouble and as we proclaim the only way of help, but we are content to leave the matter in the Lord's hands. With much love in the Lord, your brother in His grace and service.

CANADIAN CONVENTIONS. PORTLAND TO THE PROVINCES.



ABOUT midnight of Sunday, August 15th, following the close of the convention at Portland, Me., a party of twenty-one, including Brother Russell, took train for the Provincial Tour, with the four-day convention at Truro, N. S., as our objective. The conditions were all very favorably arranged by our Heavenly Father, and the fellowship on the way was such as could scarcely fail to bear good fruit. We admired God's handiwork as we swept along amid the beauties of nature, sometimes passing through a considerable area in which the hand of man had done but little to mar the grandeur of the great Creator's perfect work in nature. We were reminded afresh of the Psalmist's words, "The fool hath said in his heart, there is no God," for this vast panorama of nature through which we sped was continually speaking to us eloquently, not only of the existence of God, but of His infinite wisdom, and His marvelous power.

Late in the afternoon we arrived at Moncton, N. B. While the party was tired from their long trip, we had no more than secured our accommodations for the night than a prayer, praise, and testimony service was announced, to be held in the parlor of the hotel. All seemed eager to sound the praises of our God, for the abundance of His mercies to His children, and especially to those who were being favored with the privilege of taking this tour with our dear Pastor. It was truly an occasion of refreshing. In the evening Brother Russell addressed an audience of about 1,000 attentive people in the Opera House.

On Tuesday we proceeded to Halifax, N. S., a historic city of about 60,000 founded in 1749 by Honorable Edward Cornwallis. It is a conservative, but progressive English city, both beautiful and interesting. The situation of Halifax, and its harbor famed all around the world, have naturally made this a naval as well as a military station. This was England's great naval station on this side of the Atlantic during the last war with the United States. It is known as the "Garrison City." It is the headquarters for the British North America and West India Squadrons, and ships of war are almost constantly in port. Almost at every turn one meets His Majesty's soldiers and sailors, for at this time the city is a concentration point for soldiers in preparation for active duty in the European war.

On a hill, commanding the city and the harbor, is located the citadel. This is called Citadel Hill. It is claimed that the interior of Citadel Hill is large enough to contain all the people of Halifax, and that it is provisioned to withstand months of siege. Equipped with modern fighting machinery, it towers o'er the city and surrounding country as a grim representative of English power on the continent. The citadel was planned and built under the direction of Edward, Duke of Kent, father of Queen Victoria. With its outlying forts this constitutes one of the strongest fortresses in the world.

The city is now building immense docks at a cost of millions of dollars, with a view to making the place the chief port of Eastern Canada. Here is located one of the largest dry docks on the continent. It has solid rock for its foundation, and is built of granite and concrete. Its dimensions are a length of 613 feet and a width of 102 feet on top, and a length of 593 feet and a width of 70 feet at the bottom.

Among this population of 60,000, and in the midst of so many soldiers who are engaged in the service of an earthly king, the great Captain of our salvation has found about twenty who had ears to hear the message of love, of gentleness, of sacrifice, and were willing to join the ranks of those who enlist to die. About fifty came in from the surrounding country, making a little convention gathering of about sixty to greet our dear Brother Russell, when he addressed the assembly in the afternoon. A public ervice was held in the evening, attended by about 500. These dear friends seemed to make up in appreciation what they lacked in numbers. It was good to be there.

Early in the morning of August 18th our party, now grown somewhat larger by the addition of friends on their way to the Truro convention, were off again for Kentville, where another day convention was to be held. Again our eyes feasted on the wonders of our Father's creative skill, in evidence all about us in the beauties of nature on every hand. We felt constrained to say with Paul, though in a different connection than he used the words, "O the depth of the riches both of the wisdom and knowledge of God; how unsearchable are His judgments, and His ways past finding out." At one point in our journey we were able to see the hillside where it is supposed that Captain Kidd hid his booty. Many have put forth strenuous, persevering effort to unearth some of his supposed ill-gotten treasure, but the members of our party rejoiced in the realization that they had discovered riches, hidden for us through the faithfulness and death of a greater Captain (the Captain of our salvation), in comparison with which the reputed wealth of Captain Kidd, multiplied many times, would appear insignificant indeed.

At one point in the journey homeward from Halifax, we saw something of special interest, in the form of a waterfall where the water sometimes runs upward over the precipice, The downward rush of waters is arrested, and entirely overcome, and reversed. This is accomplished by the inrush of the rising tide, the point being near the ocean. The great volume of water coming into the little rivulet from the ocean ignores the natural bent of the water to pursue its own course downward, and it must yield and go the other way. The power which opposes it is irresistible. To us this became a suggestive lesson. Today the tendencies of the world are downward. We may see the falling all about us. Some have already learned how to open the channel and let the great power of God come in with its overwhelming force and overrule the downward tendencies. Perhaps the more accurate and complete fulfillment is yet to take place in the next age. Then the whole downward bent will be reversed, and with the great tide flow of God's love and power sweeping in against the disposition to gravitate to a lower level, the whole matter will be reversed. The inclination to fall will be not only arrested, but the power of God will so lift that there will be a natural flow in the opposite direction, toward purity, nobility, and ultimate perfection.

The party which accompanied Brother Russell on the Provincial Tour had grown to a considerable number before reaching Truro, on the morning of August 19th, on which day the convention was to open. We regret that, owing to some delay, we are unable to report the opening remarks by Brother J. W. Doane, of the Truro Ecclesia, and the opening address by the chairman, Brother Menta Sturgeon.

"THE LORD KNOWETH THEM THAT ARE HIS."

In the Harvest of the Jewish Age the common people heard the truth gladly, notwithstanding the warnings and misrepresentations of the hypocritical teachers who sought to retain their influence over the people by denouncing the lowly Nazarene. That the same finds its parallel in our day is aptly demonstrated by the recent developments at Glace Bay, and Sydney, C. B.

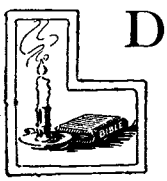
Glace Bay is a mining town in Cape Breton. A few years ago a strike occurred at this place, among the employees of the Dominion Coal Company. The strikers lost, and the clergy of the town joined hands with the winners, the Dominion Coal Company. In the month of August, 1914, the Photo Drama of Creation was shown in that place. The seed fell upon fertile soil, ready for the sowing, and a deep interest was awakened. Shortly thereafter a Bible class was formed for the study of the Divine Plan of the Ages. The first meeting held in a public hall was attended by seventeen, but the interest soon brought the regular attendance up to fifty, while as many as seventy were at times present on Sunday afternoon. Among them were Episcopalians, Presbyterians, Methodists, Baptists, some from the Salvation Army, Infidels, Socialists, and others. The Chart of the Ages was used to illustrate the different features of the plan of God, and the interest steadily increased until it seemed desirable to have day classes. These were also well attended, by both men and women. The latter would rise early in order to attend to their necessary household duties in time to be at the service from ten to twelve in the morning. The men were only working on half time in the mines, and this made it possible for them to be in attendance. Another meeting was held from two to four in the afternoon. These services were held three days each week for a time. They were truly hungry for the truth, after the short rations of unsatisfactory food that had been doled out to them on Babylon's table. Nearly all of those attending were less than thirty years of age.

As the eyes of their understanding opened more widely the glad tidings that God would later bless all the families of the earth with the opportunity of attaining to human perfection, and the privilege of eternally enjoying a world-wide Eden, filled them with appreciation. The realization of such a hope seemed all that they could desire. But after four months of study they began to catch glimses of the greatness of God's favor as represented in the high calling. Within the four months following, twenty-four of the number declared their full consecration to the Lord. In some cases it was a renewal of a

previous consecration. Many of these students were of Newfoundland birth. So little work had ever been done there that it seemed like the Lord's Providence that they should learn of the truth in Cape Breton. With their joy in the Lord has come much of persecution, in fulfillment of our Father's Word. This, too, they are learnng to look upon as a means to greater blessings.

In the adjoining town of Sydney, C. B., a similar work was carried on, although the results were not so large as at Glace Bay. In this place eight individuals have given evidence that they have the hearing ear. The first opportunity these dear friends have had to symbolize their consecration to the Lord was at the Truro Convention. The greater part of them embraced the opportunity, and were immersed. It is truly inspiring to note the earnestness and determination of these new members of the Lord's great family. Doubtless all who met them were spurred afresh to zeal in seeking to "Gather the Lord's saints unto Him," as the possibilities along this line were given emphasis by seeing how our Father has wrought in their midst. To the end that others who were not privileged to attend the Truro Convention may, perchance, reap benefit to a larger extent than would otherwise be possible, we present, on page 113, a picture showing some of these newly acquired brothers and sisters. May we meet them in the kingdom.

13 Yorkshire Chambers, School Lane, Durban, Natal, June 23-15



DEAR Brother Jones: Herewith I enclose three photographs of the Native Brethren as promised for the Convention Report. I trust that they will yet be in time, as they have cost me a considerable expenditure of time and energy to obtain. One is a group of some members of the Native Zulu Church at Ndwedwe, Natal (as many as could be gathered together on short notice).

Another is a photo of the great Banyan tree under which they meet which I have christened "Banyan Tabernacle." The third is a portrait of Bro. J. M. Tshange, the Native Zulu teacher, who has been used of the Lord in gathering out these black brethren, also his wife and family.

Trusting these may be of service in arousing still further interest in the good cause which we all have at heart, I am, your brother in Harvest Service, WM. W. JOHNSON.

Discourse by Pastor Russell. Subject: "GOD'S BENEDICTION UPON HIS TRUE PEOPLE."

CONDITIONS POSITIVE FOR HAVING AND FOR ABIDING UNDER THIS BENEDICTION.

WHAT THIS MEANS TO SPIRITUAL ISRAEL—IT DOES NOT PROMISE EARTHLY PROSPERITY AND LUXURIES—BUT IT MEANS FAVOR, REST, PROTECTION, JOY—WITH GOD'S BLESSING, LET MEN DO WHAT THEY MAY—THOSE THUS BLESSED MUST BE SYMPATHETIC AND HELPFUL—THE ONLY TRUE GOSPEL — THE NEW COMMANDMENT — "LOVE ONE ANOTHER AS I HAVE LOVED YOU"—OUR PROPER LOYALTY TO OUR KING AND OUR COMRADES—CULTIVATION OF THANKFULNESS ESSENTIAL—CLOSING WORDS.

WE GIVE below the gist of an earnest address delivered by Pastor Russell at a recent convention of the I. B. S. A. His text was, "*The Lord bless thee and keep thee; the Lord make His face shine upon thee and be gracious unto thee; the Lord lift up His countenance upon thee and give thee peace.*" (Numbers 6:24-26.) He said:

What a blessing there is in these words, if they shall be fulfilled in us! While many of these Scriptural blessings were pronounced in olden times in respect to the natural Israelites, we are not to forget that natural Israel was a picture of spiritual Israel. All of God's blessings to them are still more abundantly applicable to the Church of Christ, which is the Spiritual Seed of Abraham. If the Lord shall bless us, what will it mean? Will it mean, as it did to natural Israel, that we shall have temporal prosperity? Will we have fine houses, automobiles, and various luxuries? This is by no means certain, for this is not the promise. The blessing of the Lord to Spiritual Israel is of a far higher kind. The Lord's blessing was very richly with our Lord Jesus, was it not? His blessing was richly with the Apostles. Yet they did not have fine houses or chariots or great luxury of any kind.

Therefore in wishing you the blessing of the Lord I am not wishing you earthly prosperity, but rather whatever the Lord may see to be best for you as His child. The Bible treats the Church of Christ from the standpoint of a New Creation; not according to the flesh, but according to the Spirit, does God deal with us. The Bible keeps continually before our minds the thought that those who have consecrated their hearts and lives to the Lord are dead, so far as the flesh is concerned. They are to be dead to fleshly hopes and ambitions and pursuits, and alive toward God, alive to the Heavenly promises and ambitions, to the glory, honor, immortality, promised to the faithful, alive to the things God has set before us in His precious Word. It is to this class our text is applicable.

"The Lord bless thee and keep thee; the Lord lift up His countenance upon thee and give thee peace." What does this mean? It means that God will look graciously toward you, will give you His favor, His protection, His blessings. There is a beautiful hymn which we often sing:

"Sun of my soul, my Father dear,
I know no night when Thou art near;
O may no earth-born cloud arise
To hide Thee from Thy servant's eyes!"

It is a beautiful thought to have the light of God's countenance upon us, with no earth-born cloud between us and the Great One who inhabiteth Eternity, from everlasting to everlasting, GOD. It is inspiring to think that this Almighty One is our Father, and that everything that could be expected from an almighty, gracious, loving Father He is prepared to do for us, according to the promises of His Word, if we are His children, if we have accepted His terms in Christ. It does not matter to us, therefore, whether men shall bless us or whether they shall curse us. They cursed the Lord Jesus and they cursed the Apostles. It was largely the chief religionists who did this. Our Lord said, "Marvel not if the world hate you; ye know that it hated Me before it hated you." This hate came particularly from the religious world. "If ye were of the world," Jesus continued, "the world would love its own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you."

GOD SEEKS NOT WEAKLINGS, BUT STRONG CHARACTERS.

Our Lord proceeds to tell us that it is only a natural thing that darkness should be opposed to light, both physically and morally. It has always been so. Physical darkness cannot be in the same place with light. Light swallows up the darkness, so to speak. Spiritual light works in the same way; if not quenched it will scatter the darkness. In proportion as your life radiates the light, in the home, at your work, or in any other place, there will be opposition from those who are under the dominion of the Prince of Darkness, who do not wish to have the light reveal and thus rebuke their darkness, who do not wish to have the Lord's way, because they have ways and plans of their own that would be crossed by the way of the Lord.

But it is not for us to succumb to opposition by lowering our banner, but to overcome, to be faithful to the light and let it shine before men, while still it is called day. Only to the overcomer is the proposition made that he shall sit down with Christ in His Throne. The Lord is not looking for a company of weaklings, without any moral and spiritual backbone. Those who will be with Him on the Throne must receive the new spirit, the new disposition, the new mind, the mind of Christ, and must maintain it. While these will not be contentious in the objectionable sense, they will nevertheless "contend earnestly for the faith once delivered unto the saints," as the Apostle enjoins. They will do this not with fleshly bitterness, however. They will at the same time be developing the fruits of the Spirit, which are patience, gentleness, long-suffering, brotherly kindness, love. These are the fruits that must appear in those who have received the Spirit of God. We are to rule our spirit, to exercise self-control, and also to be strong in the Lord and in the power of His might.

Our main overcoming is in ourselves, overcoming our own natural preferences, weaknesses, the spirit of the world in ourselves. This is our first victory. Then there are things that we are to overcome in the way of opposition from the Adversary and his minions. We may never, as the Apostle says, give place

to the Devil, never for a moment yield to that which would be in opposition to the Lord and His cause. We are to be very zealous, and ready to lay down our lives in the support of "the Truth as it is in Jesus." We are not to contend about little matters that are purely personal, and that would not affect the Truth. We should be ready to waive any preference we may have where no principle of righteounsess is involved. Where principle is involved, however, we must stand fast. We may not compromise principle.

We can see what injury the compromising spirit has wrought in the world, when we look back to the time when the bishops of the Church began to call themselves "apostolic bishops;" when the divine arrangement was set aside and the creeds of men substituted for the Word of God. The Apostle Paul says, "The Word of God is sufficient, that the man of God may be perfect, thoroughly furnished unto every good work." No matter who may seek to teach us, we must not receive the teaching except as it is proven to be in full accord with the Word of God. Men have been in error in the past, and are often in error now. We are to look for a "thus saith the Lord" to be back of all teachers and teachings. If any one comes to us with any doctrine that cannot be proven by the words of Jesus or the Apostles or the Prophets, let us not accept it. St. Paul warns, "Though an angel from Heaven preach any other gospel unto you than that which we have preached unto you, let him be accursed." And he repeated this warning. Even the angels are not to be the teachers of the Church, as we have seen from the arrangement that God has given, as shown in His Word.

As we seek to be overcomers, to be wholly faithful to the Lord, and as we trust His promises, we abide in His love. As our Lord Jesus said, "If ye keep My commandments, ye shall abide in My love." He did not force these commandments upon us. He pointed out to us the opportunity and privilege of becoming His disciples. Then we voluntarily said, "Dear Lord, we desire to be Thy disciples; we desire to give up all earthly interests that we may share with Thee in Thy sacrifice; enroll us amongst Thy followers—this is our prayer." Then having been accepted of the Lord, He says, "Now, in harmony with your own request, I give you these commandments; they are your directions as to how you are to walk in My ways. You wish Me to be your Teacher; here are your instructions. If you wish to be faithful disciples, and to continue in My favor and love, keep these commandments. While our Lord endorsed the Ten Commandments given to natural Israel, He made plain that the gist of them all, the spirit of the whole, boiled down, was contained in the one broad command, "Thou shalt love the Lord thy God with all thy heart, and with all thy mind, and with all thy soul, and with all thy strength, and thou shalt love thy neighbor as thyself."

OUR "NEW COMMANDMENT".

Then He said, "A new commandment I give unto you." This was an additional command. It went beyond the Law. It is this: "that ye love one another as I have loved you." Ah, this means sacrificial love! "Greater love hath no man than this, that a man *lay down his life* for his friends." This is the love that our Lord Jesus had for us. If we have the same love for the brethren that He manifested, then we have the self-sacrificing love. The Apostle John says, "Hereby know we love, because He laid down his life for us; and we ought to lay down our lives for the brethren." Do we take in the thought? —our Master laid down His life on our behalf—that is the measure of His love, and we are to love *as He loved*. If we are true disciples, true followers of Jesus, we will be willing to lay down our lives for the brethren. We are to love and desire to help all who love the Lord. We are to be forbearing and long-suffering with their frailties. Otherwise we cannot remain under the benediction of our text.

The Apostle says that if we bite and devour one another we are in danger of being consumed one of another. There would be a continual clash and warfare, and we would die as New Creatures. The proper thing is to have so much oil on the jewels that they will not cut one another. In that way they will glide along together without friction notwithstanding the rough corners. We need much of this lubricating oil of the Holy Spirit. I trust that we are all learning more and more to appreciate the good qualities of others of the Lord's people, that we are learning the lesson that if God has chosen anyone, and is showing that one His favor, we have sufficient reason for loving him.

Whether we can see anything in that brother or sister to admire or not is another question. If the Lord saw enough in you to love, so that He made you one of His children, I must treat you as a brother, or as a sister, no matter how uncleanly or uncouth your flesh may be by nature. I must love you because you belong to Him. I must be patient with you until you learn better, because I recognize that the Lord must have seen honesty of heart in you or He would not have received you as His child. If God sees something in your heart beyond my sight, and I can see only the flesh, I must trust Him and say, "The Lord who knows the heart sees something in this dear one which I do not see, and I must be patient, very loving, very helpful, because the Lord has accepted Him as a member of the Body of Christ. That is enough for me." This does not mean that we are to ignore serious faults in the brethren, and make no kindly efforts to assist them to overcome these, but it does mean that so long as they give evidence of trying to do the Lord's will we should be patient and sympathetic and brotherly with them.

THOUGHTS FOR CHRIST'S SOLDIERS.

Look at the armies of the warring nations across the water. See what heroism they are manifesting in fighting for their various countries. I have thought of so many lessons to us as children of God that may be learned from this war. We are all soldiers under one great Captain, Christ Jesus. We are enlisted under the banner of the Heavenly King. We have not enlisted for a few years, but until death. We have not gone into this war to escape hardship and trial. It is a battle all the way down to the close of life. When victory has been gained we will have lost our lives as human beings. We see how those men over there, because of patriotism or some motive or other, endure most terrible conditions. In cold winter weather they stand in the trenches half filled with water and snow, charging out amid a hail of bullets and shells, and in the face of asphyxiating gases.

If men will endure all this from love of country, what should I be willing to endure for my Heavenly country? If these men do these things for earthly kings, princes and captains, what shall I do for the great Ruler of the Universe, who is my Captain and my King? How shall I fulfill my obligation as a soldier of the Cross? I feel that it should work in me greater courage as I see how those men labor under such unfavorable circumstances and conditions, in contrast with the favorable conditions which I enjoy. I should feel ashamed of anything like cowardice, of anything of disloyalty, when I see these earthly creatures, without any such hope as I have, without any backing of the Holy Spirit, displaying such courage and loyalty to their rulers. If they so endure, "What manner of persons ought we to be?" as the Apostle says?

No matter what may have been their station in life, as these soldiers get into the ranks they are fighting for one general cause. If they had difficulties with one another before, or grudges one against the other, all of this is left behind in their desire to serve the common cause. They must stand together in their fight against the common foe. They may not bicker and quarrel with each other. They are enlisted under the direction of one captain or one general, and they are fighting for the one emperor. Likewise you and I have a common foe. And we are all brethren, children of one Father. What should be our course, then, in dealing with the brethren, in holiness, in helpfulness, in sympathy, in love? Do not we all have trials of our own? Yes. Do not all the brethren have difficulties and trials? Yes. Then let us be loyal to them and loyal to our King. "Let us show forth the praises of Him who hath called us out of darkness into His marvelous light," by being true soldiers in the army of Christ.

CLOSING WORDS OF BENEDICTION.

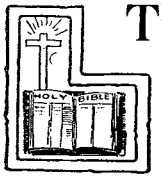
May the blessing of this text be your portion—"The Lord bless thee and keep thee." I trust that each of you are enjoying the Lord's blessing day by day. It was by giving up your own will that you are accepted by the Lord at all, and He will not hold you if you desire to leave at any time. It is a voluntary matter. "The Lord make His face shine upon thee and be gracious unto thee. The Lord lift up His countenence upon thee and give thee peace." What kind of peace is this? As the Scriptures show, the peace of God is not the peace that comes from having no enemies to overcome, no difficulties. We have enemies within and without, and we will have, down to the end of our sojourning. The Master said, "Peace I leave with you, My peace I give unto you; not as the world giveth, give I unto you." He declared that His peace would be of a kind that we might have in the midst of afflictions and tribulations.

"Let the peace of God which passeth all understanding" rule in your hearts, "and be ye thankful." What great reason there is that we should cultivate thankfulness! The more I study the matter the more I see how much I have to thank God for. If our heart is full of thankfulness, all murmuring and repining will be crowded out, because there will be so much discerned to praise the Lord for that there will be no room for ingratitude. We will want to note all of the blessings, great and small, as we go on in the narrow way. If we have trials,

difficulties and perplexities, we realize that all these are working out for us a far more exceeding and eternal weight of glory. Thus will the Lord bless us and keep us and cause His face to shine upon us. Thus will He lift His countenance upon us and give us peace.

Dear brethren, I leave you here. May the Lord indeed bless you richly, and may we all be more and more prepared for the great General Convention, which the Apostle speaks of in Hebrews 13th chapter as "the General Assembly of the Church of the First-born." You and I hope to be there. We would lose a great deal if we lost that grand Assembly. What would all other things count for if we lost that great General Convention of the Church of the First-born, whose names are written in Heaven? We surely want to be of the faithful, loyal ones, for only those will be in that General Assembly. May the Lord grant each of us more and more the wisdom and grace and strength that is needed to enable us to press on in the narrow way unto the end. "Faithful is He that hath called you, who also will do it." He will do "exceeding abundantly above all that we can ask or think, according to the riches of His grace" and loving-kindness in Christ Jesus our Lord.

Discourse by Bro. E. F. Crist. Subject: "FULL OBEDIENCE."



THE Apostle Peter admonishes us, "Be ye holy, for I am holy," and we learn from the Scriptures that justice is absolutely essential to holiness. One may be marvelously wise, he may be possessed of great power, and he may even evince a great deal of love, yet not be just. But if one be just toward God, just toward himself, and just toward his fellows, he must needs be holy. So we read in Micah 6:8, "What doth the Lord require of thee but to do justly, and to love mercy, and to walk humbly with thy God." Justice and holiness are shown to go hand in hand in the words of Jeremiah, 31:23, where the conditions to obtain in the next age are described, concluding the verse with the words, "O habitation of justice, and mountain of holiness."

In the words of Isaiah 13:11 the Lord emphatically declares His intention of putting an end to all iniquity (injustice), and the practical way by which this stupendous task will be accomplished is suggested in the verses which we wish to use as our text this morning, namely, 2d Cor. 10:4, 5, 6. "*For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds, casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ; and having in readiness to revenge all disobedience, WHEN YOUR OBEDIENCE IS FULFILLED.*" Injustice will be abolished, and the tried and tested saints will be agencies employed to that end. How consistent it is that they be required to practice on themselves until their obedience is FILLED FULL, which will demonstrate that they were qualified to establish obedience and justice everywhere in this earth.

In the first few verses of 1st Corinthians 10 the Apostle shows that Israel, who were called upon to establish justice and holiness in the land of Canaan, failed for certain reasons that were there enumerated. He then admonishes that we permit them to be examples to us, that we may not fail for similar reasons to finally establish justice and holiness everywhere.

Pharaoh, King of Egypt, in his disinclination to permit Israel to go and serve their God, because they were a profit and pleasure to him, may well illustrate to us the attitude of Satan, the ruler of antitypical Egypt (the world) in seeking to prevent us from quitting our servitude to him in order that we may go and serve our God, because the control he has exercised over us has been a pleasure and profit to him. As they marched toward the Red Sea enroute to freedom from Pharaoh's thraldom, they put away all leaven because it was the feast of unleavened bread. Nevertheless, they were still in Egypt, and within reach of Pharaoh's power until they were baptised unto Moses, in connection with going into the Red Sea. In parallel, we sought to put away sin, which was typed by the leaven, while we were seeking to deliver ourselves from the power of Satan. However, we were still counted as a part of antitypical Egypt, which is the world; we were still more or less subject to Satan's dominion, until we came to the place where we were baptized into Christ. Israel became willing to follow Moses, even though that course did seem to lead directly into death, and they proved this fact by being immersed in the water on either side of them, and in the clouds above, being thus surrounded. Likewise we became willing to follow Christ, even though it meant death, and there our real baptism took place. We outwardly demonstrated this inward resolve when we symbolized in the water. Then we were out of Egypt, the world. "Sin had no more dominion over us."

Let us pause a moment to lay emphasis upon the difference between the state of those who have been baptized into Christ, and those who are merely on the way out of Egypt, and trying to put away the leaven of sin. Israel's Tabernacle in the wilderness was surrounded by a court, constituted by a curtain of white linen suspended upon posts of wood, making a fence 7 1-2 feet high. The white linen typified righteousness, and the tallest man standing within that court, viewed from without from either east, west, north or south, would appear to be covered with linen. But from God's viewpoint, above, he would not really be covered until he entered the Tabernacle, at which point he would be covered from above, and on every side, by the linen of the tabernacle. May this not be taken to illustrate how those who are tentatively justified in the court condition, are not really covered by the righteousness which God provides, while those who enter the state of full consecration represented in the tabernacle, come under the precious covering which is complete, from every side, including above? (This was illustrated by a tabernacle chart).

This matter was forcefully impressed on my mind recently, while traveling to an appointment in a railroad train. Across from me sat a man, reading. After a little time he reached over and tried to open the window, as it was rather stuffy in the car. It did not respond to his effort, and he laid his paper aside to try again. It still did not yield. He rose to his feet, and a look of determination came to his face, such as we imagine would come to a king when he is writing an ultimatum to another power, as he laid firm hold on the stubborn window. He braced himself for the strain, and after tremendous effort on his part the window gradually opened slowly. He sat down and wiped his hands with his handkerchief, while the expression of his face said plainly, "I did it; I would like to see anything that could resist my will." He took up his newspaper and resumed reading with a happy, self-satisfied look on his face, and he never noticed at all that there was a double window. He really was no better off than before, unless he would reach through the first window and open the second. It was a means to that end, but he failed to see how ridiculous his position was. So with those who merely forsake sin, and receive forgiveness. It is like getting the first window open, and many stop there, entirely satisfied, thinking there is nothing more to be desired, whereas they really have no further advantage than is illustrated by the man in the car, unless they wish to go on to consecration. In that event this first step will make it possible for them to go on, and receive the blessings typified within the tabernacle. If we take this yoke upon us, by consecration, to learn of Him, then we will find rest unto our souls. Furthermore, would it not seem unjust if we do not respond, by making a consecration of our lives to the Lord, in view of His favor to us?

Once out of Egypt, and beyond the Red Sea, in three months of time Israel reached Sinai, at which point they received the Law at God's hand. Up to that time they had only general instructions as to God's will concerning them, but now they were directed specifically respecting their course of conduct. It is surely true of us, even after we have been baptized into Christ, that some little time elapses before we get clear conceptions of what God really requires of us.

In Numbers 11:4, 5, we read that some among them fell a lusting and said, "Who shall give us flesh to eat? We remember the fish which we did eat in Egypt freely; the cucumbers, and the melons, and the leeks, and the onions, and the G-A-R-L-I-C-K." Is it any wonder they wanted to go back to Egypt, when they thought of leeks, and onions, and garlick? These things are offensive to us, and it would seem that the Lord would here illustrate to us how some of the things look to Him, that we long after in the world that we have left behind. How unjust it was, when God had dealt so lovingly with them. And would it not be even more unjust, did we permit ourselves to long after the garlick of earthly, fleshly things, that we have left behind, inasmuch as God has given us prospects so much better than those held before Israel, as to be beyond comparison?

A sad lesson is brought to our attention in this chapter, and one that we do well to ponder. We have called attention to the fact that Israel lusted for flesh. In verses 31 to 33 we are informed that God satisfied their lust by giving them all the flesh they desired. *God gave it to them.* A terrible plague broke

out while they were still eating it, and the ending of the incident was sorrowful indeed. May we not learn from this that, if God sees we earnstly desire some thing that is fleshly, He may permit us to have our fill—yea, more than we desire? But then —what will the reaping be? We have seen this very principle operate among the Lord's people. Israel never asked for flesh again, so far as we can remember. Having made our covenant with the Lord to count the desires of the flesh as dead, I trust we may not be so unjust as to necessitate that God shall give us such an experience as this incident illustrates to us. "If we judge ourselves (in the matter of our thoughts and desires) we will not need to be judged of the Lord."

When they came to Kadesh-Barnea, on the borders of the land that God had promised to give them possession of, they were unjust enough to draw back in fear. After all that God had done for them up to that time, and notwithstanding His unbreakable promises of sufficient aid to ensure them success, they still said, "We are not able to go in and take possession." They then wandered for forty years, and all of this time they were still God's people, but they were not getting what he had promised them because they did not believe. The lesson is obvious. Let us ask ourselves earnestly whether there are not conditions of rest, and blessing that God has promised to give His children here in the flesh, but which we have not realized? Are there enemies in the way of entrenched tendencies, and proclivities, that we have not dared to hope could be conquered? Would not the injustice be greater on our part; would not our course be more reprehensible than that of Israel, if with the exceeding great and precious promises that God has given to us, we would fail to go on and attain the promised victory, without doubting? True it may be that large numbers have doubted, and have taken up a course of wandering in the sense that they did not go in and win the victories that God has promised, and hence have not enjoyed the rest which God desires them to have, but I trust you and I will have the spirit of Joshua and Caleb. Does our own utter helplessness strike fear to our heart, as we remember failures? The Lord tells us in Isaiah 41:10, "Fear thou not, for I am with thee; be not dismayed, for I am thy God." He who suspends the millions of planets in space, and keeps them in continuous revolution by His invisible power, without commotion or collision, including such gigantic globes as Jupiter (supposed to be 1600 times as large as this earth), could surely look after the interests of such a little one as I am. This great God is MY GOD, and YOURS. But we feel so weak. He says, continuing, "I will strengthen thee." Will He really give us strength? Yes, Isaiah 40:29 says, "He giveth power to the faint, and to them that have NO MIGHT He increaseth strength." Moreover, He says, "I will help thee." He will not only give strength, so we may be able to meet the enemies, but He will also use His power in other ways to make victory more sure to us. We cannot fail unless we lose faith. Do we still think of our many past stumblings and falls. He has anticipated this also, and says, "Yea, I will uphold thee with the right hand of my righteousness." Could we ask for more? Surely it would be unjust if we did not go on to a glorious victory.

Sometimes we hear the Lord's children say, "I do not expect to be of the little flock; I know I cannot attain to that; I am hoping to be of the great company." Let us question whether this would be quite just to our God, when He has invited us to the higher place. Furthermore, it appears to me there is reason for fearing that we might lose all, if we allow our faith to sink to that level. I will illustrate this. Not far from my home city, Buffalo, N. Y., is located the wonderful Falls of Niagara, where a vast volume of water on its way from Lake Erie to Lake Ontario drops with a thunderous roar into the great chasm below. One may safely venture into the river with a boat above the falls, down to a certain point. If one permit his little craft to drift beyond that point he would be swept along by a current so swift that his efforts to extricate himself would be futile. Foolhardy indeed would be the man who would say, "Oh well! I will catch on Goat Island." I should explain for the benefit of such as have not visited Niagara Falls that Goat Island is an island of considerable size which divides the river at the brink of the falls, the wildly rushing waters dashing by its shores on either side into the abyss below. The probabilities are that one caught in the onrushing current would never touch Goat Island at all; it would be a chance. It would be a terrible risk to take.

Some distance above the falls a narrow channel has been made to the right, and into this some of the water is diverted. It is there made to pass over a lot of turbines, it turns many wheels, and sets into motion a vast amount of machinery, by all of which means power is being produced that lights the city of Buffalo, and several other cities; that produces heat to make many homes comfortable; that runs many washing-machines; that heats many flat irons and helps to straighten out multitudes of wrinkles. The water in this narrow channel is not noticed as much as that in the wider channel of the river, but it is doing a wonderful work.

Perhaps you will have anticipated our application. It is truly unjust, and very dangerous, it seems to me, to allow ourselves to drift with the unfounded assurance that we will catch on (scape) Goat Island. It may be that God will exercise His mercy to the extent that our craft will reach its shores; that we will be gathered into the great company class, but each step taken in that direction is like permitting the boat to get into the swift current. The wild lashing of the waters will suggest the great tribulation through which the Scriptures inform us that class will pass. Is it not far better to draw aside into the narrow way. Here we find a class doing a work like the waters passing over the turbines. As they endure the jolts and bumps of life they are developing a power that will enable them later, not to light the city of Buffalo, or a few cities, but the whole world. All darkness, of every description, must yield to their enlightening influence. Not only that, but they will also warm up the whole world with the great power of their love. They will run a big washing machine to clean up the entire race, mentally, morally and physically. They will have power to operate the flat-iron of disciplinary experiences that will take out of mankind all of the bad wrinkles that have been such a blemish. "He is faithful who hath called you (to this) who will also do it." Let us be just to our God and go on to victory, availing ourselves of His strength to supplement our weakness.

There seems to be a suggestion that Israel went down deeper in crossing Jordan than had been necessary in crossing the Red Sea. Directly thereafter the supply of manna ceased, and they ate of the corn of the land. The manna was a sweet, and desirable food, evidently, yet it would seem that the corn was more suitable to give the strength needed to fight the battles in Canaan. The manna was sufficient while they were merely wandering a little, but the corn was more appropriate food to supply strength for battle. Does not the illustration hold true in the life of the Christian? The Lord does give some sweet, precious things from His Word, even to those who merely wander about in the consecrated state, but the strength-giving portion sufficient for winning a decisive victory over the entrenched and fortified weaknesses in our flesh, will not be ours until we have gone deeper in the work of grace; until we have determined to take possession of the promised blessings by God's grace and assistance.

The experience of Israel in humbly, obediently, trustfully walking about the walls of Jericho once each day for six days, and seven times on the seventh day (evidently they must have compassed the city on the Sabbath, and by God's command, if, indeed, they did not march about it seven times on the Sabbath, which seems probable), resulting in the down-fall of the walls and a complete victory to Israel, is full of encouragement to us. The course prescribed seemed impracticable. Truly it would seem foolish, had it not been for the fact that God promised to reward such a course on their part. Their faith mounted high as they completed the last encircling march, so they could shout aloud in anticipation of victory, and GOD PROVED FAITHFUL. Will He do as much for His spiritual children as He did for His servants? Yes, verily. It may be that the course pointed out to us will not appear to be the road to success, but let us trustfully go on, strengthening our faith as we journey, until our faith can joyfully claim the victory, knowing there shall not fail one good thing of all God has promised, even though the evidence that would satisfy the physical eye be lacking.

We would not wish to give the impression that God will do everything for us. Israel was expected to use their powers up to the limit, and when their capacity was reached God filled the breach to make victory sure. The same is true of us. Surely we would not be so unjust as to expect our Father to work miraculously for us what we are able to accomplish by our own effort. In the conquering of the foes in our flesh He gives us the wherewith which rightly used will ensure the ousting of our foe. In Hebrews 4:12 the Apostle tells us that "The Word of God is quick and powerful, and sharper than any two edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart." In this Word we have a wonderful agency to be used in our conflict. It will enable us to differentiate between the interests of the soul (which has reference to the old creature) and the spirit (which refers to the new mind, the new disposition) and utilize the powers God has placed at our disposal, in the building of the new creature. This Word is so sharp in its powers of discrimination that it will make it possible for us to detect the slightest deflection from the principle of justice, in our words, or thoughts or doings. This is aptly

suggested by the separating of the marrow from the joint. If a bone be split one can easily remove the marrow from it, except in the joints. There the marrow is held in very minute little cups, placed very close together in the joint, and necessitating the use of a sharp, pointed instrument, and very close attention on the part of the operator, if the marrow is to be picked from each cup. But even if the qualities that we wish to eliminate from our characters be many, requiring careful discernment and persevering, painstaking effort, the Word of God is our all-sufficient aid to the accomplishment of that end. How glad we are for it. How diligently we should apply our hearts to the consideration of it, that we may become proficient in applying it to our lives to the intent that this eliminative process may be hastened to completion.

In this connection, perhaps we all recognize that there is a tendency to be more lax in applying the principle of justice in the home life than in our other relationships. I trust we are all so earnestly applying the principle of justice that we do not err in this regard.

While God has given us this comprehensive Word, which is such a potent agency in conquering the foes within, we must not forget the exhortation to study. You are doubtless familiar with II Tim. 2:15; "Study to SHOW YOURSELVES." That seems to be the way many apply it, at least. Of course you know the rest. We are to "study to show ourselves approved unto God as workmen." That is the all-important thing that may well command our most earnest attention at all times. We are preparing for a work in future that will make every enterprise that men have undertaken appear relatively as a mole-hill compared with a mountain. Surely it would be unjust, did we not spend our time and strength zealously in making ready for something of such magnitude.

The weapons of our warfare not only consist of the Word of God, and the careful study of its teachings, but a weapon of vital importance is described in II Cor. 4:16-18. Our outward man will perish, and the new man will be renewed day by day, while we look not at the things that are seen, but at those that are not seen. Our development as new creatures will be greatly aided, or seriously retarded, proportionate to our careful attention in operating this principle. If we would grow we must learn not to give our thought, our consideration, our meditation too liberally to the things that are temporal. We may think of preparing necessary food, which is something seen by the eye, because the feeding of the body for the present is needful in order that the new creature may have a place to tabernacle in until it is ready for birth. Let us learn to think only of those things about us which are temporal, to the extent that is absolutely necessary, for our new life is built up surely when we are looking at the glorious heavenly things that are eternal.

Faith is one of the important weapons too. In I John 5:4 it is given a very conspicuous place, to the extent that we are told it "is the victory that overcometh the world." The same Apostle in chapter 5, verses 14 and 15 shows how this faith may be put to practical use in gaining the victory. "This is the confidence that we have in Him, that if we ask anything according to His will He heareth us. And if we know that He hear us, whatsoever we ask, we KNOW that we have the petitions that we desired of Him." How great are the possibilities here suggested, if we do not limit this comprehensive text by our human conceptions. Thus prayer is seen to be a powerful weapon. We read further that "all things are possible to Him that believeth." There are other weapons, but time will not permit us to consider more.

These weapons, rightly used, will enable us to not only cast down these strongholds of sin mentioned, but they will also cast down imaginations, and every high thing that exalteth itself against the knowledge of God. I fear that too often our imaginations are permitted to seriously jeopardize the interests of the new creature. We worry about things that will most probably never happen. Some of our greatest troubles are those that we make in our imaginations. It is unjust toward God to imagine that He is not looking after our interests, just as He has promised to do. "The Lord is a sun and shield; the Lord will give grace and glory; no good thing will He withhold from them that walk uprightly." As the sun He will provide the light and warmth, necessary to our spiritual growth. Furthermore, He will also shield us where we may require such protection for our good. He will withhold no good thing. This means He will not withhold the difficult experiences when they may, in His wisdom, seem essential to the rounding out of our characters. He has promised us glory, as the text reads, and He will give the grace, or favor, to make it possible for us to get the glory. Let us not be unjust in doubting.

We may also imagine many things about the brethren, and these weapons if diligentiy wielded, will overcome these imaginings which sometimes cause so much difficulty, and so many heart-aches. Let us think that each of the others is endeavoring, as we are ourselves, to do the best that their judgment dictates. Are we not doing that? Surely. Would it not be unjust to think that they are not. If we have better judgment it is no particular credit to us. We may thank God for it, but we may not condemn the brother or sister for lack of it. Very often our imaginings, and evil surmisings against the brethren, result from a disposition to justify ourselves.

Then we must also be just to ourselves. I have sometimes thought that we might learn a helpful lesson from the fact that Martha was so occupied in her work FOR the Master that she was thereby kept from fellowship WITH the Master. We must be zealous in our work for Him, but let us be sure, in justice to ourselves, that we are having sufficient fellowship with Him to make His presence constantly a reality to us; that the influence of fellowship with Him may be an abiding power to glorify our common tasks, and aid us in every experience.

While God looks for justice in us, let us also remember that His keen discernment enables Him to take in the situation fully, and make due allowance for the impediment to progress entailed upon us by the human nature. We have gained some comfort (and we believe it to be Scriptural reasoning), from comparing our efforts to live like a spirit being while still in a human body, with the imagined endeavors of a dog to live like a man while possessed of a dog body. Suppose the dog could understand that success in his efforts would mean that he would ultimately become a man. He must wear clothing like a man, coat, trousers, collar and tie; he must eat with knife, fork and spoon; he must no longer bark, and growl, and bite. Picture him trying to walk on his back feet all of the time. How difficult it would be for him to occupy such an unnatural position. Now he would be looking up, instead of toward the ground as before. We imagine him bravely walking erect down the street, congratulating himself upon getting along so well, when he hears a bark; then another then a series, and two dogs rush into the street before him in a wild fight over a fine large bone. His dog nature asserts itself and down he goes on all fours, and into the fray. He gets the bone and hurries away gleefully, until the man-nature he has been developing expresses itself. Oh! Oh! Oh! how unmanlike has he been. Surely he has now lost all hope of becoming a man. He throws away the bone. He will not have it. With tears streaming down his face, full of misgivings, he walks away, once more erect. What will the one who is going to make him into a man say if He hears of it. It develops that He has seen the whole performance, and seeing the deep humiliation of His dog protege He is touched. He offers a word of comfort, and assures him that he is not cast off. He may still win the coveted prize. With gratitude to His benefactor, and a heart full of joy, he hurries away with a stronger determination than ever before that he will not disappoint his Master again.

Once we did some growling, and snarling, and (back) biting. We walked and acted like other humans. Now God has offered us the privilege of becoming spirit beings like Himself, if we will prove to Him by our earnest endeavors to walk and act like divine beings while still in this human body, that we would use the divine body loyally, according to His pleasure, if it were given to us. It is not easy for us. It is as awkward for us to walk and act like divine beings in these bodies, as it would be for a dog to walk on his back feet, and eat with a knife, fork, and spoon. We may at times forget, and take a little chase after some bone of earthly advantage, but as our Father sees the sadness of heart that it causes, and the intensity of our longing to make good for our mistake, we feel sure He will not be less merciful than the man whom we have pictured. To be sure we are not to presume upon His mercy, for He does expect us to reach a certain standard.

How oft we doubt,
And fear we shall be overwhelmed in sin,
Because temptation grows so strong without,
Because our courage is so faint within.

And thus we sigh:
Then can it be that I have known the Lord,
Can I be one to sit with Him on high?
Have I e'er felt the power of His Word?

Is this poor life
Fit prelude for a high eternity?
Alas, have I not yet begun the strife,
Or must I fail before the victory?

O heart of doubt!
When wilt thou, O thou foolish heart be wise?
Thou lookest everywhere, within, without,
Forgetting only to lift up thine eyes.

No more despair,
There is no help for the thee in things below:
Search not within for hope—it is not there,
But unto Christ must thou for comfort go.

Christ is thy Rock;
Doubt not this firm foundation, true and tried;
Fear not the gathering tempest's angry shock,
It harms not those who on this Rock abide.

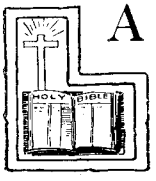
Christ is thy Friend,
He knows thy weakness, He will give thee strength,
Trust, in His name is victory; He will end
The conflict for thee; thou shalt win at length.

Christ is thy peace;
From penalty and stain He sets thee free;
And in the white robe of His righteousness,
Before the approving God presenteth thee.

Christ is thine All:
Forget thyself, and in Him sweetly rest,
So shalt thou enter, whatso'er befall,
The everlasting mansions of the blest.

Will we not use the weapons God has given us, more diligently, that we may truly be just toward Him, toward our brethren and the world, as well as toward ourselves, until every thought is brought into captivity to the will of Christ? These weapons are mighty *THROUGH GOD* to the fulfilling of obedience in us, that we may thus be qualified for finally establishing justice everywhere, and bringing every thought in the whole world into obedience to Him.

Symposium on the Golden Rule. Truro, N. S., Justice Day, Friday, August 20th.



A SYMPOSIUM on the Golden Rule in its application to various phases of life, was participated in by the following brethren: J. W. Doane, C. B. Young, A. N. Marchant, W. H. Kimball, J. F. Stephenson and Walter Sargent. Some extracts from the sermonettes given are as follows:

"*Therefore, all things whatsoever ye would that men should do to you, do ye even so to them.*" According to a very popular thought it should read, "you do others as they do you, only you do them first." The subject of the Golden Rule is in strict harmony with the general topic of the day, JUSTICE.

The Lord has so arranged it that we may not feel ourselves entirely self-sufficient, and that even our proper leaning on the Lord shall seem to require, also the co-operation, encouragement, sympathy, and love of our fellow-laborers in the work at the present time. Our dear Lord, knowing that we would need to come together for fellowship, has said to us in Hebrews 10:25, "Not forsaking the assembling of yourselves together, as the manner of some is, but exhorting one another; and so much the more as ye see the day approaching." Do we meet with trials when we come together in convention? Why, of course we do. We are all human, and if we watch our opportunities we will find a chance to ask the Lord to help us overcome some prejudice against a brother which has come into our heart, at some moment when we were off guard. If this were allowed to grow it would continue until we took a dislike to the brother, and perhaps it might keep us out of the kingdom. When such a thought first comes to us we ought to say, "Would I like to have that brother think that way of me? Of course you would not. Then do as you would that he should do to you.

As we come together, desiring the sympathy and encouragement of the brethren, let us be sure to give the same to others. If you want to be greeted with a warm handclasp, give one yourselves. If you want to receive a sunny smile, wear one yourself and you will see the reflection in others. Give a helpful word at every opportunity. Especially should we be thoughful of those dear ones who are isolated, or those who do not find it so easy to take part in the conversations. Let us be especially sweet and helpful to them, for they will treasure up our kindness, and ponder over the precious words they have heard for a long time. You who are spiritual, seek to give comfort, help, and strength to these needy ones, even as you would that others should do unto you. When some of these dear ones get home from this convention it will mean more persecution from the people with whom they come in contact. If we want to be loved, let us show ourselves lovable, and try to love the other fellow a little bit more than we expect him to love us.

Let us remember that justice is the first feature of the commandment of love, but we should go beyond strict justice. Our love should prompt us to exercise mercy and forgiveness. By thus doing we are copying divine love. So in our dealings with others, who like us are fallen and imperfect, we must remember to be merciful, even as we hope to obtain mercy. We must be generous, kind, lovable, humble, and obedient, that we may be the children of our Father in Heaven.

Remembering our topic of justice, let us ask ourselves whether we allow our thoughts to run along lines that would be unjust, at conventions, or in our assemblies at home? Do we look across the hall, and envy someone their nice clothes? Are we jealous of the attention paid to some brother or sister, who may be entirely unaware of the position they occupy in your eyes? Would you like to have someone think that way of you? Would this be justice in thought, word, and act. No, dear friends, we must be merciful and forgiving. We must be careful not to criticize, not to entertain thoughts that would be harmful to ourselves or others. We are to grow in love, remembering that love is the principal thing. If we would grow in love we must be just. Our character structure of love must be built upon the foundation of justice. If our love be built upon injustice it will not stand the test which the Lord will put it to.

Brethren, what manner of persons ought we to be? Let the Word answer, "As ye would that men should do to you, do ye even so to them." Now that is to all, but let us change the word "men" to "brethren" and we are bringing this right home. Are you willing to perform the service that you want a brother to render? Are you thinking that some brother or sister is always in the way? Are you critizing some brother or sister on account of their zealous activity in the Lord's service? If they were not doing the work, would you be doing it? Oh, beloved! let us keep our eyes ever on the blessed Master. Let us be meek and humble, ever ready and faithful to carry on any work the Master may entrust to us. If we would appreciate any little service from others, let us stand ready to give such service to others. If we love our neighbor we will be as just to him as we are to ourselves. We will not seek the best place, in meetings or elsewhere, and we will not say anything to hurt, even as we would not wish others to say what would hurt us. We will try to serve, try to be helpful, try to build up others.

We are told that if we would be just we must exclude whatever would encroach in any way upon the interests of others. We remember how Moses instructed the Jews in justice. He said, "That which is altogether just shalt thou follow, that thou mayest live, and inherit the land which the Lord thy God giveth thee." Should we who are looking for divine life, and who are promised, if faithful, that we may reign with Christ a thousand years to judge all nations, be any less just than the Jews who were only promised earthly life? No, dear ones, we should be so filled with the spirit of justice that our lives will show forth continually the Lord's character; that the Golden Rule may be a bright star in our make-up. You know it is often said that you get out of a thing just what you put into it. So, if you are not practicing the Golden Rule, how do you expect that it will show forth in your character.

Now we all want to be pure, we all want to have the perfect character of our God, and His Son, and how are we going to get this without trials? Does He not say that we shall pass through fiery trials, that we may come out pure, with the dross all taken out? The question is, will we stand these trials as they come from the Lord, and allow them to do the purifying work that is intended, that we may have divine life? You see we are all to be followers of our Lord and Master, who is altogether lovely. As we see in the loveliness and purity of His character the absence of anger, hatred, strife, vindictiveness, and contention, what manner of persons ought we to be? Dearly beloved, think on these things, and let the purifying influence of God's Holy Spirit have full sway, that you may develop the new creature daily. Let us study the inspired Word, and meditate upon it, not forgetting the keys which have been so helpful to many of God's consecrated children, that we may grow into a grace that will be everlasting.

As you take a microscopic view of yourselves, do you find anything in your nature that is not Christlike? If so, take it to the Lord in prayer at once, and may the dear Lord bless your efforts to be like Jesus. Let us remember that we represent the Lord's cause in the midst of the raging elements of human passions and oppositions, and our hearts would at times be

dismayed were it not that faith enables us to see the Lord in the ship; except as we are able to grasp the thought of His mighty power to speak peace to the world, in His own time and way. It must not surprise us, however, if a dark hour is before us; if the time shall come when the stormy winds shall be so fierce that many will cry out in fear. Let us learn well the precious experiences of the present time, so that our faith shall not fail us then; so that in the darkest hour we shall be able to sing, and rejoice in Him who loved us and bought us with His own precious blood.

In Revelation we are given a picture of an angel with a golden rod, measuring the golden city. If we are to be members of that City it is necessary that we have deeply engraved in our characters the principles of the golden rule. The Prophet Micah shows us that the Lord requires us to be just, to love mercy, and walk humbly with our God. It is not that we shall require everyone to exercise justice toward us, but justice must regulate our words and acts toward others, not only our families and the brethren, but toward those of the world about us. "Whatsoever ye would that men should do unto you, do ye even so to them."

In the Lord's parable of the unjust steward He gives us an illustration of the proper way to use the mammon of unrighteousness in making friends, and thereby increasing our influence for the truth. If we follow this course we may not expect to accumulate vast sums of influence for the truth. If we follow this couse we may not expect to accumulate vast sums of money. I remember an illustration of using the mammon of unrighteousness to make friends, when I was working in a bank some years ago. None of the officers claimed to be Christians, and this was especially true of the cashier. A certain individual owed the bank a sum of money, and his note had been running a long time. The bank had been lenient with him, and he had paid it up until only a small sum remained unpaid. As the cashier was going over the securities one day he picked out this note, and directed that it be cancelled and sent to the man. The man was deeply grateful when he came in and found they would not require him to pay the balance. It looked like an act of generosity, and it may have been, but the bank got much advertising out of that act. By that act the bank gained an influence that was no doubt of considerable value to it.

Not many of the Lord's people have much of this world's goods, and there may be a tendency to try to economize, and buy things as cheap as possible. But in doing this it is necessary to consider the other person. Suppose we are going to buy a suit of clothes. We go to a store and try to drive a bargain, to get that suit at as low a price as possible. Suppose the man is in hard circumstances, where he is almost forced to sell. There is an opportunity not to take advantage of that person's circumstances. We should try to deal justly, and generously at all times. We might say, further, that we find nothing in the Word indicating that we shall be submissive in allowing others to hold us up, and take an unjust advantage, but if we can use what little we have of the mammon of unrighteousness to make friends, it will increase our influence for the truth, and our power for good. Mammon is the thing that the world appreciates. They may not be able to appreciate our pearls, our treasures, but they can appreciate what little mammon we have.

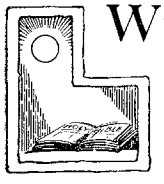
We might take the place of the milkman, who has to get up at two or three o'clock in the morning, and especially we might think of him when the weather is very cold. In this connection I remember hearing about a certain lady who was so noble that she would rise very early, when the weather was cold, and invite the milkman in to have a cup of coffee to cheer him up. If we had the experience of going out so early on a cold morning we would appreciate a thing of that kind.

We may take another illustration in the experiences of the dressmaker. I know of sisters in this work. Sometimes it is necessary for them to work from early morning until very late at night to get out a garment at a certain time. If you are going to have a dress made you should consider the other party who is to make the dress, and try to get your order in in time to give her opportunity to get it out without the necessity of working early and late to get it done. There would be an opportunity to put the golden rule into practical use.

Suppose we have a grocery business on this corner, and a widow has a grocery just across the street. At times it is pretty hard for her to get along. Possibly because of your greater experience, or greater business capacity, or something else, you seem to capture all of the business, and it forces that poor lady out of business. If you have the spirit of the Lord, and are trying to live according to the golden rule, you will try to support yourself and family, but you will endeavor not to injure someone else. You will try to run your business so as to permit others to make a livelihood also. If you "Let your moderation be known unto all men," it will mean that your power for the truth will be increased tenfold. We will be able to witness far better for the Lord and His cause then if we violate the laws of justice, and try to be generous without first being just.

An incident related by another brother. A man and his wife lived at some little distance from my home, and one winter he was taken very sick. A terrible storm was raging for several days, and I wondered how they were getting along. I did not go to the house to visit them, because his wife was a bitter enemy of mine, and she was a big woman. But God works things out in His own way. The storm was so terrible that it was not fit for anyone to be out of doors. I got plenty of wood, and laid down in comfort. The thought struck me almost prostrate, "Why I am sure that poor sick man has not a stick of wood in the house, and he will freeze." I put on my coat and went to the barn, and hitched up my horse. I loaded up some wood. As I drove along toward the home that wood seemed to be burning. That woman who was so bitter against me came to the door, and with tears in her eyes she said, "God bless you." I did not say much. I received more good from that act than anything I ever undertook to do. It took all of the hatred and malice from that woman's heart; it heaped coals of fire on her head.

Discourse by Bro. F. W. Plaenker. Subject: "A CHRISTIAN'S WISDOM."



WISDOM, as an attribute of God, has ever been. The self-existing One, Jehovah, has never received nor needed instruction. (Isaiah 40:13; Romans 11:33-36.) The very word wisdom lifts us in thought above the universe, above the angelic host, into the presence of the Designer and Creator of heaven and earth, whose wisdom first found expression in the Logos.

As a result of the fall, our race, as a whole, manifests very little of God's wisdom. Wise in his own conceit, sinful man has rejected the counsel of God. It is because of this condition of the human heart that "the fear (reverence) of the Lord is the beginning of (man's) wisdom." (Proverbs 9:10.) Continuing, Solomon wrote, "The knowledge of the holy is understanding."

Do we properly appreciate this wisdom, this understanding? Or does pride of heart cause us to despise the instruction of our God because He is speaking unto His people through "stammering lips?" (Isaiah 28:11.) Are we thus proving to be fools? (Proverbs 1:7.) Your presence at this Convention indicates to my mind that you love instruction; and in order that you may receive God's instruction I have prepared some notes in the little time that I have had for special preparation, lest, as on previous occasions, I fail to make all the points that I believe should be made in this hour.

For our admonition (1 Corinthians 10:11) God directed Moses to say to Israel, "Behold, I have taught you statutes and judgments, even as the Lord my God commanded me. Keep, therefore, and do them; for this is your wisdom and your understanding in the sight of the nations." Deuteronomy 4:5-7.

Like all other nations, the Jews had imperfect minds and impaired judgment. But God desired to have a people through whom He might reveal His wisdom and power. To restore Israel to human perfection without a ransom would have necessitated a rescinding of the death penalty. God arranged to give Israel the expression of His wisdom through Moses. This expression was the Law. But did the giving of the Law to Moses make Israel wise? No, not any more than the translation of the Bible into English made all English-speaking people wise. The keeping and the doing of the Law was the secret of Israel's success and of their superiority over other nations. "*Keep*, therefore, and *do* them; for *this* is your wisdom." Those Jews who did not try to keep the Law until Jesus came, but despised this instruction, thus proved themselves fools. (Proverbs 1:7.) Their folly brought upon them the destruction of their polity. They were not prepared to receive the instructions of Him of whom Moses wrote: "The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto Him ye shall hearken." (Deuteronomy 18:15.) On the Mount of Transfiguration, to Peter, James and John came these words of testimony and admonition: "This is my beloved Son; *hear Him.*" Luke 9:35.

Now that Jesus has bought the human race, all the life rights lost in Adam, it is very foolish to seek life independently

of Him—foolish in the sight of God. I regret that I am obliged to confess that while in Christian Science I considered the simple Gospel salvation through Christ's vicarious sacrifice very foolish. We need not expect the unbelieving to bow to our wisdom now any more than the same class bowed to the wisdom of Noah before the flood. We are encouraged, however, to observe that many who once despised the teachings of our Pastor are now eager to hear him. Why? They see the folly of preaching that the efforts of the sectarian churches will Christianize the nations. The theory of evolution is also proving impracticable. There is every indication that men are beginning to see their own folly, though as yet few have discerned the wisdom of God.

I thank God that He has destroyed my wisdom, and brought to nothing my understanding. My fleshy mind must have been full of conceit for I have been obliged to wrestle long in prayer and in meditation to overcome. Remembering how Saul of Tarsus was cast to the ground and thoroughly humiliated, I fervently prayed for a similar experience at any cost to my flesh. God is answering that prayer, for He is constantly keeping His greatness, His holiness, His wisdom, so clearly before my mental vision that I abhor my folly and mental poverty and seek to live at the Master's feet.—Job 42:6.

Let us not wait until God humbles us, but let us pray the Father to give us wisdom and grace to humble ourselves under His mighty hand in a manner pleasing to Him. I am confident that God is pleased to help us to heed every admonition which He has given through His word.—I Peter 5:6; James 1:5.

I am pleased to note that the Lord's people are reaching out for God's mind on all subjects which they are called upon to consider. How important that we pray that not only the petitioners but the entire household of faith "be filled with the knowledge of His will, in all wisdom and spiritual understanding;" that we might walk worthy of the Lord in every good work, and increasing in the knowledge of God. (Colossians 1:9, 10.) But let us not merely pray; let us see to it that we accept the wisdom of God in His appointed way. This wisdom is Christ. The way is immersion into Christ; a full consecration of all that we are and hope for as new creatures. To receive this wisdom we must become temples of His Holy Spirit. (I Corinthians 6:19, 20.) Yes; we cannot be our own. This suggests, too, that we pray for wisdom in the care of our bodies and that we seek to live unto Christ, mortifying the deeds of the flesh, but not striving to wear it out. Let us not see how tired we can make the body in a day, but how much we can glorify God. On the other hand let us not forget that God's grace is sufficient for every Christian duty and that our Father quickens our bodies by His Spirit.

Another important point before closing: Let us not forget that as God used humble saints to disclose secret faults in the past, so He may be pleased to cleanse us more. Let us not wait to be rebuked, but let us be so zealous for the wisdom and instruction of the Lord as to ask the class in testimony meetings to say anything to us for our spiritual welfare that their love may prompt. But what if we are rebuked? Do we then prove to be wise? Hear these words: "Rebuke a wise man and he will *love* thee. Give instruction to a wise man and he will be yet wiser."—Proverbs 9:8, 9.

Let us then not be wise in our own conceit, but listen to one another that we may condescend to things of low estate, (Proverbs 26:12; Romans 12:16.) If the humbling and the discipline seem severe, let us remember the promise, "They that be wise shall shine as the brightness of the firmament."—Daniel 12:2.

But some humble saint says, "Brother, how can I become wise? That is beyond my power."

I know it is, and so does God. He does not make your salvation dependent upon the development of a sound mind, but upon your following Christ, thus receiving and manifesting the spirit of a sound mind. (II Timothy 1:7.) In proportion as you realize your unsoundness of mind, the grace and wisdom of God will the more abound, for "God hath chosen the foolish things of the world to confound the wise," and "base things of the world and things which are despised hath God chosen, and things which are not to bring to nought things which are."—I Corinthians 1:21-31.

To illustrate: Suppose a weather forecaster says as he leaves the house in the morning, "Children, we are going to have a storm this afternoon." In the afternoon some of the older children, believing they can "discern the face of the sky, "say, "Mother, it is not going to rain; may we go out and take little brother with us?" Mothers says, "Yes, do." But when they try to take their little brother to the door he says, "Me don't want to do." and cries and yells "It's dona rain."

The little one is left at home while the other children enjoy the sunshine. But alas! A heavy rain soon begines to pour down upon the unsheltered children, chilling them and spoiling their clothing. Humiliated they return to their home.

As the neighbors visit the sick children they wonder why the little child is not sick. And when they learn that he remained at home, not because papa told him to do so, but because he heard papa say that there would be a storm that afternoon, will they not commend the child? What for? Surely not for having the mind of a forecaster, but for its confidence in father's ability to foretell a storm.

Can you and I be wise as this child was wise? I am sure we can. Will we be so? Let us resolve to heed all that our Father says and shape our affairs accordingly. Then shall we prove that the Scriptures are able to make wise unto salvation even the simple.—Timothy 3:15; Psalm 19:7.

Discourse by Bro. Walter Sargent. Subject: "SATISFIED JUSTICE AND ITS FRUIT."

Text: John 1:29. "Behold the Lamb of God which taketh away the sin of the world."

IN a great art gallery hung a picture which strongly invited the attention of the visitor. It represented a young lad of about sixteen leaving home for the first time. How proudly he stood in his youthful strength, while vigorous hope irradiated his fair and manly countenance. Near by stood the mother, her arm around the neck of her boy. The father stood there, his face aglow with tenderness and pride in his noble son. It was a beautiful, a touching scene.

Two men entered the gallery and stood before this picture. Neither spoke for a long time. They seemed held by a spell. At last one turned to the other (they were brothers) and with tears coursing down his cheeks, pointed to the boy on the canvas and said, "Myself, Ned, myself!" Recovering somewhat from his emotion, he added, "Wasn't I just such a boy as that? Wasn't our mother just such a lady, as that mother? Wasn't our father just such a fine old gentleman as stands there? But oh, the last time I left home, I left it in anger, vowing never again to return. What great injustice I did them! How terribly they must have suffered all these years! O Ned, I want to go back to them; to tell them how I've wronged them and ask their forgiveness; to try and make it right with them before it is too late. I'm going back on the next train."

What a picture indeed was that! Canvas that could speak out such a message as melted the world-hardened encrustments of the man's soul, that pierced to the heart's core, that caught him up in the embrace of its resistless power, that sang of home and love, of forgiveness and reconciliation, of restitution and making things right. Thank God for such pictures as that and for artists who apply their talent in such a way.

But there is a grander art gallery than this. Will you kindly step in with me a moment and behold some of the productions of the Great Master Artist?

Scene 1. The halls of pleasure, the young, the strong, the fair are there. Strike up the music; whirl the dance; bring in the wine! The son of that dear sweet mother and that fond father, how he goes it! The bright rainbow-tinted bubbles of gaiety, how they enthrall him. Enjoy! enjoy! enjoy! So the world pursues its vain allurements.

"Bubbles they buy with a whole soul's tasking."

Here and there one wearies of the sport and wildly grasps at the painted bubbles to get the pith, the substance out of it, but it fades into thin air in his hand. There is no reality, nothing satisfactory.

God alone can satisfy the soul, and the world has yet to learn that great lesson.

Scene No. 2. A young man again; but what a transformation! He stands near a great feeding trough, at which a long row of pigs greedily devour their meal. His clothes are in tatters and he stoops as though with age. The empty bag, used for carrying husks for the swine, lies at his feet. Despondency marks him in every lineament. He is down, down! He is hungry, heart-sick, friendless, wretched. O dear God, can nothing be done for him—nothing?

Scene No. 3. The young man, the tatterdemalion, is turned from the swine. His hands are clasped; hope with magic finger has touched his face. His gaze is set far toward the distant hills. The sunset clothes heaven's arch in glory now and sends a grand gleaming shaft of gold which just reaches

his feet and trails away, away, to the land of peace, where the great day goes to sleep.

Yes, yes, the lashes of circumstance have done their work; the prodigal son is coming to himself. Thank God! Thank God! Not hopelessly depraved, not utterly irreclaimable, he decides to go back, to humble himself before his father, to confess all his sin and shame.

The world has not yet reached its lowest stage, though fast approaching it. The time of trouble of the Scriptures is to knock away the last prop of self-righteousness. The lofty looks of men shall be humbled and the haughtiness of men bowed down (Isaiah 2:6) in a time when all faces shall gather blackness (Joel 2:6). Present institutions shall fall. Man shall see the prodigal condition in which he has lived and the unworthiness of his administration, and then—and then—with everything gone to pieces before him—he shall COME TO HIMSELF, and be willing to profit by his long past experience with evil and mount up to the great Highway of Holiness of Isaiah 35, to the Heights of Life.

Scene 4 depicts a father standing out and gazing across the hills, with arms outstretched, and love expressed in his every feature.

Scene 5 represents the union of the father and son in one mighty embrace of forgiveness and reconciliation.

Thus the Bible teaches that the world is coming back from the broad way of sin and death during the great thousand year day of Messiah, when the crooked shall be made straight and the rough places plain and all flesh shall see the salvation of God (Luke 3:6). For God is now gathering only the first fruits of His creatures (James 1:18) and when this part of His plan is accomplished He will pour out His spirit on all flesh (Joel 2:28) and earth shall be filled with the Knowledge of the Lord (Isaiah 11:9). Thus all things will finally become reconciled that shall continue to exist and Jesus will hand the earthly kingdom back to His Father entirely cleansed from the curse of evil (1 Cor. 15:24, 25).

So now at the close of the gospel age, the church is preaching the gospel of reconciliation and restitution. "Seek righteousness," says the prophet Zephaniah; "it may be ye shall be hid in the day of the Lord's anger." Get your hearts right, in preparation for the work of the coming kingdom. It is a timely message. John the Baptist preached, "Prepare ye the way of the Lord." As a partial fulfillment of the Elijah type, his mission was one of endeavoring to turn the hearts of the children to the fathers, etc. (Mal. 4:5, 6). But while the Jews acknowledged the patriarchs and prophets to be their fathers, they themselves were most unworthy children. Their hearts were far estranged from the integrity, the justice, the true piety of the fathers. "Turn back," said John; "See your unworthiness; repent!" But they spurned the warning voice, and this caused God to bring terrible national disaster upon them. Oh that the world would but heed the warning today; but it turns a deaf ear, and therefore God will soon send upon it the full storm of symbolic fire—revolution and anarchy.

Had the Jews' hearts been right and in perfect tune with the music of God's justice, they would surely have seen Jesus to be the "Lamb of God." But this they utterly missed. Let us interrogate some of them. Mr. D. D. of that day, have you seen Jesus the Nazarene? "I have." What think you of him? "He is unlearned, a quack, an immoral person, a Sabbath breaker and the biggest all-round humbug to date. Didn't you see him to be the Lamb of God? The great doctor mutters but one word, "Blasphemy!" and passes out.

Let us hear from you, Mr. Lawyer, quibbler over the fine technicalities of the Mosaic Law. "Well, my opinion is that Jesus is wasting his time. He ought to be a lawyer. You can't catch him in his talk. He outwits the cleverest." But what about his being the Lamb of God, etc.? "Those words, my friend are the ravings of a hermit preacher; heed them not."

Now come along one of you so-called common people and let us hear you talk. What think you of the Nazarene? "Well, he is certainly a great character and has a grand message. Doubtless he is a prophet, for he can perform amazing miracles." Is he what John called him, the Lamb of God? "Those words indeed are beyond my comprehension; they seem incapable of being explained by an unlearned person like me."

Finally let us ask for your verdict, Simon Peter, disciple of Jesus. "Ah yes; Jesus is surely the Son of God. He couldn't be a charlatan. He is too good, too great. Of John's words, however, I know not. It is a king we want, not a lamb. In fact I am following Jesus in hope of sharing in the government of His Kingdom."

Great nation of Israel, have we heard you aright through the words of your representatives? Can you not produce one, just one that has with the eye of the understanding, seen the Lamb of God that taketh away the sins of the world; the great sacrificial offering predicted by the prophets, the necessity of the payment of the great debt to justice, upon the basis of which Christ shall forever take away the dark and dreadful load of sin that has settled upon the world? Not one, not one! For after the resurrection, Jesus upbraided them with the fact and tried to convince them. It was not till Pentecost that there towered high before them the Cross in its tremendous import, and they saw the Lamb of God, who would in due time roll away the curse of sin from the world. Then it was that Peter preached that wonderful Restitution Sermon of Acts 3, and under the power of the truth, three thousand souls were added to the church.

How many today see the Lamb of God, the satisfaction made to divine justice, the fact that Jesus died on behalf of ALL and that all must benefit by the price? The fact of the Ransom in unqualified in Scripture. If a full payment is made for two persons under an obligation, they must both be released from it. Whether they believe or not has nothing to do with the payment. They must both receive benefit. So Jesus died to cancel the death penalty for all, both believers and unbelievers, and consequently all must come out of the first or Adamic death, the thing which He took upon Himself in their behalf (I Tim. 2:4, 6). Their eyes will then be opened to the truth and they will have a chance to win eternal life or be destroyed in the second death.

Great Christendom today, with your splendid churches, your cultured and highly educated clergy, your richly endowed seminaries of learning; let me ask you, have you seen what John pointed out—the mighty Ransom truth of justice, satisfied for all and the coming kingdom by which Christ shall reign till all enemies are put under his feet and He shall take away the sin of the world forever and forever?

All the great pictures of the Bible setting forth the restoration of fallen man to perfect life in a perfect earthly home are presented in this matchless picture gallery because of the intention of God to have the requirements of justice met in full. Jesus said if He were lifted up He would draw all men unto Him, and soon He will be lifted up in the presentation of this mighty doctrine to the entire race of men, and all shall then see the Lamb of God which taketh away the sin of the world.

As John the Baptist accused Herod of wrong doing in having his brother's wife, so the truth today reproves the nominal Christian systems of a wrong alliance with the world and its methods. God's Word says, that if any man love the world, the love of the Father is not in him. A closer walk with God, a more thorough consecration, is the great requirement. People sometimes ask, "Why doesn't Pastor Russell leave the churches, the ministers, etc., alone? What business is it of his if they encourage a spirit of worldliness?" In reply let us say. Was it John's business to meddle in Herod's affairs? Truly the Word of God had come to him to reprove that sin, and he was true to his mission. Sharp is the truth today, and when people cry out, it must be because they are feeling some of that sharpness. Jesus said the spirit of truth would reprove the world of sin, of righteousness and of coming judgment. Handling the truth calls for courage, and God has always been able to find brave men to do His work. Now, in the closing of the age, He has given His harvest message to one who feels not the face of men, one whose full life has been surrendered to His service; one of the most thorough consecration, the most beautiful humility; one in every sense worthy of the position he occupies as our pastor—a man of God.

Praise God that the blessed Kingdom is at the doors and that God will soon be calling the world to the great river of the water of life by means of Christ Jesus and His glorified bride, the church. This is indeed the desire of all nations and will fulfill the picture of "the Sweet Bye and Bye."

Resolutions Adopted at Portland, Maine, Convention.

WHEREAS, We as delegates of the International Bible Students Association, assembled in Convention, in Portland, Me., during the week, have been the recipients of the freedom of the city and the unmeasured hospitality of her citizens, and having been blessed by the healthful and refreshing airs from her fine forests and the cool and invigorating ocean waters; and lakes; therefore, be it

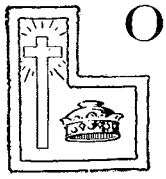
RESOLVED, That on this 14th day of August, 1915, we extend gratitude to the officials of the city and to her people in general. Be it further

RESOLVED, That to the Boston congregation of Associated Bible Students, who are responsible in the greatest measure for directing our attention to the Convention advantages of Portland at this season, and for the assisistance they have so unstintingly lent, both in means and in effort, and also to the local class of Associated Bible Students at Portland, for their untiring co-operation, we desire to express our hearty thanks and appreciation. Again be it

RESOLVED, That we also express to our great God the Father of mercies, the God of all comfort and the giver of every good and perfect gift, glory and praise for blessing the proceedings of our Convention—for blessing our speeches and our hearts and minds in general. We feel that while here our lot has been cast in most pleasant places—in Heavenly places in Christ Jesus—and that we have been drawn nearer our God to Thee and also to all of "like precious faith" both here and elsewere.

RESOLVED, That as "'The Time is at Hand" for the establishment of God's Kingdom on earth, we continue in the blessed words of our Lord Jesus to pray, "Thy Kingdom Come; Thy Will be Done on Earth, even as it is Done in Heaven."

Truro, N. S.—Special Resolution.



ON Friday evening, August 20th, the following resolution was offered by Brother J. F. Stephenson, and unanimously adopted:

REMEMBERING THE DIVINE ASSURANCE, "They that feared (reverenced) the Lord spake often one to another, and the Lord hearkened and heard it, and a book of remembrance was written before Him for them that feared Him, and that thought upon His name."

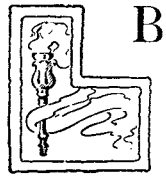
BE IT RESOLVED, That we who are attending this Convention in the City of Truro, under the auspices of the I. B. S. A., render our thanks to the great Creator who has prepared for us a rich feast of spiritual blessings, exceeding abundantly above and beyond what we could have thought, or asked.

SECONDLY, BE IT RESOLVED, That our gratitude be extended to the Associated Bible Students of Truro for their loving service in the interests of all attending this Convention, and,

BE IT FURTHER RESOLVED, That our expressions of appreciation and thankfulness reach to all of the citizens of Truro, for their many courtesies to us, and to the "press" for their accurate and kindly reports of Convention proceedings.

FURTHERMORE, BE IT RESOLVED, That we hereby show our loving recognition of the untiring devotion of the chairman, and other prominent brethren associated together in the forwarding and carrying to completion of this glorious Convention. In fact, it is the intention of this resolution to express appreciation of every loving thought, word, and deed of each for all, especially for our beloved Pastor.

Truro, N. S. Synopsis of Discourse on Baptism by Bro. Menta Sturgeon



BROTHER Sturgeon pointed out in a clear, forceful manner what Christian baptism is. He showed how the imputation of Christ's merit procured for believers the removal of the barrier of original sin; how the exercise of faith in the efficacy of Christ's death brings the estranged one to a place where he may be accepted of God as a sacrifice. The point was clearly made that one must arrive at a state of mind where their own will is fully surrendered, and they desire the will of God only to be done, before they can appropriately have part in Christian baptism. The fact that this course would involve misunderstanding, and persecution from those not similarly inclined; that the surrender of one's will to God would mean loyalty to Him in the face of difficulty, even unto death, was made emphatic. It was also shown that the consecration includes the relinquishment of any claim on earthly blessings, either now or in the next age; that all things human are given up as a sacrifice, and not merely things sinful.

Our brother also pointed out how, when the human life made acceptable by the imputation of the merit of Christ is presented to God and accepted of Him, there is a manifestation of God's acceptance by the begetting of that individual by the Holy Spirit, as a new creature.

He pointed out the responsibility of some ministers who come to an understanding of the truth, but dare not come out and take a stand for it, for fear of the consequences to themselves and their families. He related his own experience in leaving the ministry, and told how for three years he remained in the field where he had previously served, working with his hands; how he put out the tracts among the prominent members of his former church; how he learned not only how to trust God for everything, but also how to be dead with Christ. He said, "I went to the window and looked up, and I could almost see the Father's face. I wondered why I was there. It was like being in prison, although I had a nice position. I tried in every way to get out, feeling that I was buried alive, but every time I tried the Lord closed the door. I said, "I see this is your coffin." I learned to get down in the coffin and stay there. As soon as I did that I came to this point also, that I sat in the little class there, and said scarcely a word. I died on that point. I said, "I am perfectly content never to preach another sermon, as long as I live, if it please you." As soon as I was about as dead as I could be I received a letter from some dear person, asking if the way was open for me to go into the Pilgrim service. I had never spoken one word with anyone on the subject up to that time. We need to become more and more like little children, recognizing that we do not know, even how to think, of ourselves. Our minds, our affections, are to be centered on things above. All of our members are consecrated. It is a good thing to have our eyes consecrated, when we are riding in street cars, or wherever we may be, so they are not looking at things they should not see. And so with our ears. We are not to listen to anything that will produce thoughts that will be displeasing to our Father. Neither do we want our feet to carry us where He would not want us to be, for they are consecrated. This spirit of consecration will keep working, until it gets down into our pocket-book. When it gets into the pocket-book that person is consecrated all right. Our consecration includes everything—the beautiful home, wife, children, automobile and all."

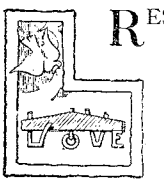
Our brother pointed out that being baptized into Christ's death means to get in line with Christ, who is the head, or leader, or example, of all such as wish to be made like Him. All of these are to die a sacrificial death like Christ. The members of the body must die in the same manner that the Head died, which was sacrificially. Those who are faithful in carrying out such a course of daily dying to earthly desires, and appetites, will also share with Him in a resurrection like His, and be presented blameless and spotless before the Father as partakers of the divine nature with the dear Redeemer. This exaltation will qualify them for judging and ruling the world for its blessing.

Those who have in their minds, by a full surrender of their wills to God, been baptized into Christ, may not be too sure that it will be as well to ignore the matter of outwardly symbolizing this act by being immersed in water? It is an act of obedience that further proves our own desire to be, that we may do God's will, no matter what the cost may be. He said concerning his own experience, in hesitating about being baptized over again after he came to a clearer understanding of the scriptural teaching on the subject, "I tried for some time to make myself feel that any immersion in water was a proper symbol of the death of my will some time ago, but every time an immersion service was held, and every time I read over the Scriptures on the subject, a little doubt would come up. It was so little that I could almost slide over it. This went on until I said, See here! you are making a great mistake. You wont admit it, but you have a little doubt in there about your baptism. You know you used to tell all those people you have baptized in churches, and creeks, and ponds, that they must be conse-

crated before being immersed, and now you have a little doubt. It is something worth everything to me; I cannot afford to make one single mistake knowingly in this Christian way. The fact that I have a little feeling of doubt every time baptism comes up in my mind proves there is something not exactly right. I said, "Babylon means confusion; there must be confusion about everything I have learned in the church system. I will show my consecration to the Lord by being immersed in water." I will tell you, if I did not know better I would have thought the glory of God was in the water. It was not there at all; it was in my head, in my heart. But when I submitted on that point, glory filled my soul."

An immersion service followed in Salmon River (see picture accompanying) and 46 were baptized—thirty sisters and sixteen brothers. Without doubt this broke all records, in that more than one-fourth of the average attendance at the convention were immersed.

Truro, N. S.—Love Day, Saturday, August 31, 10.45 a. m. Our Friends in the War Zone.



RESOLUTION was unanimously adopted by the convention, expressing sympathy with our dear brethren abroad who are in the war-stricken area, and including the provision that a copy of the resolution be forwarded by the secretary to the brethren in the war zone through proper representatives.

MANNA, MORNING RESOLVE AND VOW.

The morning was devoted to the discussion of the value of the Heavenly Manna in the Christian life, the value of the morning resolve, and the value of the vow, three brethren speaking upon these propositions respectively.

E. F. Crist—The Value of the Heavenly Manna.

In the strictest sense our dear Lord Jesus is our Heavenly Manna, as is plainly stated in John 6:48-51, "Your fathers did eat manna in the wilderness, and are dead. This is the bread which cometh down from Heaven, that a man may eat thereof and not die. I am the living bread which came down from Heaven." But there is a special way of partaking of this bread from Heaven, and what we commonly speak of as the Heavenly Manna, which is a compilation of Scripture texts with comments thereupon, may be utilized as a means to partaking of the real Manna from Heaven, our Lord and Head.

We read in Exodus II that God gave Israel promise of bread from Heaven, but He only sent a certain portion each day, to prove them. Certain tests came upon them in connection with this arrangement that may serve as lessons to us, whom God is now proving by more severe tests, that He may determine whether or no we are worthy of His fullest confidence. From the description in Numbers II we learn that it came down in minute particles like coriander seed, which had to be gathered and prepared. This is a peculiar statement made in connection with the account of the falling and gathering of the first of the Manna, in Exodus 16. It might seem to offer encouragement to lazy people, for it says, "when they did mete it with an omer, he that gathered much had nothing over, and he that gathered little had no lack." Why not gather little, under such arrangement as that? As we read the context carefully the seeming inconsistency is cleared away, as is the case with many another Scripture. They were told to gather an omer for every man, according to the number of persons in the household; six omers for six persons; two omers for two persons. So then, the thought is, when they had completed their first gathering it was found that instructions had been carried out, and he that gathered much (for a large family of seven or eight) had nothing over an omer for each member; and he that gathered little (for a small family of two), had nothing less, or no lack of that quantity.

The greed of the people soon manifested itself, and notwithstanding the fact that God had instructed them not to gather any to keep from one day to another, some sought to lay in an advance supply. It bred worms and became offensive. But in preparation for the Sabbath they were permitted to gather the advance supply, which was found to be sweet and palatable, even though carried over into the next day after gathering. We would not consider it becoming to dogmatize about the meaning of this, but at least we have the fact that the teachings of God needed to be gathered little by little, as the time came for their unfolding, down to our time, when preparation is being made for the great Sabbath, the Millennium. If the teachings of the past were carried over—for instance as we find some have carried over the teachings of Luther, and others, they become offensive. But now, just before the great Sabbath breaks, we are gathering food that will be good food all through the Millennial Age. These same truths about our Father's plan will be food to men then. God has given us a special supply and we are permitted to gather a double portion at this time, for which we are truly thankful.

The Jews gathered an omer full of the manna and put it into a golden pot, which was placed in the Ark of the Covenant, the only article of furniture in the Most Holy of the Tabernacle. The power of God so worked upon these little particles that they became something wonderful in the Most Holy, for they remained uncorrupt after many years. This brings us more directly down to our book, the Heavenly Manna. The little particles that we are gathering from it day by day may seem to be insignificant, comparatively, but if these be gathered and brought together finally in the golden pot of the divine nature, truly there will be a wonderful result in the antitypical Most Holy above. God will then impart a keeping power that is styled immortality, or deathlessness.

The manna was small, it tasted like wafers made with honey, and also like fresh oil. Does this not seem to apply wonderfully well to our Manna. Has the Manna not yielded a sweetness that is fittingly suggested by the mingling with honey? Is there not in its construction that which continually reminds us that the Holy Spirit has had to do with all of its pages? We realize that it has been mixed with the oil (Spirit) and we get the taste as we eat it. Furthermore, Israel had to gather the Manna, grind it, and bake it in order that it might not get away from them, for it melted in the sun. It seems to me we have here another suggestive lesson. It is important that we gather our Manna supply daily. It is likewise important that we do more than read it. We are to grind it, or study and analyze it. The baking, putting the natural manna in such form that it could be kept, suggests that we are to get such a hold on these truths, we are to so impress them on our minds, that they may not melt away, like the manna that was not prepared. It will not advantage us greatly to merely read the text over, and glance over the comments. The Heavenly Manna will be valuable to us only if we meditate upon the lessons, and then take them into our daily lives and apply them. In this way the Manna may have a vital bearing upon our present and eternal interests.

We have one more suggestion, namely, that advantage may result from considering the Manna together with others. I will illustrate the point by a little experience I once had while colporteuring among the farmers in the states. I had planned to catch a train for the city early in the afternoon, and shortly before noon I found a woman who wanted the Scripture Studies, but had not enough money on hand to pay for them. She was disinclined to take the books and send me the money, and she finally consented to furnish my dinner, give me some eggs, and pay the rest in cash. She made profuse apologies on account of lack of preparation for company.

While I sat in the parlor waiting for dinner, I heard the broom and the carpet sweeper being briskly used in the next room. Furniture was moved about generally. I heard the stove being blacked. House cleaning went on apace, while I waited somewhat anxiously for the call to dinner, especially because I wished to get back to my work, in view of the fact that I must leave on the early train. One o'clock came, and I still waited. Fifteen, twenty and thirty minutes passed, and still I had not been called. Finally at about a quarter of two dinner was announced, and in the meantime the husband had come in for his Saturday afternoon half-holiday. I soon saw the reason for the delay. She had boiled potatoes and mashed ones, and I think there was some sweet ones, too. There was fried ham, eggs and cheese. There was green peas, string beans, sweet corn, pickled beets, cucumber pickles, and tomatoes on the table. Two kinds of bread, with honey or butter. I had a choice of tea, coffee, milk or cocoa. Desert consisted of cookies, pie, pudding and some kind of sauce, and then the lady said, "I am sorry I did not know that I was to have a visitor, or I would have been prepared." I wondered what she would have had when she got thoroughly prepared.

Now the lesson we wish to draw from this little incident is that she would have had a much smaller dinner, perhaps of bread and milk, had she expected to eat it alone. Not only she herself, but her husband also, had the better dinner because someone else partook with them. The same may be true of the Manna. If we read it alone we may get a sort of bread and milk meal from it, because we will hurry over it, while if two or three participate we may get quite a sumptuous repast because

we will give it more thought and attention. The same lesson may be applied to the matter of some thinking they will get as much good by studying their lessons at home as they would by going to the class meetings. I trust we may all appreciate the daily Manna more fully, and that it may increasingly prove a blessing to us, as the time draws near when our wilderness journey will be ended.

J. Dennison—The Value of the Morning Resolve.

The next feature of the morning is the RESOLVE, that we may be better enabled to serve the Lord; that we may keep our bodies under and do the things that will be pleasing to God, and grow in the graces of the Spirit, and, especially; that we may have that crowning feature of love, which is brought to our attention by our dear Pastor in the Morning Resolve.

It is important to start the day right. It has been brought to our attention that the first thoughts men will have in the resurrection awakening will be those they were thinking when they fell asleep. In the same way we believe it would be very helpful to us if we would practice thinking about the blessed things the Heavenly Father has in reservation for us, as we go to sleep at night, that thus we may awake with these thoughts running through our minds. Then we may begin to think on the morning resolve, "What shall I render unto the Lord for all His benefits toward me? I will take the cup of salvation and call upon the name of the Lord (for grace to help). I will pay my vows unto the Most High." Then let this be the keynote of our life all through the day. Our dear Pastor has brought to our attention how desirable it would be to commence the day in this way, and do all that we possibly can during the day to keep that Reslove, and work it out in our lives. Then at the close of day we may look back and see wherein we have failed, thus making possible a better guarding against the same mistakes in another day.

The Resolve is made up of seven parts, in order that we may be able to keep these things before our minds better. The figure seven is used to denote perfection, and if we follow each of these seven divisions consistently we will be able to please the Lord perfectly during that day. I do not mean that we would be actually able to do all things right, but as He looks at us He would see that in our hearts and minds we were seeking to do perfectly, even as the Father in Heaven is perfect.

First, "Remembering the divine call, Gather my saints together unto me; those that have made a covenant with me by sacrifice (Ps. 50:5) I resolve that by the Lord's assisting grace I will today, as a saint of God, fulfill my vows, continuing the work of sacrificing the flesh and its interests, that I may attain unto the Heavenly inheritance in joint-heirship with my Redeemer." It would be very helpful to us during the day if we would remember our call, our duty under that call, and what the Lord is doing. At this time He is gathering the saints who have made a covenant with Him by sacrifice. Keeping this thought in mind during the day we would strive to assist in gathering these saints. We would not only seek to help others, but especially would we seek to carry on the work in our own hearts; to work out our own salvation that we may be of those gathered in. I need this help myself very much, because I know how easy it is during the day to allow my thoughts to drift from one thing to another, unless I watch myself very carefully. Let us bear in mind the admonitions of our Pastor, to guard against the very beginning of sin. If we guard against that we will not be very apt to forget others.

"I will strive to be simple and sincere toward all." That is a very beautiful thought to take with us as we go out into the world. To be sincere, dear friends, is to mean just what we say and do. We must have our own hearts and minds made up as to what we shall do, and then carry it out. We are not to say, or do, things in a hap-hazard way.

"I will not seek to please and honor self, but the Lord." Let us remember that we are to honor God; we are not to seek to honor self. Doubtless we all realize how easy it is to take praise, or honor, unto ourselves. It comes very natural to the old man to try to make out that this truth is something that we got ourselves. We should seek to give the honor to the Lord, to whom honor is due. Naturally I have nothing to feel proud of, and no doubt you all feel much that way. We must give the honor, and glory, to the Lord Jesus.

"I will be careful to honor the Lord with my lips, that my words may be unctuous and blessed to all." To do this we must have the Holy Spirit operating in us through the day. It will be helpful to make that determination each morning, and as we continue in a prayerful attitude during the day, the Holy Spirit operating in our hearts and lives will make our words unctuous—that is, smooth, oily. In this way the Holy Spirit helps us, as we mingle with our fellow men in the affairs of life, and in our families, to make things smooth, and others will take note and desire to know what it is that makes our lives different.

"I will seek to be faithful to the Lord, the Truth, the brethren, and all with whom I have to do, not only in great matters, but also in the little things of life." If we start with this determination in the morning, and maintain that attitude during the day so that at its close we can look back and realize that through the day we have striven nobly from start to finish; that in nothing have we been unfaithful to the Lord, the truth, to the brethren, in word, thought or deed, that would truly be a blessed experience for us all. We know that all of these things that are given to us by the Heavenly Father are a means to great blessing and help, when followed out. Our dear brother who spoke reminded us that the manna which God caused to fall for the Israelites would melt away if it was not gathered and put into condition to keep. If we hurry over these things in the morning, not giving them due consideration to fix them in our minds, they will melt away and in a half hour we do not remember anything about them. We want, not only to gather these thoughts, but to prepare them by thinking over them; we want to keep these thoughts in our minds, in our hearts, and not permit them to slip away.

"Trusting myself to divine care and the providential overruling of all my interests for my highest welfare, I will seek not only to be pure in heart, but to repel all anxiety, all discontent, all discouragement. I will neither murmur nor repine at what the Lord's providence may permit, because, "Faith can firmly trust Him, come what may." That is the key-note of this resolution. Our faith can firmly trust Him, no matter what comes. We should remember that we are only living a moment at a time. No other time belongs to us but the present. If we trust Him for the present, and if we are faithful to Him now, it is a very assuring indication that we will be faithful all the way through. We have proven that we can trust God, and He is able to carry us through if we put our trust in Him.

Now friends, these are very necessary thoughts, if we wish to grow in grace. My own personal determination is to make better use of them than I have in the past. While I have sought to use all the means that the Heavenly Father has provided for our assistance, in the past, I will endeavor to make still better use of them, that I may come to that condition which the Father would have me attain.

T. E. Barker—The Value of the Vow.

I believe the vow is one of the important parts of the morning devotion. Why? Because I believe our attention was specially called to it at the proper time. I believe this is a portion of the armor mentioned by Paul, and we should put it on. I will read from Ephesians 6, beginning at the 10th verse, "Finally, my brethren, be strong." If we are to be strong we must put on the armor. "Put on the whole armor of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against wicked spirits in heavenly places. Wherefore, take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all to stand. Stand, therefore, having your loins girt about with truth." There are seven pieces in the armor, and there are seven parts to the vow. Six are mentioned by Paul, and the seventh has been brought to our attention by the Lord's instrument at the present time.

We are to "stand, having our loins girt about with truth," indicating that we are to be servants of the truth. "Having on the breastplate of righteousness," indicating that the righteousness of Christ must be closely girded to us; it must be righteousness in word, thought and deed.

"Having your feet shod with the preparation of the gospel of peace." This means having the sandals of consecration on, ready to walk at a moment's call; ready to go forth as a soldier of the gospel of peace; ready to do the Lord's bidding; ready to walk in the footsteps of Jesus.

"Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked." The protection we will need depends upon the fight in which we are engaged. The Adversary against whom we fight is a wily foe, and with him are the fallen angels. What is the size of your shield of faith? If it is small you will go down in defeat. How can we fight behind such a shield of faith? It must be large enough, broad enough, for us to hide behind, so we may ward off the fiery darts of the Adversary. If our faith is small we cannot trust Him, come what may, as it is stated in the Morning Resolve. We must pray the Lord to increase our faith, so we may have a shield large enough to hide behind.

"And take the helmet of salvation," representing a knowledge of the Father's plan. "Prove all things; hold fast that

which is good." Let us keep this helmet firmly set upon our head. If we have the truth let us be careful that no headiness gets in, because if our head swells, the helmet will not fit; we cannot get the helmet on. Let us be sure that we express the truth before our neighbors, our friends, or our families, in the spirit of humility, instead of the spirit of pride.

"And the sword of the spirit, which is the Word of God." This is the sixth element of armor. We are to fight with the sword of the spirit, and not with carnal weapons. It is a weapon whereby we may protect ourselves. Let us pray that the Father may give us greater ability in using the sword of the spirit in a proper manner.

The seventh piece of armor is not mentioned here. Why? Why did not John write utterances of the seven thunders? He was told not to write. The Apostle Paul was not instructed to bring forth the seventh piece of the armor. If we have read ancient history we know that it was the custom to protect the feet by the use of greaves. There were no feet members back there. The feet members of the Body of Christ are in the world today, and God in His wonderful care for these has brought forth the antitypical greaves in the form of the Vow. It is an important part of the armor for you and me to put on if we would protect ourselves.

The Vow has seven component parts. The figure "7" in the Bible represents perfection. It is referred to fifty-three times in the Book of Revelation alone. In the first part of the Vow we express a desire to have in reverence the Heavenly Father's name. "Our Father which art in Heaven, hallowed be thy name. May thy rule come into my heart more and more, and Thy will be done in my mortal body. Relying on the assistance of Thy promised grace to help in every time of need, through Jesus Christ our Lord, I register this Vow." It is in reverence for the Father's name that we register the Vow. In the 15th Psalm reference is made to swearing to our own hurt. How may we swear to our own hurt, and change not, as it is there stated? We have made a solemn covenant; we have registered a Vow. What does that Vow mean? It means that every morning as you read that Vow it calls your attention to the consecration you made ten, fifteen, twenty, thirty or more years ago. It brings this to your attention afresh every day. The old man does not like to think of being put on the sacrificial altar. The old man does a good deal of kicking, but the new creature has taken control of this tabernacle, and we trust he is endeavoring to put the old man to death. We have sworn to our own hurt, and we will not change.

"Daily will I remember at the throne of Heavenly grace the general interests of the harvest work, and particularly the share which I myself am privileged to have in that work, and the dear co-laborers at Brooklyn Tabernacle, Bethel, and everywhere." How appropriate is this prayer for the work, and the workers. We desire that His work may prosper, to the end that all men may come to know Him. We desire to perform our little part in that work in the manner that will be most acceptable to our Father. As we continue in this attitude we humbly go on as Moses did, and as Jesus did, seeking the glory and honor of God, and the good of His people.

" I vow to still more carefully if possible, scrutinize my thoughts, and words, and doings, to the intent that I may be the better enabled to serve Thee and Thy dear flock." This refers to an earnest scrutinizing of our own minds; to a self-examination and not the examining of someone else. Oh, dear friends, if we critically examine ourselves, and keep that thought in mind, I am satisfied that we will find we are saying some things that we are ashamed of, and doing some things that we are ashamed of, too. May the Lord help us to give earnest consideration to the thought impressed in the third part of the Vow.

The fourth part we might call "Resistance." "I vow that I will resist everything akin to spiritism, or occultism, and remembering that there are but two masters I shall resist these snares in all resonable ways as being of the Adversary." "Resist the devil and he will flee from thee." Here is resistance. The Heavenly Father has provided special protection for us. He has called us under the shadow of His wings, and He is covering us with His feathers. The little chick goes under the wings of the mother hen to get warmth, and protection. You and I want to get under the special protection of the Heavenly Father. We also want to experience the warmth of close association with our Heavenly Father.

The Fifth we will call "Watchfulness." "I further vow, that, with the exceptions below, I will at all times and in all places, conduct myself toward those of the opposite sex in private exactly as I would do with them in public, in the presence of a congregation of the Lord's people," at the class, in the office, or elsewhere. You remember we are told in the 6th chapter of Genesis how, before the fall, the "sons of God came in unto the daughters of men." You know what happened. The Lord says, "As it was in the days of Noah, so shall it be in the days of the Son of Man." That is why we should be so careful, so watchful, so prayerful, that the Adversary may not at any time get in an entering wedge.

The sixth is "avoiding every appearance of evil." "So far as reasonably possible I will avoid being in the same room with any of the opposite sex alone, unless the door to the room stand wide open." It is important that we avoid every appearance of evil.

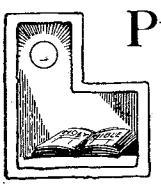
Then we have the seventh and last. As we read these over we see wisdom in each part. Some say, "Is it necessary for me to take this Vow?" Do you want to be protected? Here the Heavenly Father has brought us protection in the closing days of the history of the church. Can you expect to have divine approval if you neglect the use of the Vow? We are sometimes careless. Something comes up in the morning, and we fail to repeat it. The day is not started right, and everything goes at sixes and sevens. We may have a terrible time. We cannot control the children, things go wrong in business, or something else. You failed to heed the injunction laid down here. It is necessary, not only to take the Vow, but to repeat it every day, so you may have protection, and so you may realize more and more every day the closeness of fellowship with the Heavenly Father.

May the Lord bless and help each of you, as you endeavor to follow the admonitions that are laid down here.

Discourse by Pastor Russell, Subject: "THE ARM OF THE LORD REVEALED."

MANIFESTED AS YET TO ONLY A SPECIAL CLASS.

THE JEWS SAW NO BEAUTY IN JESUS—THEIR EYES WERE BLINDED—HIS WONDERFUL REPORT—THE HUMBLE POOR BELIEVED—"ISRAELITES INDEED"—SIT DOWN AND COUNT THE COST—THE GOSPEL APPEALS TO THE LOWLY IN HEART, THE HEAVY-LADEN—MORE TRUTH NOW REVEALED—BUT ONLY TO THE FAITHFUL—TYPE OF ELIJAH—FOUR PLACES TYPED FOUR POINTS OF TIME—THE CHURCH AWAITING DELIVERANCE.



PASTOR Russell delivered a characteristic and very interesting discourse from the text, *Who hath believed our report? and to whom is the arm of the Lord revealed?* (Isaiah 53:1) He said in part:

These prophetic words were used of our Lord Jesus Christ. The Prophet goes on to say, "He shall grow up before him as a tender plant, and as a root out of a dry ground. He hath no form nor comeliness, and when we shall see Him there is no beauty that we should desire Him. "All of this was very true of our Savior as respects the Jewish view of Him. And the message that was given by Him was not generally believed. And His message is still not acceptable to many. There is today" a form of godliness without the power," that is very popular; and this has been true for many centuries.

The name of Christ and the cross have been linked by many with the persecuting spirit, which Jesus never owned, never acknowledged. This class have never received Him, have never belived our report. They have been driven away by the intolerant, unchristian spirit and teaching of the many who professed the name of Christ. One would naturally expect, however, that the ones who would respect and receive the message that Jesus was the Savior, that God had sent His Son into the world, would have been the Jewish chief priest and other zealous religionists, the most prominent men in the Jewish nation. Surely they would say, We are glad to receive God's Son whom He has long promised, One able to deliver us. Have we not realized our need of being delivered? The Pharisees were especially the "holiness people" of the Jews, and one would think they would have received Him.

Our natural thought would be that these would be in the right attitude of mind, would be waiting for Messiah to manifest Himself, and that when He came and spoke to them about the goodness of God and showed forth the power that the Father was exercising through Him, to heal the sick and raise the dead, they would see what wonderful blessings were theirs and would rejoice. But were they in this attitude? No, they were not.

The Scriptures declare that "they hid, as it were, their faces from Him; He was despised and they esteemed Him not." This is the statement of our context.

We are looking for another kind of man," they said, "a great general, one that looks like Goliath of old. We do not want any such leader as this Jesus of Nazareth! He is too humble, too attentive to the poor and to sinners. He associates with the common people. None of the priests and Pharisees would do this. We would not want to be known as His followers. There is one Levite among this base lot that follow Him, a kind of renegade, a tax gatherer, and a lot of ignorant fishermen. *He* is not the Messiah that we have been expecting. When the real Messiah comes, He will be a great man!"

PRIDE AND SELFISHNESS BLINDED ISRAEL.

So Jesus "came unto His own (people) and His own received Him not. But to as many as received Him, to them gave the power (privilege) to become sons of God" (John 1:12.) Who was it that received Jesus? Who believed the report? And did he have any good report to give? Oh, yes! He reported that God is love, that God was now ready to graciously bless the Jewish people, that He had come to seek and save that which was lost, to give His life a Ransom for many, and that He was now calling as many as were appreciative to become members of His Bride, to be heirs of God, joint-heirs with Himself, to bless the world—to fulfill the promise made to Abraham. The majority would not believe. They said, "He is not the kind of man that could ever fulfill that promise!"

Why did they say this? Because they were not in the right condition of heart, They were proud, selfish, self-conceited. They said, We are the great nation of the Jews. True, we are now under the Roman yoke, but our nation will be very great some day; God's promise will be fulfilled in us. When Messiah comes, He will soon deliver us from the yoke of Rome! They had plenty of pride, but not the qualities that God required—meekness, humility, teachableness, gentleness, brotherly-kindness, love.

THE MEEK RECEIVED THE MESSAGE

But those who received Jesus had to a large extent these qualities that were so essential. Let us look at the personnel of the Apostles. Take Peter, James and John, who had never had experiences to make them think they were great men. They were poor fishermen and were naturally humble. This was nothing to their credit, for they had nothing to be proud of. They were men of strong character, but were unlearned and were of the common people. They were meek. There is a blessing in being meek. "Blessed are the meek," and they must cultivate that quality more and more.

How meek Jesus was! One might think that Jesus had some excuse for being dignified and rather autocratic in His manner. But not so; He associated with the common people. He might have said, You do not know how great I am. I have come from Heavenly glory. You should not treat Me as an ordinary person. But there was no suspicion of pride in His actions. Meekness and lowliness of heart were characteristics of Jesus. The Report, the Message He gave, was calculated to reach the ears of the meek.

So we find this in the case of one of these, Nathaniel. He was a true Israelite, looking for the light, for the Truth. When one of his brethren who had just been called to follow Jesus said to him, "We have found the Messiah," Nathaniel at first was skeptical. He did not treat him arrogantly, but was ready to be convinced. When Philip said, "Come and see," he went. He had been in prayer under a fig tree. He desired to be led of God. This was just the right spirit, just what Jesus desired. So Nathaniel came to Jesus, trusting in the Lord, saying, "I am going to keep my eyes and ears open and see." As he drew near, Jesus said, "Behold, an Israelite indeed, in whom is no guile!" Now, thought Nathaniel, perhaps that is just meant to catch me. How do you know me, and what do you know about me? he asked. That was a very proper question. Jesus answered, "When thou wast under the fig tree I saw thee." That was enough, he was convinced now. The power that could know him and see him under the fig tree was a divine power. No one was around when he knelt under that fig tree. Here was proof positive given to him that Jesus was the Messiah.

Jesus wanted disciples who had faith in God, and therefore He commended Nathaniel for the prayer. "Who hath believed our report"—our doctrines, our teachings? The Nathaniel class, those who promptly believe and act, on proper evidence. See what a noble band Jesus' followers were—not noble because they were worldly great; they were not Cardinals, Bishops or Reverends, not great from any standpoint except in the qualities which Jesus approved—loyalty to God, confidence in His promise, a meek looking to Him for guidance. In this sense they were peculiar, different from the remainder of the people.

RIGID TERMS OF DICIPLESHIP

In seeking those who would be Christ's disciples, we are not to try to make it too easy for them. Tell them rather of His arrangement—"If any man will come after Me, let him deny himself and take up his cross and follow Me." It will mean the surrender of his own will. Sit down and count the cost, says our Lord. If you think you have too much to give, do not give it at all. The Lord would not accept any such disciple. How different is this from the preaching we generally hear nowadays! Practically all the preaching of our day seems to be an effort to get people to come into bondage which they do not comprehend, and then tell them, after they are in, You cannot get out of the church now or you will go to Hell.

The proper advice is, Do not start to be a Christian until you understand what it means and have carefully weighed the matter. It is a great proposition. You are dealing with God. To be Christ's disciple will mean the surrender of everything you have, yes, *everything*, even your life, if you are to fulfill the terms of your covenant. Your new will must govern everything under your control. Do not put your hand to the plow and then look back. This course was characteristic of the Lord and His disciples, and of those who believed their report. They have always been of humble mind, also, not many great, noble, wise, learned or rich. Pretty hard on us, isn't it? No matter; if we get that "prize" it will change us from being of the mean things. And that change is now going on in all of us.

I have had people tell me things about themselves that perhaps they had never told others, people who wondered if it was possible for them to be accepted of the Lord. They realized that they had been truly mean, that they had done many things they should not have done. They wanted me to tell them if that would be a bar to their getting into the Kingdom, if they should now give their hearts fully to the Lord. What did I tell them? "The blood of Jesus Christ cleanseth from all sin." Ah, there is something in God's Message that is not paralleled in all the world! It reaches a special class—the "down and outs."

Jesus appealed especially to these and said, "Come unto Me, all ye that labor and are heavy-laden, and I will give your rest. Take My yoke upon you and learn of Me, for I am meek and lowly of heart, and ye shall find rest unto your souls." That means something. That is the Message of the Lord, and it appeals to the right class. "Who hath believed our report?" Many who have been heavy-laden with sin, many who have been weary and burdened with doctrines of devils, with strife and weakness.

"They heard the voice of Jesus say,
'Come unto Me and rest,' "

and they came to Him as they were, and they were received and blessed and given life and peace, just as we were when we came.

Sometimes the little all that is given to God is meaner and sometimes less mean, but with Him even the meanest is acceptable if the heart is honest and sincere. "I beseech you, brethren, by the mercies of God," urges St. Paul, "that ye present your bodies a living sacrifice, holy, acceptable to God, which is your reasonable service." How are they holy? They are holy because God counts us complete in Christ. It is not that we are really holy in ourselves, but Jesus' merit covering us constitutes ua holy in God's sight. Jesus makes up for each one exactly what we lack.

This is the class to whom the Arm of the Lord is revealed. What is this Arm? The Arm of the Lord represents the power of the Lord. The arm has long been a symbol of power. God's Arm, or Power, was revealed in Christ. God purposes to bless the whole world, to lift all mankind up out of degradation and sin back to Himself. Oh, what Power! That will be Power indeed, to make the whole benighted world know God! And He will do this through Christ Jesus. Is this Power revealed to you? Yes, to your eye of faith, if you are His.

Even back at Jesus' First Advent this power was revealed to the natural senses to some extent as the people saw Jesus heal the sick and lame, cast out devils, and raise the dead. But it was only "the finger of God" then. It was merely a little of Divine Power. Then Jesus told them of the power He would Himself manifest in the future that He would bring them all from their graves. "All these things did Jesus, and manifested beforehand His glory." How many people really *saw* the power of the Lord? Only the one class—the teachable class. How did the others view the matter? With their prejudiced, blinded minds they said, "He casteth out devils by Beelzebub, the prince of devils." If the heart be wrong, even the power and glory of the Lord may be misread.

GREATER DEVELOPMENT NEW DUE

We have come down to the time now when the Lord's blessing is nearly due to be poured out upon all flesh. God's

true saints may now have a great deal of knowledge of God's Plan. The Arm of the Lord is being revealed to us more fully than ever before. It takes great faith to believe that God's Arm will eventually be revealed to all mankind, but we are getting the eyes of our understanding opened. Not everybody as yet has the eye to see—only the few. "Blessed are your eyes, for they see, and your ears, for they hear." It is only the blessed ones who now see and hear.

It requires something more than a natural mind to discern these things. Remember what our Lord said to Peter when he declared his faith in Jesus as the Messiah: "Blessed art thou, Simon Bar-jona, for flesh and blood hath not revealed this unto thee, but My Father which is in Heaven" (Matthew 16:17). Why did the Father reveal this to Peter? Why was he able to understand the Message of Jesus? Because he was honest at heart. He had the hearing ear, not merely the outward ear. He heard with his heart. So Jesus intimated that all those who received Him had the right kind of ears, and that Satan had blinded the minds of the others, lest the light of the glorious Gospel of Christ should shine unto them.

We have 1,600,000,000 people in the world today. How many of these has Satan blinded? 1,500,000,000, and a good many more, some partly blinded and some completely. Our own eyes are not yet completely opened. "I pray for you," says the Apostle Paul—not for the world but for the Church—"that the eyes of your understanding opening (a progressive work, the Apostle intimating that with the Church our eyes are opening wider and wider), ye may be able to comprehend what are the lengths and breadths and heights and depths, and to know the love of God, which passeth knowledge." Is God's love so great as this? Oh, yes! Satan does not want us to see how good God is, because the more we see of God's love the more it will transform us.

Most people are skeptical on this subject. They will say, "I do not understand the matter. I cannot see how the Lord can ever recover the dead if they are really dead." They do not see the Arm of the Lord. God does not want any to see it now except those who are in the right condition of heart. None but the right kind are ready to receive the Lord's Message. If we are being blessed of Him thus, let us show forth His praises. Our enemies blink their eyes as they look toward the light. It blinds them. They say all manner of evil against those who let the light shine.

THE ELIJAH CLASS SOON TO BE DELIVERED

We should not be surprised at this. If this class could not see the light that shone from Jesus, how could they see our light? If you suffer persecution because of this, the glory of God is resting upon you. That means that you are having added blessing. If a little persecution is good for you, more persecution is better, if you are able to bear it. But, one may say, we are living in a civilized time. We will not have still more persecution, will we? Yes, I think so. We have been looking into the Lord's Word for some time, and have seen that the Prophet Elijah is a type of the Church in its earthly experiences. The taking up of Elijah was evidently designed to be an illustration of the taking away of the last members of The Christ from the earth.

We do not know just how our taking away is coming, but we can say that it is not for us to live ten, twenty or thirty years, and die in the ordinary way; for then it would be some time until the Kingdom would be established. The Lord's people of our day, waiting for the time of their deliverance, first had the date 1874 in their minds as the probable date of the glorification of the last living members of the Church. That was the due time for the Lord's Second Coming, as pointed out in recent years from Bible chronology. But the Church was not taken then. Then they watched for 1878. This was a date of importance, but it was the awakening of the saints who slept. They were awakened spirit beings, to be forever with the Lord.

From this time on those of the faithful ones who remained were not to sleep, but the moment of their death would be the moment of their "change." Why? Because the Kingdom was from that date in process of setting up. The Lord deferred the organization of the Kingdom class until our day. He let His saints sleep until the Morning of the New Dispensation. We have been in that New Day ever since the end of 1874. We have not seen visions nor heard voices, but we have the testimony of the Bible, which is sufficient that the man of God may be thoroughly furnished. What the Bible says is that we who are alive and remain at the Coming of Christ will not need to sleep, and so at the moment of death each one will receive his "change."

It will not be as with the world, who will be brought gradually to human perfection during the Millennium, but our change to be perfect spirit beings will be instantaneous, "in the twinkling of an eye," as it was with the sleeping saints—"sown in weakness, raised in power; sown in dishonor, raised in glory; sown an animal body, raised a spiritual body." This process of change has been going on since 1878, but not very many of the living saints have had that experience. Comparatively few have been changed, it would seem.

I do not know all of the Lord's saints; "The Lord knoweth them that are His." He may have a good many that I do not know personally. But He has given us a standard for estimating. See I Thessalonians 5:1-6; Daniel 12:9-10. Let us look at the picture of Elijah. It seems to be very forceful, meaningful. In his case the Lord took him away into the heavens, not into Heaven. Jesus said, "No man hath ascended into Heaven." He was the Forerunner. It was not then due time, for the Church, and Elijah was not of the spiritual class. God wished to make of him a type of those who would go into the Heavenly condition at the close of the Gospel Age, when the resurrection of the Church was due. Therefore Elijah was taken up into the heavens and out of human sight. If we draw a parallel to the case of Elijah, we may suppose that many of the Lord's saints now living will go together. Where will we go? To a meeting with the Lord in the air. Air signifies spiritual power, just as Satan is now "the prince of the power of the air," the one who exerts spiritual power as "the ruler of the darkness of this world." God's spiritual power is to be manifested to the world through Christ and the glorified Church.

FOUR CRONOLOGICAL POINTS OF TIME

The experience of Elijah on the day he was to be taken up seems to symbolize something that we are soon to expect in our own experiences. We had thought that when the time would come, the parallel of the anointing of Jesus, perhaps that would be the time when the Church would be glorified. But it was not. It was the date of our Lord's Second Advent. Then we came to the spring of 1878, a parallel to the resurrection of Jesus. We said to ourselves, What should we expect here? Would not this be the time for the Church's change? But the living saints were not taken then, but we saw later that that was the date for the awakening of the sleeping saints.

Then we looked a little further, to 1881, which corresponded to the opening of the door of the Gospel to the Gentiles, to Cornelius, the first Gentile convert to receive the anointing of the Spirit. The Church was not taken there, but it was the date for the close of the general Gospel Call of this age, as we afterward saw. The only date remaining that was pointed out in Bible chronology was October 1st, 1914, approximately. We watched with interest for that date. We expected that the Church would be taken then. The time came. The great war broke out which the Scriptures had shown to be due at that time. But the Church was not glorified. We had merely drawn an inference. But we are still going on rejoicing in the Lord. We never were rejoicing more. We are not disappointed, we wish God's will to be done.

But there is a correspondency to the experiences of Elijah in all this, as we now see. On the day of his taking away he was sent by the Lord to four different places, first one then another, but he was not taken at any one of them. He was sent to Gilgal, Bethel, Jericho, then Jordan. After Elijah, and Elisha who accompanied him, had crossed Jordan, they went on, talking as they walked. Where were they going now? No place was designated. God had not spoken of any other place. Elijah was simply waiting, just as we are doing now. Then, behold, suddenly a chariot of fire and horses of fire appeared and separated them, and a whirlwind caught Elijah away into the heavens. Will the correspondency come to us this year? I do not know. God has kindly veiled our eyes. As long as He takes care of us and gives us plenty of spiritual food we are content. I know of no others who are having so good a time. Others in general are worrying and fearing.

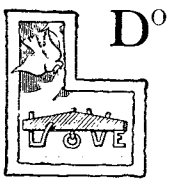
FIERY CHARIOT NEXT, THEN THE WHIRLWHIND

We have much encouragment from the Lord, talking about His Plan, getting more like Christ, more ready for the Kingdom, each day. The next thing to look for is not another date. The next thing is the "chariot." I understand it is to be a chariot of fire, a chariot of trouble. But we wish to be carried to the Lord in His chariot. Elisha was left behind. We do not want to be left behind. We do not want, either, to do anything rash in order to get into the chariot. We are not needlessly to bring on persecution. Jesus would not tempt God by jumping from the pinnacle of the Temple. Let us keep right on doing the Lord's business, waiting for the chariot, trusting that the Lord will take us in. I believe the chariot is not very far away. I want to keep my heart in the condition to get into it. You want to keep yours in condition. We are to have richly those fruits of the Spirit of which the Apostle Peter says, "If these things be in you and *abound*, they make you that ye shall be neither

barren nor unfruitful in the knowledge of the Lord, and so an entrance shall be ministered unto you abundantly into the everlasting Kingdom of our Lord and Savior Jesus Christ."

But the chariot first only separated between Elijah and Elisha. Then comes the whirlwind. That is another way that God pictures trouble, the letting loose of the winds of strife. The whirlwind took Elijah away. We are expecting some kind of fiery trouble soon that will separate between the Lord's people—the "chariot." When the time comes, we will know what it is, just as they knew back there. Then will come the whirlwind. I think this will mean our death. Did we not all consecrate ourselves to death? Yes, if we are truly the Lord's. Then we are not to be surprised nor sorrowful when it comes. Whatever "chariot" and "whirlwind" may be sent, we will be glad and rejoice, because it will mean our journey Home to the Heavenly Kingdom, and into the presence of our Lord. Let us, therefore, be faithful, dear friends, until our deliverance shall come.

Discourse by Brother T. E. Barker. Subject: "THE LOVE OF GOD."



DO not know of any text that expresses more of the love of God than John 3:16-17. We want to show in different ways how the Father loves us, and is manifesting His love toward us. "*God sent not His Son into the world to condemn the world, but that the world through Him might be saved.*" In the 3rd chapter of 1st John we have another expression of God's love, "*Behold what manner of love the Father hath bestowed upon us that we should be called the sons of God; therefore the world knoweth us not, because it knew Him not.*" As Bible Students we know how we become sons of God. It is by stepping out from the world, and going on to a full consecration of our lives. God, our loving Heavenly Father, manifests His acceptance of our consecration by imparting to us His Holy Spirit. Thus we become sons of God, and members of His family. The world knows us not because it knows not God. Not until the new age, when God pours out His Spirit upon the world, will they know God. We know Him because He is manifesting His love to us in so many ways.

"It doth not yet appear what we shall be, but we know when He shall appear we shall be like Him. Everyone that hath this hope in Him purifieth himself, even as He is pure." We must do some work. While we are here in these imperfect bodies we cannot arrive at perfection, but we can approximate to it. Love begets love, and love to God is drawing us nearer and nearer to the great fountain of love. I am sure that since you came to this convention you have been moved by love. It seems our little vessels are running over with this element of love.

We have another evidence of God's love in II Corinthians 1:21-22, "Now he which stablisheth us with you in Christ, and hath anointed us, is God; who hath also sealed us and given the earnest of the Spirit in our hearts." We have the first installment, so to speak, of that grand and glorious inheritance we will have, if we are faithful unto death. This is a hand payment, and earnest of our future inheritance.

One of the Manna comments points out that this Spirit will manifest itself in three different ways: Supreme love for God at the cost of sacrifice for the truth. Have we in our hearts that love for God, so firmly entrenched, to the extent that we will suffer and lay down life for the truth? If so you truly have the impress of this Spirit. It manifests itself, secondly, in love for the brethren. It is difficult to love some of the brothers and sisters. They are not congenial to us. The Lord has permitted those with different make-up of character to be brought together in the bonds of love, for a special purpose, namely, that we may learn to love; that we may learn to bear and forbear. Unless you and I learn to bear and forbear, and to cover over the weaknesses of our brother and sister, we are in pretty poor condition for the Kingdom. May God help us, dear friends, to strive earnestly against anything that would hinder our helpfulness toward the brothers and sisters. Some say, "If I must go to Heaven and live there forever with that brother or sister, I don't want to go there." Let us look at it from this standpoint. We are instructed in the Word of God that we are not to look at one another after the flesh. God is not judging us after the flesh, but as new creatures in Christ Jesus. We are told again, not to lift the robe that covers our brother, that his nakedness may be seen. We are, rather, to seek to cover any weakness that may be manifest, with the mantle of charity, and thus be helpful to one another.

That which you do not like in me, and that which I do not like in you, will never get into the kingdom; it will be left behind. That which you love in me, and that which I love in you, will go in. We will not have to live for all eternity with those things we could not love. You are to cover over my imperfections, and I will cover yours, and thus all of those in the school of Christ are made to grow into the likeness of Christ through the Holy Spirit.

This spirit will manifest itself, also, in love for the world. God never asked us to love the world as we love the brethren. We are to love the brethren with "agape" love, or disinterested love, but we are to love the world with "phileo" love, or duty love. If we hope finally to be exalted, and become a part of that seed which is to bless all the families of the earth, can we not see that our love for them must start right here? I trust our love is growing deeper and deeper, in that we have increasing appreciation of the Heavenly Father; that our love for the brethren is growing, so that we can take them in our arms and love them with a holy love; and that our sympathetic love is going out toward the poor, sin-sick world, causing us to pray for the time when we may be used as instruments of the Father, with our Lord and Saviour, to lift up the poor, groaning creation.

We realize, as God has told us, that we must be instructed in the school of Christ, and we must grow in knowledge so as to be able to appreciate these lessons. The Father has permitted you and me to come to know of the lengths, and breadths, and heights and depths of God's wonderful love. How broad is it? How high is it? How deep is it? Ah! my dear brethren, you know. And the more we study God's Word in the light of present truth, the more are we lost in amazement.

From the 10th chapter of Revelation I want you to see how God has manifested His love in permitting us to delve into the secrets of His wonderful plan. John was not permitted to write what the seven thunders uttered. You know what I am talking about. You have in your homes six volumes which contain the utterances that John was not permitted to write. It was not then due time for these utterances to be written, but in due time six of these have been brought forth as a manifestation of God's love to us, that we might have instruction at the proper time when it is so much needed. In the 6th verse of this chapter John says, referring to the angel, that he "sware by him that liveth for ever and ever, who created Heaven and the things that therein are, and the earth and the things that therein are, and the sea and the things which are therein, that there should be time no longer." A better translation reads, "That time should be no longer delayed." "But in the days of the voice of the seventh angel." It was during this harvest that the voice of the seventh thunder should be made plain. In the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God shall be finished.

God has permitted you and me to delve into the mysteries of His plan. In His own wise purpose He has arranged in this gospel age, to gather out this new creation. And you and I have the privilege of becoming joint-heirs with Christ. Another translation gives it, "In the beginning of the sounding of the seventh trumpet the mystery of God shall be finished." We know we are now in the sounding of the seventh trumpet; that it has been sounding for forty years, since 1874. We are still here in the flesh, enjoying fellowship in this convention, and getting a deeper appreciation of God's love as He is manifesting Himself to us. Surely God loves us, when He is willing to manifest Himself to us in so many ways. Our hearts go out in gratitude, because of the wonderful light He has permitted to shine into our hearts; because we love Him and His Word.

Our Heavenly Father has told us that during this special time, He would feed us with His truth; that He will supply all our needs. In the first four verses of the 11th chapter of Zechariah we have a description of the spewing out of the nominal church systems. It goes on to tell how there would be howling because of the judgments pronounced against them. God has been calling His dear ones out of Babylon, where they have been teaching the doctrines of devils, so to speak. A description of this sytem is given in the 18th chapter of Revelation. The more we see the darkness of that condition, the more will we appreciate what we have been taken out of. We have been brought out into the bright sunlight of God's truth, where we can understand and appreciate His love to us.

We note in the 7th verse of Zechariah 11 that the Lord says that "He will feed the flock destined for slaughter." Who is the Prophet speaking of? You remember the Apostle Paul speaks of a class who are led as sheep to the slaughter; those who are being killed all the day long, during this gospel age. It is the same class referred to here. The Lord has purposed to feed the flock destined for slaughter. The 5th verse says of them, "Whose possessors slay them, and hold themselves not guilty; and they that sell them say, Blessed be the Lord, for I am rich; and their own shepherds pity them not." The shepherds

in Babylon have no use for these peculiar people. The moment one begins to speak of present truth in one of their institutions they say, "We do not want to hear any more of that here." If they do not tell us to get out, it means just the same. Some of us withdrew and came out, and God blessed us, and opened our eyes to see the wonderful provision He has made for them that love Him.

If you will read the 34th chapter of Ezekiel it will show what God said respecting those shepherds. Then in verse 6 of Zechariah, 11th, "For I will no more pity the inhabitants of the land." This shows that the Lord's judgments will have been passed upon society at large. "But, lo, I will deliver the men, every one into his neighbor's hand, and into the hand of his king; and they shall smite the land, and out of their hand I will not deliver them." This refers to the Lord's judgment upon the present reign of sin. Both ecclesiastical and civil power are doomed, and we are in the closing of their evil reign of sin and the dawning of the new era.

Jehovah says, "I will feed the flock destined for slaughter, even you, O poor of the flock." We have the Lord's own words, "Fear not little flock; it is your Father's good pleasure to give you the kingdom." The Heavenly Father has been feeding this flock destined for slaughter, during the harvest day, in the beginning of the sounding of the seventh trumpet, in and through the six thunders of the Scripture Studies.

"And I took unto me two staves." These were not apple-barrel staves, or sugar-barrel staves. It is necessary for us, if we would understand the Bible, to comprehend its symbolisms. Here we read, "I will feed the flock, even you O poor of the flock. and I took two staves; the one I called beauty"' and the other I called "bands," and I fed the flock." What do you suppose the Lord meant here by the words of the prophet? That He had purposed to feed us during the special time in which we are living, with beauty and bands. We would understand the beauty to represent the truth of spiritual things, and the bands to represent the truth of earthly, human things. Have you not been helped, since receiving the Scripture Studies, to understand that wonderful book, the Bible? Have not your eyes been opened to see spiritual things—the high calling of God in Christ Jesus; the privilege of walking with Him in His footsteps in the narrow way, that we may ultimately be priests of God, to reign with Him for a thousand years. Did we understand the high calling of God before we received the present truth? No, we did not. The Scripture Studies opened up to us the beautiful things of the spiritual phase of God's Kingdom, and our hearts bubbled with joy, and love, in anticipation of the glory that we are privileged to aspire to. You remember St. Paul says, "Ye are dead, and your life is hid with Christ in God. When He who is your life shall appear (at His second advent) then shall ye also appear with Him in glory. Set your affections on things above, and not on things on the earth." Our mental vision was opened to understand the beauty of God's plan.

God also opened bands up to us, and we saw the restitution of all things, spoken by the mouth of all the holy prophets since the world began. We said, "Is that really true?" How was it with you, dear friends? I will tell you how it was with me. I realized that I had consecrated myself to the Lord, and that I was His child. I believed that He had given me the earnest of the spirit, and it had witnessed in my heart. I have a dear old father, some children too—sons and a daughter, and some lovely friends and relatives. I said, "How about these?" Did you have that experience? When God opened to my view that He has arranged in His wonderful plan, in a new age to be opened up after the narrow way has been closed, a highway of holiness, which will bring full restitution to all those who walk that way faithfully to the end, I said, "Now I see where my dear old father will come in." There I was able to see where my children will come in, and where my friends and relatives will have their portion. I said, "Lord, I am glad that my eyes were opened to appreciate your wonderful, loving plan." I was like a child with a new toy. I wanted to tell everybody about the blessings of restitution.

A question was asked Brother Russell, "If restitution is not yet open, why is it that we (the church) can see and appreciate restitution?" He said, "It is something like this. The Lord knew that His dear children would be inquiring about their loved ones, so He let us into the secret." So we have had rest in that sense. "He that hath believed has entered into rest." We are no longer agonizing as we used to about our loved ones, who are not walking in the narrow way. So the Lord said through the prophet, "I took the two staves; the one I called 'beauty,' and the other I called 'bands,' and I fed the flock."

We read further, "Then said I, I will not feed you; that that dieth, let it die." He is not dealing with the world now. He is only dealing with the church. "And that that is to be cut off, let it be cut off." The Lord is not feeding the nominal church system. They are termed Babylon, confusion, and the Lord has spewed them out of His mouth. "And let the rest eat every one the flesh of one another," referring to the great time of trouble which is at our doors. "And I took my staff, even Beuaty, and divided it asunder." This refers to rightly dividing, so we may discern between spiritual things, and earthly things. We did not see the two phases of the kingdom before we received the present truth. When this became rightly divided we saw the beauties of heaven, and we saw the beauties of earth also. We saw the privilege of entering the Heavenly phase of the kingdom, and we saw that others would later have the opportunity to enjoy the earthly, human phase of the kingdom.

"And I took my staff, even Beauty, and cut it asunder, that I might break my covenant which I had made with all the people." The nominal church system was spewed out of the Lord's mouth in 1878. "And it was broken in that day, so the poor of the flock that waited upon *me knew* that it was the Word of the Lord." There was no doubt in our minds that present truth was not the Word of the Lord? When I first got the 1st volume of Scripture Studies, figuratively speaking, I ate it from cover to cover. I knew it was the Word of the Lord because it harmonized my Bible from Genesis to Revelation. Here is an evidence of God's love to us, in permitting us to get an insight into His wonderful plan. As we learn more and more to appreciate His love, we endeavor to copy that love, and put it into practice in thought, word, and deed. As we get neaerr and nearer to the great fountain of love, we appreciate more and more the love of God as it was manifested and exemplified in the gift of His dear Son, whereby it was made possible for every son of Adam to obtain life again. How far-reaching it is.

We speak so much of the great lengths, and breadths, and heights, and depths of God's love, and I want to quote a Scripture showing how far-reaching God's love is. It is found in the 49th chapter of Isaiah, and the 12th verse, "Behold, these shall come from far; and lo, these from the north and from the west; and these from the land of Sinim." How far is that? In my school-boy days we used to speak of the heathen Chinese. Sinim is the ancient name of China. The Lord would have us learn from this that God's love will go so far as to take in the heathen Chinese. It will take in every son of Adam.

Again God expresses His love toward us in the protection and blessing He has arranged for us. Let us note the 27th Psalm, and the 5th verse. "In the time of trouble He shall hide me in His pavilion; in the secret of His tabernacle shall He hide me; He shall set me upon a rock." Again in Psalm 31:20, "Thou shalt hide them in the secret of thy presence from the pride of man; thou shalt keep them secretly in a pavilion from the strife of tongues. Blessed be the Lord, for He hath shewed me His marvelous kindness in a strong city." In three ways God has provided for our protection. Present truth is spoken of as a pavilion from the strife of tongues. There is confusion all around us. We are able to understand and rightly divide the Word of God. Our Heavenly Father has also provided for us the imputed righteousness of Christ, to cover our unintentional weaknesses and shortcomings. It is this white robe of Christ's righteousness that makes it possible for us to look forward with joyful anticipation to the great wedding, the great convention, where all of the members of the bride of Christ will be assembled. If we are rightly exercised we will be asking the Lord to help us get ready for the culmination of our hope. We will be seeking to accomplish the work God has given us to do, and finish our bridal garments.

When we first looked at our robe we saw nothing but a pure, spotless, white robe, but more and more our eyes became opened, our spiritual discernment became more acute, and there we saw it outlined and stamped. Then we said, "I never saw this on my garment before." Our spiritual eye-sight broadened and deepened. Then we sought to learn from our text-book what we were to do with this marking. Ah! we learned that we were to work a beautiful design upon the wedding garment, and when finished the bride-groom would call us home. The bride is to make herself ready. Here we see a beautiful outline of the Rose of Sharon. Here is another of the lilly of the valley. As we look at these we exclaim, "Are not these beautiful." We must take our needle and work out this design in time for the wedding. Suppose the bridegroom should come before we are ready? You know what occurred in the parable of the virgins. The door was closed, and those who were not ready were left outside. Now we want to be ready, don't we? We want to be ready, so "get busy."

This means that we are to develop the fruits of the spirit. As we continue to work on this garment, finally it is nearly com-

plete. But we have overrun the stamping here and there. This flower here, instead of looking like a rose, looks more like a dandelion. Instead of this other flower looking like the lilly of the valley, it looks more like butter-cups. What will the bridegroom say when He looks at our garment? We are discouraged and say, "Will the Lord ever accept such imperfect work?" The Heavenly Father tells us that the bridegroom will accept us if He sees that we have made proper effort. How gloriously is the love of the Heavenly Father, and the blessed bridegroom manifested toward us. No matter how imperfectly our work is done, so long as we have made the best effort that our powers will permit, to finish our garment.

Again, we are told that we must keep this robe unspotted from the world. We must be careful, as we live in the world, that we are not OF IT. We are to be a separate, a peculiar people. What will happen if we get the robe spotted? If we get the robe spotted we will need a fresh application of the blood. Suppose we go to the Heavenly Father and say, "I have my robe spotted." He replies, "I see you have, my dear child." "I want to have the spots erased." "The only way to have those spots erased is to have another application of the blood." "I would like to have it, Father." "You will have to pay the price." "I thought the blood was freely given." "When you came to me and presented your little all, the blood of Christ that cleanseth from all sin was freely given. But now, as a child of God, to receive the application of the blood again, you must appeal to the Advocate, and it will cost you something." "Well, I must have it erased." "Are you willing to pay the cost?" "Yes, anything." "Some stripes?" "Yes." "Some loss of spiritual favor?" "Yes." The blood is applied to cleanse that spot, and the robe is white again.

Not only are we to keep the robe unspotted from the world, but we are to keep it from becoming wrinkled, because we are to be presented to Him without spot, or wrinkle, or any such thing. How do we get our robe wrinkled? By lying around, having become weary in well doing. We must get these wrinkles straightened out in order that we may be presented without spot, or wrinkle. Under God's providence, when we go to Him, with the hot iron of experience He will iron these wrinkles and straighten them all out. "Oh!" we say, for the iron is so hot." "Now be patient, my child," He says, "this is a very bad wrinkle." Such are the experiences we must pass through, and if we are not careful to learn the lessons in the school of Christ, we will not be thoroughly furnished, and we will not receive the smile of His approval. In all of these things our Heavenly Father manifests His love toward us.

We turn to our Father and say, "I am so thankful for these experiences, whether they be hot, or whatever they may be. I want the tests, the experiences, the trials, that will help me to perfect my character." I would say to those who have today symbolized their consecration by water baptism, if trials or temptations come, just lift up your hearts to the Lord, and ask for divine grace to assist. Ofttimes after symbolizing consecration the Adversary will bring special trials and temptations upon us. He will come and say, "So you think you can make your calling and election sure? Oh no! you cannot." If we let him whisper such things in our ears we may become weary in well doing. Let us remember that "He that is for us is more than all that can be against us." He has made ample provision to enable us to overcome. You have the power of His Holy Spirit, the fellowship of His dear Son, the shelter of His almighty power, and His wisdom to direct in all things. Claim these blessings. If at any time the Adversary should come to you with such subtle words, whispering them in your ear, remember the words of Romans 8:1, "There is, therefore, now no condemnation to them which are in Christ Jesus; who walk not after the flesh, but after the Spirit." That will be giving him a solar plexus blow.

As we go on from day to day, striving to make our calling and election sure, let us seek to appreciate His love and favor more. Let us seek to approximate the holiness and perfection which we see in God, and in Jesus, our elder Brother, because the Scriptures declare that we must be conformed to the image of His dear Son. By and by, when we have finished our course; when we have developed the character that will fit us for our eternal home, God will say, "Come up higher." May God bless you all is my prayer for you.

From a Syrian Class—By Bro. Geo. E. Kafoory.

379 Beatrice Ave., Johnstown, Pa.

DR. L. W. JONES,
3003 Walnut Street, Chicago, Ill.

Dear Bro. in Christ:

I just received my 1915 Convention Report through our Secretary, and as I looked it over I noticed the various representatives of the I. B. S. A. from different parts of the world. I enjoy it very much, especially the food that is contained therein.

There was something missing in that report and that was in regard to Syrian representatives of the I. B. S. A. Many of the brethren do not know that there is such a class who have been called out of darkness into God's marvelous light by Pastor Russell's Bible Keys (studies in the Scriptures), therefore, I am sending you a postal photo of some of the Syrian Bible Students of Johnstown, Pa., who send you and all the brethren in Christ everywhere Love and Greetings, in Jesus' name. If possible for you to insert this in the "Supplement" you can do so if not do as you please about it.

The picture shows them in the parlor studying the "Divine Plan of the Ages," regardless of the strong opposition from Satan's dupes, the Syrian priest (orthodox) and his tools.

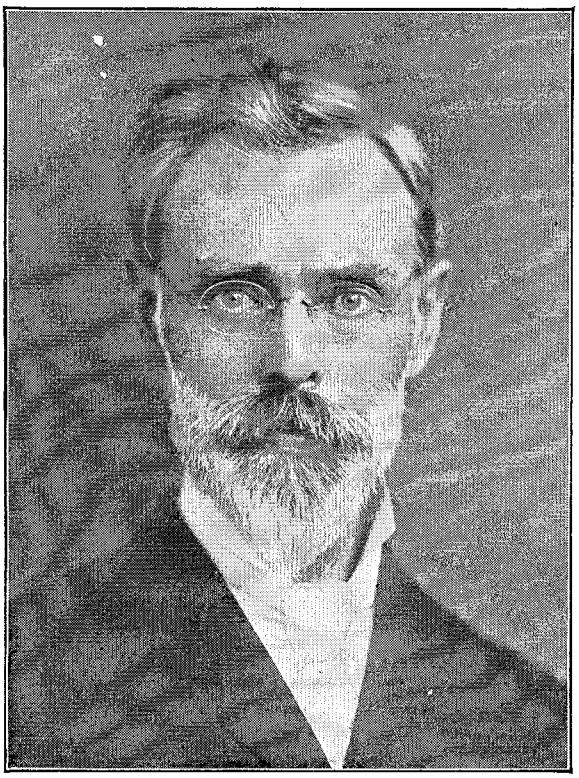
Everyone of these brethren in the picture was born and reared in the Syrian orthodox church, but now they belong to the true "Church of the living God, whose names are written in heaven" (no longer on an earthly church roll). So then dear brother we conclude this little message with grateful thanks to our loving Heavenly Father, our Lord Jesus, our dear Pastor and to yourself with much Christian love from the Syrian class of I. B. S. A.

Syrian Class of Bible Students at Johnstown, Pa.

HERSHEY, PA., CONVENTION.

Opening Address by Brother W. E. Van Amburgh.

DEAR Brothers and Sisters and Friends: We are gathered here this morning, a little company of us, as God's children, we trust. Contemplate with me for a moment the magnitude of this great and growing universe, and how much thought and attention must be given to its management (for it could not govern itself) then think how small a portion of the universe is this tiny world; then what a speck upon the world is a human being; it seems almost incomprehensible that God could be interested in such mites as we appear to be by comparison. Yet, how glad we are that it is true. How it rejoices our hearts to realize that this great Creator of the universe is willing to own us as His children. What an honor,



what a favor is bestowed upon us. There follows a duty, then, on our part as children. How carefully we should endeavor to walk as becometh children of God, and endeavor to show our appreciation of such favor and honor as has been bestowed upon us.

As we are here gatherd at this convention, it is under the general name of the INTERNATIONAL BIBLE STUDENTS ASSOCIATION. It may be there are some friends among us who do not fully understand the objects of this Association, therefore it may not be amiss to consider for a moment what this Association stands for.

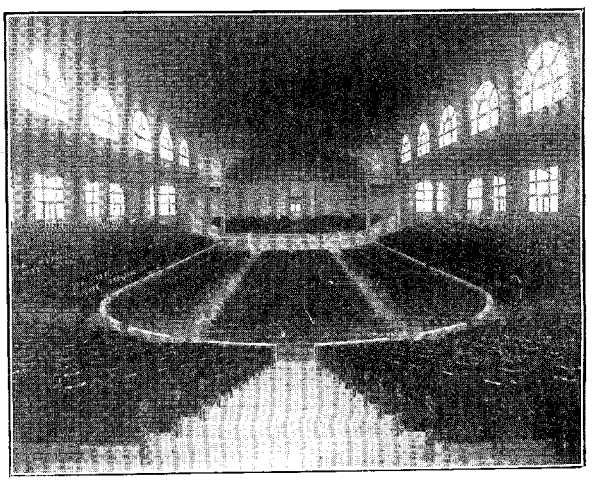
First, INTERNATIONAL. This has a significance of its own. God has some children among the Germans, some among the English, some among the Americans, some among the Italians, Greeks, French, Russians, and many other nations. Does God love His German children just as much as He does His English children? Does He love His American children as much as either of the others? Does He love His Italian and Greek and Russian children just as well as the others? Oh yes. He draws no national lines of distinction. How glad we are that this is true. We, then, as His children who are trying to emulate His character, recognize no national lines. We are very glad to belong to this royal family. Thus we use the word INTERNATIONAL.

The question might arise, Why are some of God's children of different nationalities at strife, one with another? Do they not call themselves children of God—Christians? Yes. Why, then, are they fighting one another? Possibly they have not been studying God's Word as carefully as they should. They may therefore be somewhat deceived as to their real relationship to God; or it may be that in their ignorance they do not really understand His will concerning them.

The next two words are closely connected—BIBLE STUDENTS. What is the Bible? We understand it to be God's revelation of Himself, and His plans and purposes for the children of man. We have not the time at present to go into any discussion as to its divine authorship. We take for granted that it is God's Word. If it is God's Word, how carefully His children should attend to its instructions. Its laws should be the laws of His children, and its instruction their greatest enjoyment. We think the word Students is very appropriate. What are students? Those who study. What do these students study? The Bible, God's Word. For what purpose do they study the Word of God? That they may be able to refute some other doctrines? No, it is that they may be instructed, that they may be edified, that they may become God's sanctified children, because the Bible declares that all His children must be sanctified and made holy by that Word. So, by studying the Bible we are endeavoring to weave its instructions into our very characters. We are trying to walk as the Bible indicates God would have us walk, as He would have us talk, and as He would have us think. We are trying to do all things as unto the Lord. We are endeavoring to bring forth those fruits of the spirit which the Bible tells us to develop.

Man was created a social being. He prefers to associate himself with others rather than to be alone, and especially with those of blood relation, of kindred mind. Thus those who study the Word of God delight in association with others who likewise study, therefore we have the INTERNATIONAL BIBLE STUDENTS ASSOCIATION.

The question might arise in our minds, Are there not other Bible Students aside from our Association? Oh yes, there are many denominational associations which study God's Word; Methodist, Baptist, Episcopalian and many others. Are they not God's children? That is not for us to say. If they are studying the Bible carefully and seeking to apply its teachings to their daily lives, it is not for you nor me to say they are not God's children. How inappropriate for us to say to the Heavenly Father, "Do you not see that the Methodists are not following with us, and the Baptists are not following you along the same lines as we are?" I doubt if any parent would be pleased if one of his children came with such a report of another child. It behooves us as children of God not to criticise others who claim

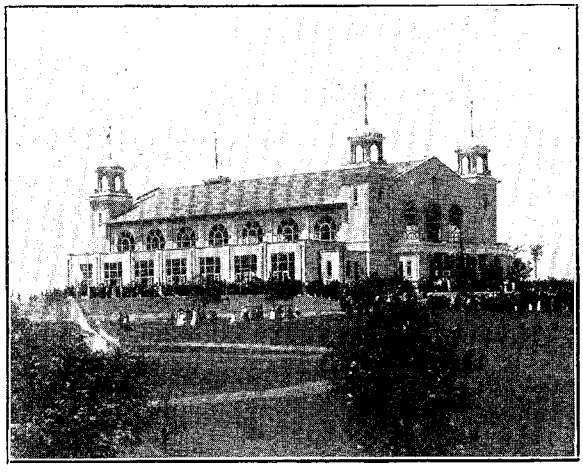


Interior Convention Hall, Hershey, Pa.

to be His children: it behooves us to be very careful that we speak no evil of any one. We recall that after our Lord had commissioned St. Peter to feed His sheep and His lambs, the Apostle seemed much interested to know what the Master had for the Apostle John to do, saying, "Lord, what shall this man do?" Note the Lord's answer. "If I will that he tarry till I come, what is that to thee? follow thou me." What a delicate

reminder to each of us that we, as the Apostle Paul states it, "Study to be quiet and do (or mind) your own business."

There is another thought that comes to me. We trust our names have been enrolled as citizens of Heaven. The Apostle says, "Our citizenship is in heaven." This being true, we are representatives of Heaven's citizenship down here. What a responsibility therefore rests upon each of us. Should we not try to live as though we were in Heaven now? To try to act and to talk and to walk so as to endeavor to manifest that spirit of consideration, brotherly kindness, self-forgetfulness that we would expect to see in heavenly surroundings; to put into opera-



Exterior of Convention Hall, Hershey, Pa.

tion the fruits of the spirit down here just as much as possible, and thus be practicing and becoming familiar with heavenly etiquette? It seems to me a very uplifting thought. I have resolved to look more for the pleasant things and to overlook the unpleasant ones. Possibly some had trials coming to this convention, or before you came. Possibly some had persecution or evil spoken against them. Should we dwell upon them and revolve them in our minds until they become greatly magnified? Oh no! Let us forget them. "Blessed are ye when men shall say all manner of evil against you," and be careful to do no evil in return. Try not to even think evil in return. If they have done you wrong, think of them as being under a cloud of darkness, and as not having had such privileges of instruction as you enjoy. Shall we not while here by our smiles and by our kindness in act and in word, endeavor to prove ourselves to be indeed "ambassadors for Christ?" I trust this is the thought, the desire, yea the earnest endeavor of each one here today.

There are other things we might also consider. When we first came to a knowledge of these wonderful truths and the great blessings God had in store for us, our desire was to tell every one else at once. We seemed to be imbued with the idea that we must preach to everybody, whether they desired to hear our preaching or not; that it was our special business to discuss or at least to talk about it. Talk we must. There is comparatively little in the Scriptures urging us to talk very much. What we do say should be well seasoned with "salt." But there is much in God's Word admonishing His children how they should "walk" in other words how carefully they should conduct themselves in all the relationships of life. The counsel is to WALK, WALK, as becometh saints of God. Doubtless some of us have brought upon ourselves severe experiences which we might have avoided because we did too much *talking* and not enough *walking*.

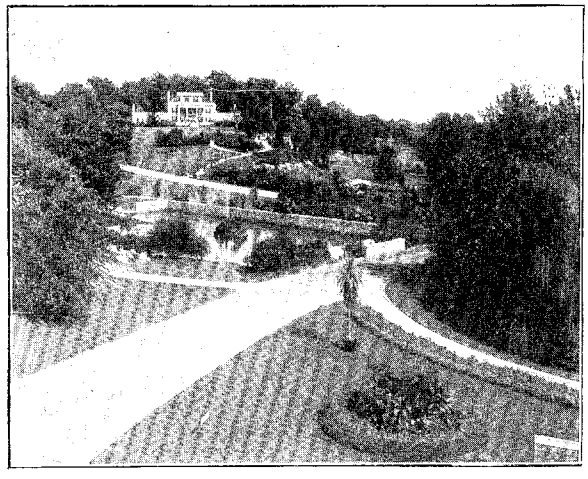
We would suggest that while we are in the homes of this city we do not deem it our bounden duty to convert our host or hostess. Do not think we are here for the particular purpose of bringing them to our views, but let them see our good works in the tidiness with which we keep our rooms, in the loving way in which we meet the difficulties that may arise; not talking too loudly on the streets, but in all things manifesting that we are citizens of Heaven. Why? For your own good, and also because there are many people who never read their Bibles, except as they read them through professed Christians. I think that is one reason why the Bible is so much misunderstood today. If we are really Bible Students, trying to weave into our daily lives the principles of the Bible, we, at least to some extent, ought by our actions to be "walking epistles" so that others might see that we have been with and learned of Jesus.

How great are our privileges of association, one with another. To think that our Heavenly Father is here with us, and that He is interested in our development, even more than an earthly father is interested in the development of his children. Our experiences and temperaments differ. Now for a week we may be in fellowship, getting acquainted so that we will not feel so strange when we get over there. May the blessing of the Lord rest upon our communion one with another. Let us remember that the principle work is the building up of ourselves, and not the conversion of others, at present. Neither is it for us to show how much more of the Bible we may know then they. Rather, let our daily walk indicate whether we are real Bible Students or not.

I trust, dear friends, you are all hungry this morning. The Lord has provided a bountiful table for all such. "Blessed are they who do hunger and thirst after righteousness, for they shall be filled." We may be sure the Lord will provide delicacies, rich food, much joy, and possibly some trials. Before opening the meeting for testimony, how would it be to read, under the topic for the day, LOVE, a part of that wonderful 13th chapter of 1st Corinthians, which is a dissertation on love. Let me call your attention to how seldom the Apostle speaks of *talking* (to the world) but how many times he speaks of *walking*, which must be seen by the world as well as by ourselves.

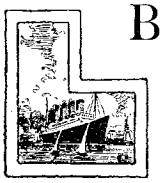
"Though I speak with the tongues of men and of angels, and have not love, I am as sounding brass, or a tinkling cymbal. Though I have the gift of teaching, and understand all the mysteries, and all knowledge, and have all faith, and have not love I am nothing. Though I bestow all my goods to feed the poor—and give my body to be burned and have not love, it profiteth me nothing. Love suffereth long, and is kind; envieth not; is not rash; not puffed up; doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil. Rejoiceth not in iniquity, but rejoiceth in the truth. Beareth all things, believeth all things, endureth all things. Love never fails,"(to talk?) No, to work. Other things may fail, but love, never. Of all the three graces, love is the greatest.

If you desire some suggestions on talking, I suggest when you reach home that you read the 14th chapter of 1st Corinthians, but be careful to note that the most of the talking is to be before fellow-travelers along the highway of holiness, and not to the world. We often hurt our influence for the truth by talking too much and walking too little. "What manner of persons ought ye be to be in all holy conversation and godliness." May the blessings of our Heavenly Father and of our Lord and Redeemer abide with us collectively and individually, as we seek to worship and love in spirit and in truth.



Beautiful Grounds at Hershey, Pa.

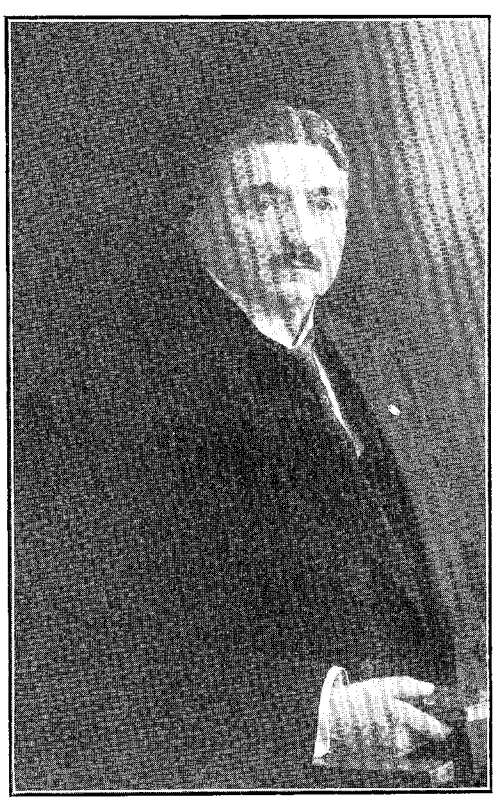
Message from Germany.—Bro. C. C. Binckele



BELOVED BROTHER JONES:

Many thanks for your dear and welcome to me, letter of recent date. An agreeable surprise indeed! Let me come to the point at once, because I am always in a hurry at present. You wish to know about the work in Germany. I don't know if I do understand your request fully, but in the following I shall say all there is to say:

Since the war broke out our work has gradually decreased, for one by one of our brethren were called into the service and the mind of the German people in general became full of interest for present events, so there was less thoughts for religious matters than ever before. As our brethren for the reason mentioned left the classes there was a keenly felt want of laborers in the field and among the friends everywhere. Classes were bereft of their most zealous brothers, especially elders and such of ability to teach and to give best examples by word and deed. The very atmosphere being full of warfare and the spirit of contest and combat, it was also felt in the church and it seemed to me as though the Lord, while passing judgment on the outside world and making manifest the hearts of the nations, at the same time was proving (testing) the hearts of the friends. I think in the past six or eight months we had the "fiery trials," as it were, in Germany. But I rejoice in saying, although for a while the outlook was dark and *seemingly* proving disastrous, all turned for the better and best and quite according to St. Paul's declaration in Rom. 8:28. Because of so much spy-work the authorities refused more and more to give permission for public discourses and where such would be gotten the manuscript had to be handed in one week before the day of the meeting and if anything were said regarding the war, or any thought expressed respecting the outcome of same or especially if the "Kingdom of Christ" were even touched the holding of such meeting would be refused. Finally all such work was prohibited in many states and, for instance, in the city of Bremen no meeting of any kind is permitted. Of late the Lord's people were most severely attacked in the papers because of our teaching the kingdom of this world must fall and make room for the Kingdom of Christ. It is said we are staats gefährlich (dangerous people to the state) and the attention of the government should be more on us, the papers suggest. Being an "American and British sect" we are suspected, they declare, of doing political work under cover of religion.



Bro. C. C. Binckele.

The clergy especially is using her influence against us, and it seems since the war is on the leaders of the state-church have regained much of their former influence and power over the common people.

Our brethren in the service are having some rare opportunities to proclaim the Truth among fellow soldiers and I was informed by several that were privileged to speak to others about God's plan between battles. The Lord has most wonderfully over-ruled things in such manner that the majority of our brethren are serving in the hospital or Ettappen corps, in railroad or such kind of service and a small percentage only are compelled to serve under arms and in the firing lines. A few have been killed in battles, some were wounded and others are treated in hospitals for various physical troubles received by the hardships endured in the service. There are at present about 380 brothers in the field and others subject to orders any time.

While a year ago the Bible house force at Bremen consisted of about fourteen brothers and sisters, only four of them are needed now to do the work. The Watch Tower in German is still being maintained and there is still a moderate request for books, but colporteuring and pilgrim work is abandoned, because the class of people that were usually purchasers of our literature are now unable to buy books and interest in religious matters is fast vanishing. Some of our friends in Eastern Prussia lost all their temporal goods during the invasion of that section by the Russians, and a few were killed in those days. Brothers, who came to Berlin from that country, were reporting great suffering in general among the population and the friends. A pilgrim brother, who visited that part of Germany, announced to us some awful stories respecting the treatment some friends endured by the Russians. It was certainly a crucial test of faith for them, but I am told the dear friends faithfully clung to the Lord and to the Truth and patiently suffered the loss of their property and coin, faced death in a spirit of meekness, all according to 2 Cor. 11:20. We believe this is the beginning of the great time of trouble and the day of vengeance of God and we see prophecies fulfilled and fulfilling in a manner that is astonishing, because many things are being even *literally* fulfilled, that God foretold by the prophets, especially Isa. 34:2, 3, and other Scriptures that predicted this terrible slaughter of men.

Now, dear brother, Sister Binkele surely told you why we returned to America, and that we believe we were expelled from Prussia, because some of our brethren refused to fight under arms. We were constantly under guard by police and from week to week passports were examined and questions asked until, finally, I was ordered out of Prussia. Evidently I was considered by the authorities a dangerous man, who tried to keep the brothers from taking guns. At last we left Germany because of our passports running out and no extension of time to be obtained by the consul. Our desire was to remain with the dear friends in Germany unto the end—the Lord's will seems to be different from ours. I find it a blessing at present to tell the friends of this country of our experiences abroad and apparently they are being benefited thereby and are coming to an even better appreciation of the present time, which should be faithfully and carefully redeemed to make our calling and election sure. I am sorry I have not a good picture of myself at present. Here is one you can have. I have not the mustache now; I raised the beard in Germany, because I was evidently taken for an Englishman and much scrutinized because of my beardless face. Afterwards I was not noticed by the people. I shall have a picture taken very shortly and shall forward one to you as soon as possible. Other pictures from German brothers I have in my trunk at Bethel. My wife could have given you some. I am afraid you must do without, for I cannot have some one else search for them in my baggage. I am sorry of being not better prepared to serve you. Will write Sister Binkele, who is at Mansfield at present. Perhaps she has a picture of one or the other of German pilgrims or other servant.

Tell me please, by card to general delivery, Anoville, N. J.,

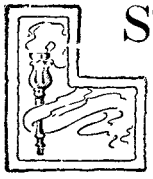
if this is satisfactory, or if you wish to know of anything else. There would be much to say, but not suitable for a *Souvenir*.

May the Lord grant me a meeting with you soon, for I am longing to see and to speak to you. So far I have had very blessed visits with the dear friends and I am looking forward for a good spiritual time with you at Chicago. Christian love to yourself and Sister Jones and the Chicago Ecclesia. Yours in the one hope,

E. C. BINKELE.

Symposium on Overcoming, participated in by Eight Brethren.

(Introduction by E. F. Crist)



SOMETIMES in breaking loose the precious gold that is to be used for making things beautiful and useful, they resort to the use of a high power explosive for shattering the rock in which the gold is encased. A little fuse is used to ignite the explosive; it is not expected to do more. It simply sputters a little, throws off a few sparks, and then leaves the real work to the powerful explosive, which goes off with a bang, releasing the gold that is being sought, that it may be refined and made to serve useful purposes. I think of that little fuse as representing myself. There are seven brethren here (a perfect number) and I believe you will agree with me that they are high power explosives, so to speak. At most you will expect from me only a few sparks, but please get ready for the great explosion that is to come a little later.

It scarcely seems necessary for me to emphasize to this company of Bible Students, the great importance of overcoming, if we would be of those who will ultimately teach the whole human family how to overcome. It will be readily seen that we must learn how to overcome ourselves, before we would be qualified to teach others the art of overcoming. In His last message to the seven churches of Asia Minor the Lord Jesus made very plain that the receiving of the great blessings which the Father would give through the Son, would be contingent upon overcoming on our part. Our brethren here will tell you some of the practical ways of overcoming.

Many Scriptural illustrations suggest the possibilities along the lines of overcoming. Jacob had such a profound appreciation of the privilege of the firstborn, namely, that of becoming the channel through which the promised blessings would flow to the entire human family, that he was willing to barter every other consideration to secure for himself the coveted prize. After enduring much in the pursuit of his goal, we read how one night, as he was returning from the home of Laban, he wrestled with an angel until the break of day. He refused to let the angel go until he would receive from him a blessing. The angel touched Jacob's thigh, causing the flesh to shrink, doubtless entailing upon Jacob a measure of physical inconvenience to his dying day. Nevertheless, the angel rewarded him by changing his name to Israel, meaning, "One who has power with God; a conqueror." In II Corinthians 12, where we read that Paul had a thorn in the flesh, an ANGEL (messenger) of Satan to buffet him, we have a thought that aids us in making the application. Paul's messenger (or angel) was his sore trial with which he struggled. Jacob may well represent to us the class who sacrifice their all that they may be the greater firstborn through which the blessings will reach all of Adam's children. The wrestling suggests our endeavors to overcome our opponents in the form of difficult experiences, sore trials, which are messengers (angels) of Satan to buffet us. We may, like Jacob, so persevere that we will triumph, and the outcome of the experience will demonstrate that we are overcomers, conquerors, even though it may cause some earthly hope or ambition to shrivel away. Only by giving heed to this will we have our name changed, as is illustrated by Jacob, and be constituted Israels indeed, having power with God.

The falling of the walls of Jericho, after Israel had faithfully walked about them thirteen times, with no evidence that they were nearer the realization of their hope that the walls would fall than in the beginning, except that God had promised, well illustrates to us how positive may be our assurance. Even though we have struggled for years to overcome certain weaknesses securely intrenched within us, with little perceptible change to indicate that victory will crown our efforts, if we have full assurance of faith, and act in harmony therewith, the victory must come, the walls MUST FALL.

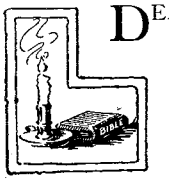
In II Chronicles 20, we read that Moab, Ammon and Seir attacked Israel, and the odds seemed to be strongly against God's people. Jehoshaphat gathered the people together, and they set themselves to pray to the Lord. They realized their need, and they prayed *earnestly*. I am reminded of the time when I saw a man in the woods trying to draw a log out to the open field. His team would not draw together. One would draw, while the other held back, and vice versa. Finally a man who had a large horse said he thought his horse would draw it out alone. He hitched to the log, the powerful animal settled into the collar, the muscles of the neck began to swell, his entire frame trembled under the terrible strain, and out came the log. This suggests to us the proper way to pray to our God. It should not be by fits and starts, but a steady settling down to the matter in hand, with full assurance that the results must come. This, of course, provided our prayers are of the kind that the Scriptures authorize us to pray. The results that will accrue from such praying are suggested by what occurred in this incident which we are telling you about. We read in the 15th verse that the Lord sent a message through one of His representatives that "the battle is not yours, but God's." In the 21st and 22nd verses we read that when they had set singers, that they should praise the beauty of holiness, when they began to sing and praise the Lord, He set ambushments among their enemies, and they slew one another, so that Israel did not even need to fight. They simply went in and gathered the spoil, which required three days. It was when their faith mounted so high, in the confident assurance that God would fulfill what He had promised, that they could sing praises for the victory not yet gained, that God began to exercise His power for their deliverance.

May we not learn a lesson from this that will help us to overcome? Salvation is of the Lord. To be sure, there is a part for us to perform, but let us remember that the dear Lord frequently acknowledged that the words He uttered and the sact which He performed, were really not His, but the expression of the Father dwelling in Him. How important, then, that we learn to yield to that indwelling presence, which is sufficient to give victory in any trial. Jesus delcared, as recorded in Mark 11:22-24, that if we have faith in God the mountains *must* move; we may ask what we will, in harmony with God's general instructions, and a proper faith will assure to us the thing desired. This being true, why should we not be overcomers?

When Israel was journeying toward Canaan, some of those who were sent to spy out the land brought in an adverse report. Two of the twelve men brought a favorable report, to the effect that victory would surely be theirs if they would go on. I am not a prophet, yet I feel very safe in prophesying that these dear brothers who will now address you, and who have been spying out the good things that God has in reservation just ahead of us, will turn in a good report. I feel sure they will tell you that we will be able, by God's help, to go in and POSSESS THE LAND of rest and plenty. We believe that when they show you some of the huge bunches of grapes from the Valley of Eschol you will be encouraged to go on quickly to a complete and speedy victory.

However, it may be that something will occur that is illustrated by the story we read recently of a Quaker who, though a lover of peace, kept a gun near his bedside. He had some money which he did not wish anyone else to get. One night he awoke and saw a man busily at work at his bureau, trying to open the drawer. He quietly reached for his gun, and when he had it pointed squarely at the intruder he said, "Friend, thee had better move, for I am going to shoot this gun right at the place where thee are standing." The man was perfectly safe, if he would move off that spot. Perhaps our brethren may in their remarks, shoot at the spot where some are standing. They do not want to hit you, so all you will need to do will be to get off that spot.

Discourse by Brother E. G. Walters. Subject: "OVERCOMING." As suggested by the Lord's Words to the Church at Ephesus.



DEAR BRETHREN; The seven stages of the church, during the Gospel Age, will be touched on by this symposium of speakers this evening, in connection with the theme of the day—OVERCOMING. I have been assigned the Ephesus stage of the church. Ephesus means first, or desirable. This period of the church covers fully the first one hundred years of its existence, which was largely under apostolic care.

That we may more fully gather the message sent by the Lord through the Revelator, John, we will read that portion of the Scripture in Revelation 2:1-7, touching the subject matter for this evening: "*Unto the angel of the church at Ephesus, write: These things saith He that holdeth the seven stars in His right hand, who walketh in the midst of the seven golden candlesticks. I know thy works, and thy labor, and thy patience, and how thou canst not bear them which are evil; and thou hast tried them which say they are Apostles, and are not, and hast found them liars; and hast borne, and hast patience, and for my name's sake hast laboured, and hast not fainted. Nevertheless, I have somewhat against thee, because thou hast left thy first love. Remember, therefore, from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent. But this thou hast, that thou hatest the deeds of the Nicolaitans, which I also hate. He that hath an ear, let him hear what the Spirit saith unto the churches. To him that overcometh will I give to eat of the tree of life, which is in the midst of the Paradise of God.*"

The message of the glorified Christ to the angel of the church at Ephesus contained much approval, and some rebuke. The early church consisted of practically the cream of "Israelites indeed," gathered out during the Jewish forty year harvest. Excited to zeal and devotion by the wonderful events of that period, especially the outpouring of the Holy Spirit at Pentecost, with the miracles and gifts, and the glowing hope of Christ's early second coming, their zeal and love was at white heat. But when the Apostles fell asleep, and the Lord delayed His coming, some, from these and other causes, gradually decreased in their zeal and love.

The same might find a parallel in the church today. The church not being glorified last October, and there being nothing definite relative to the church's exaltation, has caused many of the friends to slacken up in their zeal, and sacrificing, and contributions, and they are rapidly drifting into a pleasure-loving disposition; they are taking on the spirit of the world, in many respects. Those thus drifting were consecrated more to a date than to death, as these few days of quietness and temporary prosperity prove. Money that was once devoted to the propagation of the harvest message is now put into new homes, automobiles, etc. Conscience and the spirit of sacrifice are hushed by the scattering of a few tracts by the wayside, or an occasional carrying about of the Lord's people. One who is fully dead with Christ will take no chances, nor take on any added or distracting burdens. He will, rather, seek to redeem the time.

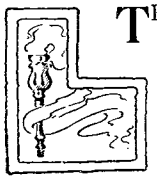
To offset this tendency to drift one needs to be constant in prayer, with watchfulness, scrutinizing the motive behind each move, to see if it be self, or Christ, that actuates. Carelessness in little things of a spiritual character gradually drain out love and zeal. Failure to appreciate and use small opportunities of service or to create such when we might do so, and neglecting to carry everything to God in prayer, disassociates us much from God and His holy will, and His glorious character. We may permit earthly considerations to dampen our ardor and love. To maintain an acceptable zeal and love the mind needs to dwell continually upon God and His holy will concerning us, and we touch lightly the things of earth.

False Apostles and lording elders came into evidence, as represented by the Nicolaitans, when the Apostles fell asleep and the Lord's second advent was delayed. We see the parallel today, for the same reason and others. We are not to preach ourselves. Far better not accept the office. Suppose some one is nominated as a servant of the church. If he accepts the nomination he may well ask himself, "Am I accepting this only with the idea of serving God's people? Am I accepting this because it will give me a large influence; because I will thus be well known to the brethren; because, perchance, my name may be in the Watch Tower; because I may some day become a Pilgrim, and be lauded as such, and have the friends make an ado about me when I visit their town? If we find such to be the disposition it would be far better not to accept the nomination. When they have been elected an elder different ones will come to them after a discourse and say: "You have done very well; that is one of the best talks I have heard in a long time; you have been giving meat in due season; you have told us things that we have not heard at conventions, or from the pen of Pastor Russell. If they come to us with such suggestions we must get busy. We must remember that all we have received has come to us from the Lord through our dear Pastor. If you did not have the Holy Spirit to aid you in understanding, as you look into these things of God, you would not know one thing about them. Far better, dear friends, if we find in ourselves a disposition to become heady, that we resign the office, not only for our own good, but also for the good of the members of the ecclesia. Far better, in such case, to keep doing the little things that would not be seen by others, and that no one would hear about.

Now we wish to say a few words about zeal. There are many things that will help us to maintain our zeal. At the present time there has been some disappointment. We had thought to be in glory by this time. Some were disappointed. I am glad that when I consecrated years ago I consecrated unto death, and not to 1914. I am very glad that I have opportunity to get out of me some of the things that I find objectionable. If it is the Lord's will that I remain another year, or two, or five, I would be glad. I find there is but one way to overcome, and that is to reconsecrate, which I have done since last October. I have endeavored to examine my hope, to read up along the line of our hope, and thus I have increased my hope. I also have a better knowledge of God. I have been studying the character of God more. As I note in His character the long-suffering, the patience, the mercy, it produces in me a greater desire to cultivate the same dispositon, that I may attain unto the joy that is set before me.

In our text, in Revelation 2:7, the Lord says, "To him that overcometh will I give to eat of the tree of life, which is in the midst of the Paradise of God." We would understand that the Paradise of God extended from Himself down to the perfect conditions in Eden. Here we have a tree in the midst of the garden. In other words, it is the principal favor which He is about to give, in the midst of all the glory, which is immortality. Those who are true to God, those who overcome, will be permitted to eat of this tree.

Discourse by Brother Benjamin R. Kent. Subject: "OVERCOMING," as suggested by the message to the Church at Smyrna.



THE Brother who has just preceded me has spoken of the lack of zeal and devotion in the church of Christ at Ephesus. The message to the Church at Smyrna teaches us that they were very zealous. I will read from the 8th verse down to the 12th; "*And unto the angel of the church in Smyrna write: These things saith the first and last, which was dead and is alive. I know thy works and tribulation, and poverty (but thou art rich) and I know the blasphemy of them which say they are Jews and are not, but are the synagogue of Satan. Fear none of those things which thou shalt suffer: behold, the devil shall cast some of you into prison, that ye may be tried; and ye shall have tribulation ten days; be thou faithful unto death, and I will give thee a crown of life. He that hath an ear to hear let him hear what the Spirit saith unto the churches. He that overcometh shall not be hurt of the second death.*"

This second period of the church's history was a very trying one. Just how many years were comprised in that history we do not know. It was in the time of the Roman Emperors. On account of the ruthless manner in which these emperors ruled with an iron hand, the church passed through some very trying, fiery trials. We find that the word "Smyrna" is akin to the word "myrrh" and "Marah." We recall that at Marah the Israelites encountered the bitter waters, and Moses was instructed to cast in the wood of a tree whereby the waters were sweetened, and they had plenty of water to drink. The name applied very fittingly to this period of church history. We read here that they were to have tribulation ten days. This would seem to mean ten years, upon the basis of a year for a day. So we

find that from the year 303, A. D. to 313, during the reign of Diocletian, the Christians were persecuted mercilessly, and no doubt their property was taken away, as we read, "I know thy works, and tribulation, and poverty." They were so zealous that they counted not their lives dear unto themselves, not their property, nor anything they possessed. They pressed down upon the mark. We note that this church was not reproved, although each of the other churches save one did receive reproof. The absence of reproof is significant. The Lord certainly must have loved them for their zeal. As we read of the Master, "The zeal of thine house hath consumed me," so the zeal of the Lord consumed these dear brethren of the Smyrna church.

Not only did the church then have tribulations and trials from the persecutions of the Roman Emperors, but trials came to them through false brethren among themselves. We read that some called themselves Jews who were not Jews, but were the synagogue of Satan. In other words, they were hypocrites, pretending to be something that they were not. No doubt it was these false brethren among the church at that time, that caused them to be hailed before princes, and persecuted much more than they would have been otherwise. While they, seemingly, had a determination to press on toward the mark for the prize, yet the Lord saw that they needed encouragement, and He gave it to them.

He gave some special promises to the church. The first was, "Be thou faithful unto death, and I will give thee a crown of life." Before considering what is meant by this crown of life, let us notice a few of the things which these Christians had to overcome in being faithful. First, having consecrated themselves to the Lord; having made a definite contract with Him, they must fulfill their agreement. God's part was sure to be fulfilled, but theirs was not. They must strengthen their determination. They must be faithful to the Lord and the brethren; second, they must study the Lord's Word; third, they must be faithful in presenting the truth, the message of the Kingdom; they must deny themselves those privileges which rightfully belong to one not consecrated; fifth, they must be faithful until death, and faithful unto death. They had not consecrated for a period of time, but for all eternity. On account of this they remained faithful through the Lord's grace. There are two thoughts here: one, until death, until we die in the flesh; and the other, unto death—being so faithful to the Lord as to bring persecutions that would cause death.

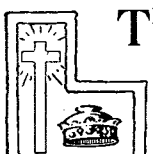
The reward was to be the crown of life. In God's vast domain and universe there are many forms of life. We see the very lowest on earth, in the mosses and shrubs, up to the fishes and birds, and the lower animals, and on to mankind, the highest form of life on earth. Above mankind we find angels, cherubims, seraphims, and highest of all the Divine nature, the very crown, or cream, of life. It is the topmost pinnacle of life. It is not merely everlasting life, because the world of mankind will ultimately have that, but it is life inherent, life within one's self, so that one could not die. Another part of the promise was that they would not be hurt of the second death. No doubt they had been warned about the second death, some of them, and they received encouragement. In contrast with those who would not be faithful, and would thus go into second death, those who would be faithful would receive the crown of life. We can see that those who would become immortal could not be touched of the second death.

While we do not need to fight against tribulation of that kind—for instance, no bodily harm has come to many of us because of serving the Lord; we still have opportunity to present the truth without molestation, or great opposition, yet a number of things that we must do involve as much difficulty in performing as they had. For instance, in the matter of getting worldly knowledge. When has there been a time better suited for the acquiring of worldly knowledge? Knowledge is increasing, and men are running to and fro, and there are wonderful opportunities for gaining distinction, honor, riches, pleasure. It seems in the overlapping of the two ages, the Gospel age and the Millennial age, when the times of refreshing come from the presence of the Lord, there are so many things to attract our attention that we must be constantly on the alert if we would overcome these, and win a place in the Kingdom. We have brought to your attention just a few of the things.

Now we will take up the thought of how to overcome. First, we must have determination. Back of that we must have a will to direct that determination, or desire. But that is not enough, as the Apostle says, "Though I bestow all of my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing." Though one were able to speak with the tongue of men and of angels; though one had all knowledge, so that all mysteries could be understood, if charity were lacking it would be nothing. Back of determination and desire must be love. Love must control or we will not be overcomers.

The temptation may come to some at the present time, that since 1881 we are not so sure whether we are eligible to the high calling, and especially those who have come into the truth lately. Satan comes to some and brings this suggestion, "Since you are not quite sure, and since restitution blessings seem to have begun, why not step out of the way of sacrifice and prepare for restitution? We can see these things coming, but we cannot see the other." We must not listen to such suggestions as that. We must fulfill our contract, and finish our course with joy. Without joy, and without love, we will be nothing in God's sight.

Discourse by Brother P. S. L. Johnson. Subject: "OVERCOMING." As suggested by the Lord's Message to the Church at Pergamos.



THE portion of Scripture on which we desire to speak briefly, is found in Revelation 2:12-17 inclusive, "*And to the angel of the church in Pergamos write: These things saith he that hath the sharp sword with two edges; I know thy works, and where thou dwellest, even where Satan's seat is: and thou holdest fast my name, and hast not denied my faith, even in those days wherein Antipas was my faithful martyr, who was slain among you where Satan dwelleth. But I have a few things against thee, because thou hast there them that hold the doctrine of Balaam, who taught Balac to cast a stumblingblock before the children of Israel, to eat things sacrificed unto idols, and to commit fornication. So hast thou also them that hold the doctrine of the Nicolaitans, which thing I hate. Repent, or else I will come unto thee quickly, and will fight against thee with the sword of my mouth. He that hath an ear to hear, let him hear what the Spirit saith unto the churches: To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the white stone a new name written, which no man knoweth saving he that receiveth it.*"

There are, especially, two things referred to here requiring overcoming at that time, and the same two things, in principle, require overcoming at the present time. The Lord told these brethren, and He seemed to speak more especially to the leaders that He had two things against them. The first was that they had those among them who had the doctrine of Balaam. We recall that Balaam was a prophet whom Balac hired to curse the children of Israel. Failing to receive from the Lord permission to pronounce a curse against Israel, he told the king how to inveigle them into fornication and eating things sacrificed unto idols, so that God's punishment would come upon them. Being inveigled into this course a plague from God came upon them, and death came to many thousands.

The Lord refers to another thing which He had against them. They had those who were teaching the doctrine of the Nicolaitans. The word Nicolaitan means "conquerors, or overcomers, of the people." These are two sins that are specially liable to be fallen into on the part of the leaders referred to. The one is teaching error for profit, or honor, unto the subverting of God's people; the other is gaining such power and influence over the brethren as to become a separate and distinct, or clergy, class. Balaam represented the former class of sinners, and the Nicolaitans represented the latter class. Balaam stands for those leaders who pervert the Word of God, and lead God's people into error, or seek to lead them into error and wrong practices. The errors into which they seek to lead them, or have led them, are referred to as sacrificing to idols; and the false practices are referred to as the committing of fornication. This involved a mingling of good and evil, true and false, spiritual and worldly. The mingling together of things improperly is here figured by fornication. We find at that period of church history this sort of practice was particularly rampant. It was the time when much of the great falling away took place.

The Pergamos period (the word Pergamos meaning elevation) was from 325 to 529, A. D. It was during that time that the church permitted the elevation of the clergy to a place of undue honor and reverence among the Lord's people. During this time we find them eating things sacrificed to idols, in that God's people were eating these false doctrines. During that time the doctrine of the trinity was established, the doctrine of the immortality of the soul; and following this, of course, the doctrine of purgatory and eternal torment. Then the doctrine of the mass had its beginning. This period also marks the beginning of the doctrine of transsubstantiation. The antitypical Israelites were led to eat many things sacrificed to idols.

Practices were also perverted. Wrong practices, and all

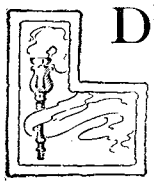
sorts of disorderly ways for the Lord's people to do, were introduced. The thing that induced these men so to act was the desire for profit, and honor. They were tempted to secure for themselves greater riches and honor, and thus the clergy class developed. As a result they developed headiness, and a spirit of dominating over the Lord's people; the spirit of the clergy, lording it over God's heritage. They made a distinction between themselves and the people, and tyrannized over them, they threatened them, keeping them more and more in a subjected condition.

We find the same temptation at the present time. While it is not in such a gross form it is, nevertheless, the same temptation. This likewise, of presenting things sacrificed to idols of false doctrine, and mingling truth and error, and presenting these to the people as the Word of the living God. Doing these things for honor, or for money, is a part of the sins of the clergy of the present time. When a preacher, or minister, is called to another church, he usually decides where God wants him to go by accepting the call of the church that pays the largest salary. We would consider this a doubtful leading. Their desire is to be honored, to be well thought of, as scholars, as orators, or because of their supposed good works.

While that is the sin to which the clergy are inclined, and on that account become antitypical Balaams, we are not to forget that this tendency must be guarded against among ourselves. Those permitted to be preachers amongst the Lord's people are constantly in need of being alert lest they offer wrong doctrines. There is a temptation to give a thought that the Lord's people have never heard anyone else give. If we have approbativeness in us we may think "If I give this the people will say what a deep thinker you are; what a fund of good thoughts you gave us. Give these things to the brethren; it will enable them to appreciate you better." This love of honor among the brethren, and desire for their praise, might move one to go in the way of wrong. Sometimes it is love of money. A Pilgrim may take gifts offered to him. A colporteur may be tempted to gain money in his work, by being somewhat unfaithful to principle. We want to watch, therefore.

The thing that will help us to overcome these two particular forms of evil is, to be zealous for the Word of God, and to seek God's honor only. If we are seeking God's honor we are not looking for our own. If we are seeking to give out God's truth we will not be seeking to present something that is not truth. We should take the oversight, not of constraint, but willingly, not lording it over the Lord's people, but as examples to the flock. If we feel ourselves to be better than those whom we may be privileged to serve, this spirit will become manifest among the brethren, and our conduct would be far from that of an example. The desire to please others, prompting our hearts, will enable us to overcome the desire to please ourselves. Therefore, the way to overcome the spirit of love of money, or honor for self, would be the desire to please the Lord; the desire to honor our Heavenly Father. The way to overcome the spirit of dominating over the brethren is to abase one's self; to think of one's self as merely a servant of others. In this way we may overcome the spirit of love for honor and riches, and love for domination over the brethren.

Discourse by Brother L. Wilcox. Subject: "OVERCOMING." As suggested by the Lord's Message to the Church at Thyatira.



DEAR Brethren, the part assigned to me tonight, by the Lord's grace, is that period of the church styled Thyatira. The word, "Thyatira" signifies an odor of sacrificial perfume, which sends our thoughts at once to the Tabernacle picture of burning incense, with its sweet odor penetrating beyond the second veil. Beginning from the 18th verse, we desire to read from the 2d chapter of Revelation, a few verses: "*And unto the angel of the church in Thyatira write; these things saith the Son of God, who hath His eyes like unto a flame of fire, and His feet are like fine brass; I know thy works, and charity, and service, and faith, and thy patience, and thy works; and the last to be more than the first. Notwithstanding, I have a few things against thee, because thou sufferest that woman, Jezebel, which calleth herself a prophetess, to teach and to seduce my servants to commit fornication, and to eat things sacrificed unto idols. And I gave her space to repent of her fornication; and she repented not. Behold I will cast her into a bed, and them that commit fornication with her into great tribulation, except they repent of their deeds. And I will kill her children with death; and all the churches shall know that I am he which searcheth the reins and hearts; and I will give unto every one of you according to your works. But unto you I say, and unto the rest in Thyatira, as have not this doctrine, and which have not known the depths of Satan, as they speak, I will put upon you none other burden. But that which ye have already, hold fast till I come. And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations; and he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers, even as I received of my Father. And I will give him the morning star. He that hath an ear let him hear what the Spirit saith unto the churches.*"

Thyatira was used by our Lord as the name of a certain period in the history of the church, extending, we think, from about 539 A. D. to the year 1300, because He foresaw that a condition would exist during that time about which the brethren would need to be admonished. At the same time He explained the object for which the saints in all periods should seek, namely, works in harmony with the purposes, times and spirit of Jehovah's "good pleasure." This was a period during which the true saints were forced into a wilderness condition by the antitypical Jezebel (the apostate element in the religious organization). Not that they were driven into a literal wilderness, although history records some dastardly deeds enacted in the persecutions of that time, but the wilderness condition of being in the midst of the social order, yet having no part nor lot in the ambitions and practices of the same.

In the 18th verse our Lord reminded such that in all their hiding places His eyes (wisdom) would search for them like a person with a flaming torch might search the dark avenues or caves for confused loved ones. And His feet would be as fine brass, signifying, we think, the strength of a just being. The Lord had before said, "Lo, I am with you alway, even unto the end of the age." One of the tests of the church, seeking to copy her Lord, lies in the development of the ambition to wisely seek out and comfort the saints, even though the journeys to them be rugged.

In the 19th verse the Lord notes the development of the graces, and mentions "works" as exceeding in importance the other things of the text. In other words, "Your *works* are what I have my mind centered on, because, while the others are good they are not the ultimate object of your development." "Why Lord," we say, "what can you be expecting?" He answers in the language of the 20th to the 25th verses. There are some of you who are intelligent enough, and have understanding enough about that woman, Jezebel, which calleth herself a propheteess, to cry out a warning voice to my servants (consecrated, weaker brethren), who are being seduced by the spirit of worldly affiliations and methods. You sit idle, with indifference, or fear, and suffer that apostate system to wreck the ambitions of those who once started in the ways of truth, but who have not, as yet, eliminated the seeds of pride and worldly popularity. They will go into the tribulation class, or possibly into death, if you do not exercise yourself, and work the work of my Father.

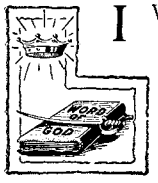
Some time ago, in conversation with our dear Brother Sampson, he was inquiring my thought on the responsibility of the Christian with regard to warning those in the church who seemed to be choosing a course out of harmony with the spirit of the narrow way. "We referred to the 3d chapter of Ezekiel, and remarked that to our understanding the prophecy of Ezekiel, in large part, was given as a direction to the church in the flesh; and from the 17th verse to the 22d a principle was announced which defines the responsibility of all those saints who have their understanding open to catch the spirit of the doctrine. In the book of Revelation, the Lord makes a difference between those who have this doctrine, and those servants who understand not the "depths of Satan." (24th verse). He urges such to hold fast to what they have until they see the "abomination of desolation, having stood in the holy place." He urges a repentance on their part from the "deeds" of Jezebel. The object of our development is that we may be clean, and strong for service. (See Prov. 24:10-12) (Also Matt. 16:27, Eccl. 12:14).

God's work is mighty, and it is our business to note the times and seasons in His plan, and to show our love for Him by doing His works. That was the ambition of Jesus (John 9:3, 4) and it must be yours and mine, if we hope to have "power over the nations;" if we hope to be a "morning star" and share the throne of the Head of the church. The works of God in this age begin with a belief in the ransom (John 6:28, 29), which includes the doctrines mentioned in 2d John 9, Titus 2:1

and Jude 3. The works also include the development of self, mentioned by Paul in 1st Timothy 4:16, 1st Cor. 2:11-15. They also include the working out of our salvation, by a growth in willingness to do Jehovah's "good pleasure," as stated by Paul in Phil. 2:12-16, "Holding forth the Word of Life."

Now we understand Jezebel to signify the Roman Catholic system (not people), and her children (daughters) to signify the Protestant systems, which manifest the spirit of the mother. If you and I do not overcome the fear and indifference which hinders us from warning the true servants in those systems, God will require their blood at our hands, if they die the second death. May His Holy Spirit strengthen our courage, and may our love for the works of God cause our expectations to grow along the lines of the promises of Rev. 2:26-29. Obedience along these lines will rise as a sweet odor before the throne.

Discourse by Brother Frank Draper. Subject: "OVERCOMING." As suggested by the Lord's Message to the Church at Sardis.



I WILL read the fifth letter, addressed to the church at Sardis, beginning with the 1st verse of the 3d chapter of Revelation: "*And unto the angel of the church in Sardis write; These things saith He that hath the seven Spirits of God, and the seven stars; I know thy works that thou hast a name that thou livest, and art dead. Be watchful, and strengthen the things that remain, that are ready to die; for I have not found thy works perfect before God. Remember, therefore, how thou hast received and heard, and hold fast and repent. If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee. Thou hast a few names, even in Sardis which have not defiled their garments; and they shall walk with me in white; for they are worthy. He that overcometh, the same shall be clothed with white raiment; and I will not blot out his name out of the book of life, but I will confess his name before My Father, and before His angels. He that hath an ear, let him hear what the Spirit saith unto the churches.*"

Sardis means, "that which remains." It means, as used in this connection, that in this church at Sardis there are only a few of the Lord's people left, or remaining, as we note in the statement, "thou hast a few names, even in Sardis, which have not defiled their garments." We understand that the Sardis period of the church was comparatively brief. Perhaps it lapped upon the two periods of Thyatira and Philadelphia. We understand it was that stage of the church when the light was just about crushed out of God's dear people, He having permitted antichrist to do a crushing work, so that the spirit of life was almost gone. We understand this condition existed when God saw fit to begin the wonderful reformation movement, through Martin Luther, and others. But even then there were a few of God's dear people on earth, despite the fact that the saints were worn out and crushed by antichrist for centuries.

We might take a lesson on this point, dear friends. God has had His dear saints, here and there, throughout the entire age, from the beginning of the Christian church down to the present time, but there were not very many during the Sardis period. You remember we read to the effect that those dear saints of the Sardis period were to walk with Him in white, because of being regarded as worthy. This brings to our mind something recorded in the 19th chapter of Revelation, "Let us rejoice and be glad, for the marriage of the Lamb hath come, and His wife hath made herself ready." Is that the way it reads? Does it nor read rather, "the bridegroom hath made His wife ready?" No, the wife has made herself ready. This certainly suggests overcoming, not only on the part of those dear consecrated souls in the Sardis stage of the church, but all the way down through the age, including those of the present time.

How does the wife make herself ready? It would take a long time to enumerate the many means used by the Lord's people to prepare for glory, honor, and immortality; to make ready for being glorified with Him. But the Scriptures make very plain that one of the principal means is the use of God's Holy Word, as stated by St. Paul, in the 5th of Ephesians, where he says that the church is washed and cleansed through the washing of water by the Word. God has provided the water through His dear Son. We receive the Holy Spirit through the blessed Word of Truth, and the members of the church must use this truth, they must use this water, for their cleansing. There is a very pointed text bearing upon this point in 2d Corinthians 7; 1, "Having therefore these promises (the exceeding great and precious promises) dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of the Lord." It does not say that the Lord will do the cleansing, but He lets us cleanse ourselves. This is one of the principal means God has provided for the cleansing of the Church.

Someone may say, "I understand that it is the precious blood of Christ that must cleanse us." It is through the precious blood of Christ that we are cleansed from Adamic guilt. There is no condemnation to them that are in Christ Jesus, who walk not after the flesh, but after the spirit. Not only does His merit free them from Adamic guilt, but also from our own imperfections that would be charged against us. This cleansing through the precious blood brings us to the place described by John when he wrote, "If we walk in the light as He is in the light, we have fellowship one with another, and the Blood of Jesus Christ, His Son, cleanseth us from all sin." Under the covering of Christ's precious blood our position, our standing, is just the same as if we were actually perfect. The flesh lusteth against the spirit, and the spirit against the flesh, and these two are contrary the one to the other; we are not able to do the things that we would in God's service, but we are made acceptable to God through the merit of Christ. We are accepted in the beloved. We are to carry on this cleansing work, allowing His Word to influence our hearts and lives, making us more loving, more kind, more gentle, more compassionate, even if someone should tread on our feet, figuratively. Some have pretty big figurative feet, and they are very sensitive. Let us endeavor to look out for the big figurative feet of our brother or sister, so that we tread not on them; let us watch that we keep our feet where they will not readily be trodden upon, and be sure that they are not too sensitive. There is a chance for overcoming. We may say, "I do not think that Brother A, or Sister B, meant any wrong, and even if they had I would overlook it." Under the influence of God's Holy Word we will continually cleanse ourselves from filthiness of the flesh and spirit.

The Scriptures tell us of the wife being clothed with white linen, which is the righteousness of saints. The original reads, "white linen, which represents the righteous acts of the church." While the church is covered with the merit of Christ's blood, accepted in the Beloved, she is working out her own salvation with fear and trembling, clothing herself with love, with gentleness, with purity, with temperance, with godliness, with brotherly kindness, etc. Then, when the members of the bride class have been perfected, each one will walk with Christ in white, on his own account. Now we are robed in white in that we have Christ's merit to cover us, but then we will be clothed with white raiment that will be our own. How may we get that? By cleansing ourselves from all filthiness of the flesh and spirit. That white raiment represents the righteous acts that we now perform. Let us more and more, by God's grace, perfect these fruits of the spirit.

Discourse by Brother M. L. Herr. Subject: "OVERCOMING." As Suggested by the Lord's Message to the Church at Philadelphia.

I WILL read from Revelation 3:7-13. "*And to the angel of the church in Philadelphia write; These things saith he that is holy, he that is true, he that hath the key of David, he that openeth and no man shutteth, and shutteth and no man openeth; I know thy works, behold I have set before thee an open door, and no man can shut it; for thou hast a little strength, and hast kept my word, and hast not denied my name. Behold, I will make them of the synagogue of Satan, which say they are Jews and are not, but do lie; behold, I will make them to come and worship before thy feet, and to know that I have loved thee. Because thou hast kept the word of my patience I will also keep thee from the hour of temptation which shall come upon all the world, to try them that dwell upon the earth. Behold, I come quickly; hold that fast which thou hast, that no man take thy crown. Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out; and I will write upon him the name of my God, and the name of the city of my God, which is New Jerusalem, which cometh down out of Heaven from my God; and I will write upon him my new name. He that hath an ear let him hear what the Spirit saith unto the churches.*"

We perceive here some very precious promises given to the church at Philadelphia. The word Philadelphia, as we all know, signifies "the love of a brother." It was a church in which, in contrast with the evil conditions about, brotherly

love was brought out. It began with the Reformation period and extended down quite close to the present time, or to the beginning of the harvest time when the message of present truth began to go forth. It is a very interesting period of the church. Here we have represented the various elements which we have to meet in our overcoming. It is this latter feature that we wish to consider—How those in this period overcame, what the example is to us, and how we are to overcome the same conditions that come into our individual experiences.

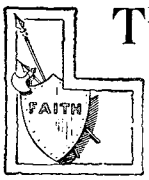
This was the period in which Luther and others began to bring forth the clear light of truth on various doctrines that had been promulgated in the name of truth, including the sacrificial mass representing the blood of Christ. This brought out among God's true, faithful ones, the spirit of brotherhood, of unification. There was a bond between those who were God's people, and the spirit of brotherhood and fellowship was greatly strengthened. Do not we find the same condition today? We are living in a time when error is boldly stating its theories, and making false assertions. Does not the contrast between this spirit and the spirit of the truth bring us nearer together. There was never a time when error was spoken more boldly, and there has never been a time when God's people were drawn closer together. It cost something to stand for truth then, and it costs something to stand for truth today.

Notice the words given by the spirit of prophecy. There is something marvelous that, long before these things occurred, God told us in the symbols of this book how they would actually take place. Notice the very forceful language used. "I know thy works; behold I have set before thee an open door." Perhaps at no time have these words been more applicable than the one in which we are living, at the close of the precious opportunity to enter that open door. It will never open after this opportunity has closed. We are told in the forceful language of the Word, "For many, I say unto you, shall seek to enter in thereat, and shall not be able, when once the master of the house is risen up and hath shut the door." We can imagine some of the Lord's people later saying, "Lord, open to us; open to us; we have had the hope all of our lives of entering that way, and getting to Heaven." How many today are in that waiting position. We can recognize that such are not overcomers. Possibly many of these are among those professing to accept present truth, and who say my one hope is to attain to the divine nature. But there are conditions to be fulfilled. The Lord says "I have set before thee an open door, which no man shutteth." The condition upon which we enter the Body of Christ no man laid down. He shutteth, and no man openeth. What an incentive for us to be overcomers; to overcome the hindrances that stands in the way of fulfilling the conditions of our covenant.

"Because thou hast kept the word of my patience, I will also keep thee from the hour of temptation." This Scripture is just as applicable to us as it was to the members of Christ then. "I will keep thee from the hour of temptation which shall come upon all the world, to try them that dwell on the earth. Are we cheerfully enduring, as did these dear saints of God in the past? The Greek text gives us the thought of enduring one test upon another test. Will we endure all of the tests the Father may permit to come to us, cheerfully even to the end?"

"Behold, I come quickly; hold that fast which thou hast; let no man take thy crown." He that overcometh will I make a pillar in the temple of my God, and he shall go no more out. I will write upon him the name of my God; and the name of the City of my God, which is New Jerusalem, which cometh down out of Heaven from my God; and I will write upon him my new name." This new name is the name given to those who are granted the exaltation to the divine nature. These will be high above all of God's creatures.

Discourse by Brother E. Forrest Williams. Subject: "OVERCOMING." As suggested by the Lord's Message to the Church at Laodicea.



THE part allotted to me is the Laodicean period of the church. I will read to you from the 3d chapter of Revelation, starting at verse 14. "*And unto the Angel of the church of the Laodiceans write: These things saith the Amen, the faithful and true witness, the beginning of the creation of God; I know thy works, that thou art neither cold or hot; I would thou wert cold or hot. So then, because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth. Because thou sayest I am rich and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked; I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve that thou mayest see. As many as I love I rebuke and chasten; be zealous, therefore, and repent. Behold I stand at the door and knock; if any man hear my voice and open the door, I will come in to him and will sup with him, and he with me. To him that overcometh will I grant to sit with me in my throne, even as I also overcame and am set down with My Father in His Throne. He that hath an ear let him hear what the Spirit saith unto the churches.*

This period of time brings the conditions down to you and me. The Lord expressed vexation against this church, because it had become lukewarm. Brother Herr has just told us about the church at Philadelphia, the church of love. Here we have the opposite to the church of love. Babylon was for many years a golden cup in the Lord's hands, but today the handwriting of God against her is on the wall. She has been weighed in the balance and found wanting. It is for you and me to see that we are not weighed with her. Have we fully come out from her? Our immigration out of Babylon is mental only; it is not physical. We are dealing with Babylon every day. We have our experiences with Babylon. One has said that a boat is all right in the water so long as the water does not get into the boat. Applying this it has been said that the church is all right in the world, so long as it does not permit the world to get into the church. If we do not exercise care our association with Babylon may bring us to the condition that the Revelator has called our attention to. We have been privileged to arrive at somewhat of an understanding of God's plan, and we are in danger of getting into a "don't care" sort of condition. That is a bad condition to get into. The world recognizes that, and they use a slang expression around Pittsburgh, "Isch-ka-bibble"—"I don't care" If we are associated with one who does not care we will become like him. If we have a pet dog in the house, a nice quiet dog, who never bites or barks, and our neighbor has a bull-dog that is always ready to snarl, and bite and fight, if we let the pet dog associate with the bull-dog he will soon be barking and biting too. We must watch these things. If we do not we will soon find ourselves in the same condition as those in Babylon, and the handwriting will be on the wall against us.

Our Lord in Mathew 24, speaking of this time in which we are living, said, "Because iniquity shall abound the love of many shall wax cold." Jesus said these things. He said also in Luke 21, on the same subject, "Take heed to yourselves." What about? That we be not overcharged with the cares of this life. The Apostle Paul, in the 12th chapter of Hebrews, tells us something of the time in which we are living, and how we should be acting, one toward another. In the 10th chapter and the 25th verse he tells us not to forsake the assembling of ourselves together, as the manner of some is, but exhorting one another, and so much the more as we see the day approaching. Dear friends, we must give our whole time to overcoming, or we will never find ourselves seated on the throne with Christ. It was because he overcame that He is seated on the throne with His Father.

Perhaps we do not realize how much some of the little things of life are proving hindrances to us in overcoming. If we want to keep ourselves in the love of God, we must keep with those who love God. If we do not we will find our love growing cold. We need to be very zealous in these times, for there are so many things to draw our attention away. We need to watch. If not we will be giving our time to the newspapers, or something else. It seems to be so easy to take up the paper and read about the submarines sinking a ship, or the armies going here ar there, and their operations. After spending a half hour, or an hour, reading, instead of getting your lesson ready for the class meeting, perhaps you will read at the bottom, "Not confirmed." All of these things are taking up our time. If we are going to be overcomers we must get down to business. That is what the Apostle Paul says in Ephesians 5:16, "Redeeming the time." Purchasing the time is the thought, dear friends. You want to purchase all the time you can. You have not time to take with such matters. These things will come to the world; you cannot stop them. It is the time of God's vengeance. God's wrath is being poured out upon the world. They are found wanting. Will you and I be of those who will be found right with the Lord?

The Lord is telling us that we must be overcomers. To be an overcomer we must get down to the place where we will learn some of the things God will be pleased to deliver you and

me from. We want to get over spending hours of time in arguing and quarreling over foolish questions. That is what Paul said in Titus 3:9, "But avoid foolish questions, and genealogies and contentions, and strivings about the law; for they are unprofitable and vain." These things take up your time. The devil is very anxious, dear friends to tell you and me about our misdoings of yesterday; to try to get us to think of something wrong we did yesterday with the idea of making it right today. If we succeed he will tell us something we did the day before, and try to have us make that right. In other words, he will keep us busy in going over our past life, which we could not mend if we wanted to, in order to keep us from being an overcomer today. Yesterday belongs to God, today is yours, and tomorrow may never come.

Avoid foolish questions. When I became a Bible Student a man in Duquesne became jealous, because he had always been the Bible Student in that town. A man who worked for him got to telling about Mr. Williams and his knowledge of the Bible. He said, "I will bet that I can give him a question that will stumble him." He was a leader in the Sunday School. I wish to show you what foolish questions some will ask, merely to take up your time. He said to me, "Mr. Williams, I hear you are a great Bible Student." I said, "No, I am not; I am endeavoring to learn something about the Bible." He said, "I have a question that you cannot answer; who was Moses' father-in-law?" Well I answered the question just about as foolishly as he asked it. I said, "Why, his wife's father." We do not want someone to merely take up our time. Our business is to learn about God, and to get more of the mind of Christ.

I want to say to you, dear friends, that I have been endeavoring to be a Christian for twenty years. I am living in the world, and I hope that I am overcoming the world every day. When the Lord said in Revelation, "To him that overcometh will I grant to sit with me in my throne, even as I also overcame and am set down with My Father on His Throne," He is not saying that your experience will be exactly like His, but He is telling you that you must be as much an overcomer as He was, in order that you may win the crown. All these things are an encouragement to you and to me. Whatever is your besetting sin, take hold and be a victor in the matter. Do not give up. You cannot do it all at once. God has been using 1,800 years to take out 144,000 for the bride of Christ. God knew it would require a long time. Do not think that you can make a new man in a minute, for you cannot. One trouble is that we always find fault with each other. Your old man does not like my old man, but we new men ought to get along all right. I hope God will bless you, and that I may find you all in the kingdom.

Concluding Remarks by Brother W. E. Van Amburgh.

WE HAVE the text, *"He that overcometh shall inherit all these things, and I will be his God, and he shall be My child."* Do you believe that? How much do you believe it? How much will you work for it? Will you get right down and work hard for it? The Apostle says, "I will stop thinking of other things; I will forget all of these trials and temptations; I will forget the stumblings back there."

How do I know I am God's son anyhow? Do I believe that? If I do, how hard will I work for the reward? "This is the victory that overcometh the world, even our faith." One of the best ways to overcome is to overcome. Don't you believe it? I do. My father, when I was a boy, began to teach me, "If you ever make a promise, make it a point to get there. If you find you cannot meet it, go and tell the man about it, and explain why, and he will give you more time." From that time to this that has been instilled upon my mind, and many times have I thanked God for such kindly admonition. If you have an appointment, keep it. You have made a contract with God. I was much surprised, a few days ago in talking with a gentleman, when he said, "Why that man speaks about God making a bargain with men. The idea that God would humble himself to such an extent that He would make a bargain with a man. It would belittle Him." I said, "Well, the Bible is based on a bargain. God made a bargain with the Jews; there was a bargain with Christ. God makes a bargain with you and me."

Some friends come to me and say, "Brother Van Amburgh, you certainly did give me some pointers." I am glad if I have been able to give anyone any assistful thought. If you keep on telling my good points I may get to think I am pretty near over my bad ones. What I want to find out is, how I am weak. When I went into the Pilgrim work I knew that I had faults which I could not see. I said to a sister. "You please sit down in the audience where you can see me, and give me as many pointers as you can. She did, and wrote out two foolscap pages full. I have these comments today. What do you think was one of the best things she called my attention to? She said, "Brother Van Amburgh, I think it would improve your appearance on the stage if you would wear a little different cut of coat." I remember one dear brother from the farm said, "One of the hardest things I had to do was to wear cuffs. When Brother Russell said that it would improve my appearance to wear cuffs, and that it might be best, I said: How can I? But, if it will help the Lord's cause I will wear cuffs." I have been much benefited when some of the dear friends have come to me kindly, not in a rough way, and said, "Brother Van Amburgh, do you want a suggestion? I think it would be an improvement if you would do so and so." I am going to challenge you all. If any of you see how I can make myself a better chairman, or a better Christian, or where I can improve myself in any way, you tell me kindly, and I will agree to thank you and be very glad to get the hint.

Why? I believe the statement that if I can overcome I may inherit all things. There are some faults I do know I have. I have found myself guilty of the same thing I was criticizing in others. I found out that almost everything I was criticizing in other friends, I was pretty nearly guilty of myself. I made other people's faults my looking glass for a while. When I saw a fault in a brother or sister I said, "Go home and look in the glass and see if your own face is clean," and many times I found the same kind of dirt on my face. What did I do? Just as quick as I found the fault I wanted to get rid of it.

Our subject is overcoming. I believe God has offered that crown. It is an actual fact. We have an actual God. We are under an actual covenant, and He has offered us the crown actually. Are we keeping our covenant. The best way is to find out what we have contracted to do, and then go right out and do it. Then we will be overcomers in thought, in action, in our general deportment. Then what? "To him that overcometh will I grant to inherit all these things; he shall be my son and I will be his God."

Discourse by Brother J. H. Cole. Subject: "THE MARK OF LOVE."

IT SEEMS to have fallen to my lot to be the first to sermonize at this convention, and when we have completed our task we will be very glad. Perhaps you will be twice glad. We may feel something like is illustrated by the story of a colored man and a minister. One Sunday morning the minister was feeling quite ill. He told his servant to post a notice on the outside of the church door to the effect that the pastor was ill and would be unable to preach that Sunday morning. Sambo felt very sorry about this, and used his best endeavors to induce his master to make the attempt. Finally Sambo was successful. The minister went to the church and delivered his usual Sunday morning discourse. Upon returning home he was met at the door by the colored servant. He was all smiles, and inquired how his master felt. The minister responded, "I fell much better." Sambo's eyes grew larger, and he smiled broadly as he said, "I knowd it, I knowd dat as soon as you got dat ar sermon outer your system you'd feel better."

We have already this morning heard a large number of fine sermonettes from those who have testified allong the lines of love. We all recognize that it is a very essential thing, and doubtless one of the most important subjects to be discussed at the convention. The mark of love is that toward which we are all striving, if we have not already attained success in our striving, by arriving at the mark of perfect love. Love is, we believe, that power which will finally control the entire universe. It will be that which will rule supremely in everyone's heart, in Heaven and on earth, in time to come. We read now that "God is love," and we are instructed, "Be ye perfect, even as your Father in Heaven is perfect."

But now, who are the ones addressed, who are to be perfect in love, even as God Himself is love? The Scriptures style them by various terms. Our Saviour, who was our captain and example, illustrated this class that is to develop love, with all of its elements, by many figures in nature. The Bible speaks of them as a peculiar people, zealous of good works. They have

so many peculiarities that there is no one thing, or two, or three, or a dozen things in nature, that could fully describe or illustrate all of their peculiar traits. The Lord used illustrations drawn from natural things. We remember that those who are seeking to develop this quality of love are styled as sheep, under Christ as the great shepherd. They are styled as a bride of Christ, the bridegroom; as branches in Christ, the vine, as wheat, as soldiers, and many other terms are employed as being descriptive of them. We probably are quite well aware of the reason for this, as each one described different peculiarities in those controlled by love.

We might wonder how love could enter into the matter of being a soldier. We see that the soldiers fighting in Europe today surely are not controlled by love. How, then, are the soldiers of the Lord to be controlled by love? As they follow the Captain of their salvation it is made clear to them that they are not to fight with carnal weapons; that they that use the sword shall also perish by the sword, as is evident in the terrible conflict raging across the sea today. Our conflict consists of fightings within and without. We are fighting evils in the world, of which the devil is the author.

The members of this class are spoken of as branches in the vine, in that they all partake of the sap and grow thereby. The sap of the vine nicely represents the Holy Spirit of love that energizes us, and gives us the wonderful fruits of the spirit of love.

This class is spoken of as the bride. The relationship between the bride and the bridegroom is a very precious one. They think "the world and all of one another," as we sometimes express it; they seek to do for one another all that their powers will enable them to do. So then if we are of that bride class love is energizing us. Are we seeking through love to please our bridegroom? The efforts of the one who is to become a bride to please the one she is to marry well illustrates the proper attitude of this class.

One might inquire, "Does the Lord desire such a class?" The Lord instructs us to be ready and willing to give an answer to every man that askes us a reason for the hope that is in us. He does desire such a class, and one of the reasons is because it will be a pleasure to Him. God is creating this class for His own pleasure. But it is not such a pleasure as the world seeks, which is usually a selfish pleasure. What the world looks upon as pleasure is that they may acquire as much as possible, that they may take to themselves, that they may have a selfish gratification—a personal one. We believe this is not the power of love as set forth in the Bible, which this class must have, and are developing. As God is love, so we must have this same quality of love. God's pleasure is that He may bestow blessings upon the creatures He has created, and is creating, and see them rejoice in the happiness which He has made possible to them. We have heard many testify of the blessings which they have received, and we believe it is a pleasure to the Heavenly Father to have us appreciate the favors He bestows upon us, and to acknowledge how unworthy we are of these great blessings.

Again, He says He is creating this class that He may make His power known. Now, indeed, the creative power which our Heavenly Father showed in the beginning in creating this earth and all that is therein, was quite a marvelous thing. We find that when Adam and Eve were created perfect, with all the possibilities and privileges given them, it made the angels glad, so that they sang together with joy. Our Heavenly Father had another power which He had never exerted. Love also controls that power, although it is the power of destruction. When man departed from God by going into sin, God declared "Dust thou art, and unto dust shalt thou return." This was the first time His destructive power had been used. The angels rejoiced in seeing the constructive power used in the creation of man. Now, when God was obliged because of sin to exercise the destructive power, manifesting His justice, no doubt they felt a corresponding degree of sorrow, to think that Adam had not more fully appreciated the blessing God had bestowed upon him.

Loving mankind thus, what would be more natural than that they should desire to do what they could to restore man to his former estate, where he might again enjoy a like degree of the Creator's favor. God permitted the angels to exercise the power He had granted to them of appearing as men, in order that they might attempt to recover man. The record declares that many of them were unable to hold themselves aloof from sin, and they are now being held in chains of darkness, awaiting the judgment of the great day. They learned that though they loved God, and loved man who had fallen and desired to do him good, yet they did not have power in themselves to keep out of sin while seeking to aid man to regain what had been lost. Although we see how God has thus caused destruction, working through death as we see it today, yet it is God's love being exercised in justice.

We have a God who is still to exercise a further power that will be a marvel to the world; a power to be exercised in a way that causes us to rejoice as we are now able to see the matter through the glass of God's Word darkly. As He turned man to destruction, so He will in the wonderful resurrection for which He has planned, show to the children of men His love for them in the work He will accomplish. That will manifest to the world a wonderful God of power, actuated by love. It is quite a wonderful power, indeed, that is manifest in the skill of the man who was able to make this piano. But suppose we break it up into pieces and put it into the fire and burn it up. There is only a little pile of ashes remaining. Is there a man who has power to reconstruct that piano, and restore it in the condition it was in before its destruction? There is no such man. Yet, we have a God of love who will operate such a principle on a grand scale, in causing the human family who have gone into death to return to their former estate. However, it will not be merely a returning to the imperfect conditions of trouble and suffering that we see about us today. All of the evils, and their effects, are to be removed. Man will be brought back to the condition of perfection that Adam enjoyed. Then God will again take pleasure in seeing His creatures rejoicing in the favors He has bestowed upon them.

Another reason why He is developing this class in love is that He will use them in accomplishing a wonderful work in the future. He says that throughout the ages to come He will manifest many wonderful things through His saints. One is the restitution of all things, spoken of by all of the holy prophets, in bringing this earth back to perfection, and giving perfect life to whosoever will respond, establishing them in a condition of happiness and favor which they may continue to enjoy throughout eternity. While the doctors may bestow a little temporary blessing upon us at the present time, the Great Physician with this class to be associated with Him, will do a wonderful work of healing. He will bring them up to perfection, making no mistakes, as many of our physicians do today.

To be of this class which is to accomplish such wonderful things, we must, through God's aid and providential leadings, develop love. What must one do; what must one pass through, to develop this character of love? The Scriptures speak of it as overcoming. The Saviour said, "If ye overcome, even as I overcame, then (because of the development of a character of love), I will grant you to sit with me in my throne, even as I overcame and am set down with my Father in His throne." Then we may be heirs of God, and joint heirs with Jesus Christ. What is it we are to overcome? We are quite familiar with the Bible teaching that we are to overcome the world, the flesh, and the devil.

Now, regarding the flesh. What is it that we are to overcome along these lines, and also with regard to the world? Are we to overcome all of these wicked, sinful things that we see abroad today, that the world of mankind are more or less delving into and find some degree of satisfaction and pleasure from? The prophet says, the wicked flourish like a green bay tree; their heart stands out with fatness; they have more than heart could desire." Are we to overcome these sinful things which they are finding satisfaction in? No, we do not understand that these are what we are to overcome. We do not mean that it is right for us to engage in sinful things. God never gave anybody that privilege. No one has any right to engage in sinful practices. God commands all men everywhere to repent, and get out of sin. Few among men are heeding this command, yet God has the power to force them to cease from sin. He is not using force, but rather He is seeing how many of those who hear the command will voluntarily, of their own volition, obey it. There are those who are seeking earnestly to find a way by which they may cease from sin. That is the class He is dealing with. It is this class that He will make images of His person, in love.

We do not have any right to delve into sin. Do we not have to overcome it? Yes, to be sure, we do, but we do not believe that is what is referred to in the Bible as the work of an overcomer who will develop the true character of love. We remember that our Saviour, our Captain and Example, tells us the reward will be ours if we overcome, even as He overcame. How did the Saviour overcome? Did He have a desire to gratify His flesh by engaging in something sinful? Did the sinful things of earth appeal to Him? Did He have to struggle to prevent Himself from engaging in sinful practices? No, doubtless everything of that character was distasteful and repugnant to Him. If the Saviour was not striving and struggling against sinful things, yet overcame, we see that to overcome with Him does not mean to cease from engaging in sinful things. We believe that we must fight against all sinful tendencies if we would be

acceptable to God. To the extent that sin abounds, grace will that much more abound. But God's grace does not abound where we could prevent sin. As we struggle against evil attractions that seek to draw us away from the standard of righteousness we maintain a justified standing, our lacks being made up by the imputed merit of the Saviour, gained by His sacrifice on Calvary. By struggling along these lines we are, as the Apostle says, filling up certain afflictions left behind for the Body of Christ to fill up. We have the privilege of putting in our time as the world do. We choose, rather, to sacrifice our time and interests along other lines, and thus we are fighting as our Saviour did, to develop that perfect character of love, walking in His footsteps.

One might say, from the natural standpoint of view, "I can see how it would be quite proper to fight against anything sinful of the world or the flesh, but when it comes to going beyond that it seems to me that is not required. Why abstain from things in the world that are perfectly harmless, innocent; things which the world are enjoying; things which are considered proper and right, and which the world are to have in perfection as soon as restitution is completed, and which they are to enjoy throughout eternity? Why are we to sacrifice that, and lay aside things that have nothing sinful in them?" It is that we may develop love. There is a principle underlying this that makes it as impossible to develop this character of love without giving up the things that are not sinful, as it would be impossilbe for a fish to be taken out of water and placed on the limb of a tree with a bird, and be happy there. We can understand that principle very plainly. We know that no fish could be contented on the limb of a tree, even if it had power to get there. The fish would have to be changed and become the bird before it could live in the tree happily. Then it would be contented in the tree, and it would not be at home or happy in its former condition in the water.

So if we are to be of that class which is to sit down with Christ in His throne, as heirs of God and joint heirs with Christ, there must be that great change accomplished through love, from glory to glory, by the spirit of love which God has given to us. If a change must take place in the fish, so that it might be contented with the bird in the tree, as there is to be a still greater elevation to this class that the Lord is dealing with, there must be a correspondingly greater change with them before they would be fitted for that place which God has invited them to prepare for. So the Lord says, "Be ye not conformed to this world, but be ye transformed by the renewing of your minds. After the mind has been renewed the Lord will grant to them a body, such as pleases Him—a divine, spirit body. When that change has fully taken place that creature will be perfect in love, in harmony with the perfect environment of Heaven. We could not be happy in Heaven without that change. To be suddenly transported to some other part of this earth, away from all of the surroundings with which we are familiar, and part from those we have learned to love, would make us unhappy. There would be such a change from the conditions the individual was accustomed to. So it would be if one were suddenly transported to Heaven, above angels, principalities, powers,dominion, and every name that is named, without first having developed that character that would fit for such surroundings.

It is well that God does not answer the prayers of some who style themselves Christians, and take them to Heaven, for they would be very unhappy and discontented there. The Heaven they have desired to go to is not the Bible Heaven at all. Probably we have all seen pictures intended to represent Heaven, painted according to the conceptions of the artist. Often we see pictures contrasting Heaven and Hell, the one being the place to which it is desirable to go, while the other is the place to which one would not want to go. We remember a picture of that kind, and all of them are about on the same order. The word, "HEAVEN" was painted there. Prominent in the foreground of the picture were two men, and so far as we could see they were not unlike the men that we see about in the world today, except that they were, perhaps, a little better looking, than the most of us. Each of these two men had two wings growing out of the shoulder. We do not think God has any such creatures as that, for they would be monstrosities. These two men were standing under a beautiful shade tree. We do not understand that there are shade trees in Heaven. They were standing on a beautiful bed of grass. We do not think that grass is growing under anybody's feet in Heaven. There was a fine lagoon, in which were swimming some beautiful swans. There is nothing like that in Heaven, so far as we can understand things. At the end of the lake there was a beautiful mansion, made of stone and mortar. While the Lord Jesus said there were many mansions in His Father's house, but that He would go away and prepare a place for His followers, and come again and receive them unto Himself, we do not have the least thought that these manisons referred to are made of stones, of brick, or anything of that kind. We would not need to go to Heaven to find such a place as was represented by that picture. We have here in Hershey a picture as beautiful as they had painted for Heaven. If one of those who are attached to the houses, and trees, and flowers, and the other things of earth, were taken away to the heavenly conditions, it would make them sorrowful. Everything would be foreign to their desires. They would want to take a fast flying machine and come back to earth.

It is for this reason that we are called upon to fight against the desire for the natural things about us, that are holy and pure in themselves—the things that the world will be permitted to enjoy forever. That is the reason why the Father calls upon us to refrain from these things, and directs that we set our affection on things above and not on things on the earth. We have no right to walk after sinful things, but additionally we are called upon to overcome all of these desires that are not sinful that we may prepare for that change, until finally perfect love has been attained, and tested. Then we will be ready for the Heavenly conditions, as our minds will have been accustomed to those things above, so far as may be while we are in this tabernacle of the flesh. Paul said he was not desiring to be unclothed, but he was longing to be clothed upon with that perfect, divine body. Having accustomed our minds to those conditions, we would be happy there.

We are not only called upon to fight against the desire for these things that are legitimate for the world, but we must also overcome Satan. We are not ignorant of his devices. The three foes mentioned are represented in the three temptations of our Saviour. The first temptation was through the flesh, and this He repelled; the second was from the world, and here again He was a victor; the last temptation, seemingly, was more directly from the adversary himself. Jesus resisted, and Satan left Him, no doubt discouraged at the thought that he could not overcome that character of love.

What power does Satan exert upon us that we are called upon to overcome, which is neither from the flesh nor from the world? We believe it may be the thoughts that are evil, sinful, and repugnant to us. Perhaps more than once we have had evil, impure thoughts come into our mind, like a flash of lightning from a clear sky. It was entirely foreign to the thought that was in our mind at the time. Perhaps we were listening to a spiritual address, or possibly we were at our bedsides in prayer; perhaps we were reading the Scripture Studies, or the Bible itself. The wicked thought dashed into our mind and we did not know where it came from. It must have been Satan. What power is there in his control by which he thrusts that wicked thought upon us? We believe it is done through the power of his mind, which is a wicked mind. We believe it is caused through vibrations. It might be illustrated by the vibrations which cause music, or the vibrations of ether which cause light.

We understand that it is the vibration of light waves that causes color. The lowest vibration gives us red, and the highest is violet. There are colors above, but they are beyond the power of our vision. Scientists tell us that the light colors yet unseen to us, as compared to what we see, is related as one inch to 8,000 miles. We see a little, don't we. If this is so we truly see through a glass darkly. To be at home in a condition where all of this would be within our range would be grand. Let us notice a proof that violet is the highest color that we can see. A few years ago smokeless powder was invented. Military men thought they had a wonderful invention. They thought they could so entrench their batteries that they would be hidden, the smoke of their firing could not be seen by the enemy, and their safety would be secured. It was found that by taking a piece of violet glass, and looking through it, the smoke of that powder is as plainly visible as the smoke from black powder. The smoke was there, but human eyes could not see it until a little artificial aid was given. The Lord assures us that as we struggle against evils about us developing a character of love, there are angels, ministering spirits, encamping about us. Naturally, anything must have a color of some kind. We could not imagine anything without a color. We speak of flesh color. What is that? We describe it as a kind of pinkish color. When we speak of spirit color, what is that? We do not know, but it is something above violet. We cannot see spirit beings about us, not because they are not as real as we, but because they are of a color beyond the range of our vision to grasp.

So it is with sound. The notes struck on the paino will cause the ether of the atmosphere to vibrate, and we hear the sweet sounds. We are told that the lowest vibration in sound, of a muscial character, that we can hear, is 75 to a second, and the highest vibration that we can hear is 4,750 per second. There are vibrations greater than that, but it would be beyond

the power of our ears to grasp. So, when we are producing what we consider to be melodious tones, by playing or singing, some of the angels whose duty it is to minister to us, when listening to these tones would think them harsh and gutteral because their ears are so delicately adjusted. As they hear these tones they think it is terrible; it causes the cold chills to run down their back-bone, if they have such a thing. We may enjoy music, but we are not to set our affections on it; we are not to devote our time to music, whether instrumental or vocal. If we would finally listen to the heavenly choir we must deny ourselves the music about us here.

As there are vibrations of ether and of light, it would seem to us that thought would also cause vibrations. We may have had experiences along that line. Perhaps we have been sitting in a street car, or in a room, with everything quiet about us, and suddenly we became aware that someone was looking at us. Looking up we would see some individual, seemingly centering his whole mind upon us as he looked our way. It would seem that the fixing of his gaze upon us in some way exercised an influence that we felt. It would seem that the devil has power in this way. He is thus seeking to prevent our minds from being fixed upon spiritual thoughts. He suggests to our mind an evil thought, and we find ourselves thinking of some brother or sister in a bad way. We are displeased that such a terrible thought should come into our mind, and wonder how it got there. Evidently it was caused by Satan. When that wicked thought entered our mind were we thus manifesting the very opposite of the spirit of love? We think not necessarily so. Even if Satan did succeed in introducing this evil thought into our mind, it is not our thought, but the devil's. Now, will we accept it as our own? That is what Satan would like to accomplish. But we say, "We will not have such a thought of our brother or sister." We refuse to entertain it. We seek to center our mind upon some other thought that will be pleasing to God. The Apostle in Phil. 4:8, tells us some things that we may think on, namely, things that are honest, just, pure, lovely, things that are of good report. We will thus succeed in developing the character of love. The Lord tells us that in fighting and overcoming in this way we will succeed in reaching the mark of perfect love.

Does this mean, when we reach the mark of perfect love, that we are ready for the kingdom? We think not. We would understand that reaching the mark of perfect love is a very simple matter as compared with the work that is to follow in the crystallizing of that love. Being at the mark is simply a mental attitude. To be ready for the kingdom means more than a wish to be there. It is a character development that must be attained. Our mind must come to that attitude where we love God, and love what He calls upon us to do. We are going to love the brethren. Deep down in our heart we have the desire to love, even our enemies. When we have arrived at that mental attitude we are at the mark of perfect love. But simply desiring to do these things does not mean that we will have the ability to carry out our purpose. That is where character development comes in. So, fighting in that way is fighting the world, the flesh, and the devil, and those things which the world will ultimately enjoy, and which are proper for them. In this way we can develop a love that will please God.

If we have made a surrender of the earthly things, that we may fit ourselves for the spiritual conditions; that we may attain to His likeness, and be perfect, even as He is perfect, we have thus to struggle against these things. The Lord tells us that if we do these things an abundant entrance shall be ministered unto us into His everlasting kingdom. He points out to us through the Psalmist that there are three things that we must not do. That leaves only one thing that we may do. In the 1st Psalm we read, "Blessed is the man that *walketh* not in the counsel of the ungodly, nor *standeth* in the way of sinners, nor *sitteth* in the seat of the scornful." We should not sit, we should not stand, we should not even walk. What shall we do? We are to RUN toward the mark, for the prize of the high calling of God. When we have come to the point where we earnestly desire to love with a perfect love, then we are to fight on, pressing down upon the mark until we attain the character likeness of Christ. It will be because of developing that love that some will be granted the abundant entrance into the glorious condition which they will then be able to appreciate, and in which God can have pleasure in them as His heirs, and joint heirs with Jesus Christ.

Synopsis of Discourse by Brother Frank Draper.

Subject: "WATCHFULNESS FROM THE PRACTICAL AND DOCTRINAL VIEWPOINTS."

Text: Matt. 26:41—24:42.

FIRST we will discuss our subject from the practical viewpoint, and then from the doctrinal viewpoint. There never was a time when God's dear people needed more to heed the dear Master's admonition of Matt. 26:41; "Watch and pray, that ye enter not into temptation."

We note His question to the Apostles, as per the 40th verse; "What! could ye not watch with me one hour?"

Our dear brother Hays, who led the morning Testimony meeting, read this verse, and suggested that these words may have applied, prophetically, to the time in which God's people are going through their final testing experiences—the last hour, may be the "hour" mentioned twice in the 18th of Revelation.

Watching and praying are two of the principal means of grace that God has instituted for the benefit of the church; another being the assembling of its members to worship Him and to Study His Word.

Just a word incidentally, about prayer. There is no other means of Grace that is of greater importance. It is one of God's principal channels of Spiritual Blessing to His people. Jesus said, "ask and ye shall receive," and "your Heavenly Father is more willing to give His Holy Spirit to them that ask it, than earthly parents are to give good gifts to their children."

But note we must *ask* God for His Holy Spirit, and for Wisdom, and for all Spiritual blessings. We are not attempting to analyze prayer. Indeed we are of the opinion that it is not advisable to endeavor to analyze it very much. "The Spirit maketh intercessions for us with groanings which cannot be uttered," at times. But, thank God He reads the heart, and knows all of its desires and aspirations. So let us more and more make our requests known unto God, by prayer and supplication, with thanksgiving." During that eventful, and terrible night, when the dear Lord was betrayed, He was very watchful and prayerful, therefore Satan did not succeed in overcoming Him to any extent whatever. But the Apostles did not watch and pray, and were, in consequence, overcome, some more, some less.

Jesus taught us to pray, "Lead us not into temptation." Evidently His thought was, "Leave (abandon) us not in temptation." The next clause fully supports this thought, "But deliver us from evil."

There is quite a difference between being tempted and entering into the temptation. Jesus was most terrifically tempted, but did not enter into it—was not overcome by it—because He watched and prayed.

Judas not having watched and prayed, and letting his heart get unto a bad condition, Satan entered his heart and fully sifted him out. Peter did not watch and pray, and Satan got him into severe trouble, but his heart being in a healthy condition, Jesus prayed for him and Satan did not catch him. The other Apostles did not watch and pray, and were all more or less overcome—all more or less *enticed unto* the temptation. Dear brethren; let us watch and pray more than ever, that God may keep us from *entering unto* temptation, however strong the temptation may be.

And what should we specially watch at this time? That our love for God, Christ and the Brethren, be kept ardent and sincere. The principal test to God's people now seems to be love for the brethren. The speaker doesn't know of one person who has left the truth, and separated himself from the brethren, as a result of the disappointment at the church not having all been glorified last autumn, but he does know of many who have had most terrific trials along the line of love for some of the brethren and maybe some have lost ground along these very lines. Love is the principal thing, because God is love. Love is His greatest attitude! Though Jehovah is omnipotent—all powerful—He is not called *power*, and though He is infinite in Wisdom, He is not called *Wisdom*; but He is called *love*, because that is His principal attribute. How glad we are that it is so! What if He were all powerful, and infinite in Wisdom, but not a loving being, what an awful dilemma we would be in.

The Apostle John wrote, "We know that we have passed from death unto life, because we love the brethren." But it must be the God-like kind of love—the Christ-like kind of love; that is self sacrificing and very merciful. Jesus had in mind the self-sacrificing love when He said to His disciples, "A new commandment I give unto you, that you love one another, *as* I have loved you, that you love one another." His was a self-sacrificing love even unto death. "He laid down His life for us, and we ought to lay down our lives for the brethren." How can we do this? By serving them when it costs us something to do so, losing rest and sleep, using our energy, our vitality, in their service the same ways in which husbands and wives lay down their lives for each other, and parents for their children.

It now seems more apparent to our minds why God has made love for the brethren the distinctive mark of discipleship in the school of Christ and of course a compassionate love for our enemies is necessary also. God is so lovable, and so is His precious Son. They are both "altogether lovely." It is easy, therefore, to love them, when once we come to know them. But the brethren (on account of their fallen flesh), are not nearly so lovable. They sometimes do and say things to hurt our feelings; and some of God's dear people are very disagreeable by nature, even when they make the best effort possible to do right, their fleshly weaknesses crop out from time to time. Now its the God-like kind of love that takes real pleasure in making due allowance for those weaknesses, and what a marvelous love this is! that takes in the fallen human race.

We are not at all surprised that Jehovah has such great love for His dear Son, for He is altogether lovely, and lovable. Neither are we surprised that God loves the Holy Angels; for, surely they are lovable. But to think of Him loving fallen humanity, enough to give the Son of His love to die for them! This is indeed marvellous.

We see that this is a very *special* love, exhibiting God's beautiful quality of mercy. Now, dearly beloved; only those who possess, and exercise this quality dwell in Him, and He in them. It is this merciful, as well as self-sacrificing love, that marks us as God's true Children and disciples of Christ. Jesus set us a splendid example as to how we are to feel and act toward a Christian brother or sister who might offend us, in His dealing with Peter, and Stephen set us an excellent example as to what our attitude should be toward our enemies.

In the event of a brother or sister telling a lie, adding cursing and swearing, in our hearing, would we withhold our love, and cast that person off, or would we treat that offender as Jesus treated Peter. Jesus never made an injury done to Himself a personal matter. Neither should we. Let us see to it that there is no unkind feeling in our heart toward any professed child of God—no, not even if such a person should treat us as badly as Peter treated our Lord.

Right here some seem to have failed. They said "We love the brethren." But apparently they did not have the God-like kind of love, for when, brought to the test their love failed, and they became the enemies of the person with whom they had some dealings, claimed by them to have been unsatisfactory. We are not saying that they lost everything. But surely their love did not stand the test! Brethren we must all be tested along this line! It is one thing to say "We love the brethren," but quite another thing to prove it.

Then notice Stephen's attitude toward his enemies when they were stoning him to death. Remember his remarkable prayer. "Lord Jesus, lay not this sin to their charge." You see there was not the least unkind sentiment in his noble heart, even toward his murderers. Brethren truly that was the God-like kind of love.

And now we come to the Doctrinal aspect of the subject. For about 40 years past many of God's dear people have been watching for the coming of Christ, and the setting up of the Millennial Kingdom. Has their watching been in vain? No, indeed! But were not quite a few of them sorely disappointed last Autumn, when certain things did not occur, that they had believed would occur? Yes, that is true. Nevertheless the watchers were greatly benefitted in two particular ways by their watching, just in a practical way. They are now convinced that they held the truth in the love of it—that they were not consecrated to 1914, or any other date, but that their consecration was to God, forever. They were disappointed, but not discouraged. We don't see much danger of the friends losing the truth on account of such a disappointment. The chief danger seems to be in a failure to cultivate brotherly love. But how were the watchers benefitted Doctrinally? Haven't their expectations all failed of realization? No indeed! We fully believe that we have the Divine Plan of Salvation as outlined in God's Word, and that we have the correct understanding of the Bible Chronology, and the time of the Gentiles period. The watchers are fully persuaded that the Restitution period began, chronologically, more than 40 years ago, and that Christ is now present, setting up the Kingdom. Brethren, be sure that you do not deny the Master's presence, because to do so would mean going into "outer darkness." We believe that the time periods are all right, but we made the mistake of expecting too much to transpire the very instant the Gentile times would terminate. We seemed to forget that God takes time to execute every feature of His Plans, and that He is not pressed for time. Some dear brethren claim to have strong mathematical proof that the times of the Gentiles terminated in the Autumn of 1915, rather then in the Autumn of 1914. But this would make no material difference, because that period is not interlocked with the other time periods—being a period by itself.

There are two very strong proofs that we are right at the the end of the Gentile times. First, God is letting the "four winds of earth" loose, that has begun the grinding to powder process. Second, He is getting ready a means through which to return His favor to Israel in a real practical sense.

The times of the Gentiles is not the period during which the Gentile powers rule, but the period during which God authorizes them to rule, and permits them to tread down Jerusalem—the Jewish Polity. Babylon, Egypt, Assyria and other Gentile Powers, ruled before the Gentile times began. But not by Divine authority. During the Gentile times, God *ordained* them to rule, as stated by the Apostle Paul.

Though we are at the end of the Gentile times, the Gentile powers are still ruling—but not by Divine ordination, therefore, God has permitted the breaking up process to begin, which could not have been the case before the end, or close to the end, of the Gentile times.

We believe that we are now witnessing the parallel of the strong wind Elijah saw, the awful war now raging, and that it is the first stage of the climax of the "Great time of trouble." But we think there will be two more stages paralleling the earthquake and the fire, seen by Elijah following the wind.

Various prophecies show that God will influence the winds of influential Gentiles, to assist Israel in getting settled in Palestine! And, behold! the war has begun to accomplish this. Since the war began influential Gentiles as well as Jews have been suggesting the establishing of a Jewish State in Palestine when the war will have ended. And this is because God's time to give Canaan back to Israel has come. Evidently we are chronologically in that period. But just how long it will take to fully accomplish that purpose no human being knows.

In Isaiah 49:13-23; 60:1-18; 66:19-20; it is made quite plain that God will influence the Gentile nations to assist in getting Israel established in Canaan, and, restoring the Jewish Polity. Ezekiel 38 and 39 chapters make it very plain that after the Jews will have been established in Palestine, with

great wealth, and will be living in peace, and enjoying prosperity, their enemies will invade their land, to rob them, to despoil them of their wealth; and these enemies will subject them to terrible indignities, where Jacob will be in the throes of his awful time of trouble, of which specific mention is made in Jer. 30:7. Then, in their awful plight, as described in Zech. 14:1-2. God will come to their rescue, and will miraculously deliver them as described in Zech. 14:3 and Ezekiel 38:22-23 and 39:17-22 These prophecies seem to make it quite plain that mankind will then know that God's time to rule on earth has come; and, apparently, there the present order of things will fully terminate, in a real practical sense. To make it possible for Israel to get into Canaan with their wealth it seems that a period of comparative peace, and prosperity must intervene between the war (the parallel of the strong wind) and the earthquake to follow the wind. Whether this will prove to be the case or not, we may be assured that the present order of things will not fully end this year, because those prophecies, relative to Israel, must first be fulfilled. But this does not necessarily effect the time when the last members of the Church will go beyond the vail. That may occur any time now because we are at the end of the Gentile times, and the Harvest period. But no human being knows just when it will occur.

In Acts 15:13-16 and Romans 11:25-27, it is made very plain that Divine favor will not fully return to Israel before the full number to make up the Church will have been taken from the Gentiles. The apparent fact that God is preparing the means through which to begin the work of restoring Israel in a real practical sense, is, in our judgment, a very strong proof that the Church will ere long be completed.

But, dear brethren, with these, and other good proofs that we know where we are on the stream of time, and what to soon expect, there is still occasion to give heed to our Master's admonition to watch that we may be ready for the time of our change, whenever that may be. Let us not lay particular stress on the exact time when we may be changed, but rather lay the stress on getting ready for it; by cultivating the fruits of the spirit by watching and praying.

Discourse by Pastor Russell. Subject: "FAITH IN GOD'S LEADINGS."

I WOULD take for my text today, dear friends, the words of the Lord through the prophet Malachi: "*Ye have said, It is vain to serve God; and what profit that we have kept his ordinance, and that we have walked mournfully before the Lord of hosts? And now we call the proud happy; yea, they that work wickedness are set up (put in power); yea, they that tempt God are even delivered.*"

These words seem to describe a condition ot things that very considerably prevail at the present time. There are very many that are saying these very things.

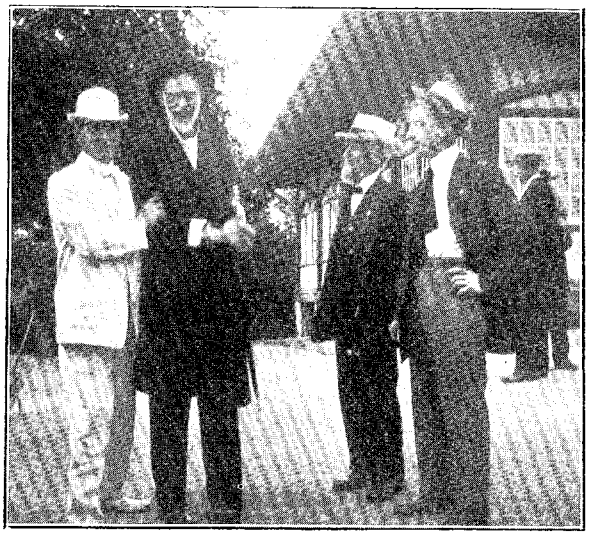
We look back over a generation or two and we perceive that many of God's people, even though they did not have the light and knowledge that we have today, even though they did not have the blessings of today—a great many Christian people of a generation ago were very sincere, very earnest, and very devoted to the Lord, so far as we can judge from their words and conduct. God's name was taken very reverently by them. Songs of praise to God were sung on Sunday. The Sabbath day was kept because they thought God wished it to be kept, and many things were done in the way of Bible Study and all that; and then came a time when prosperity had come to the world in a large measure, when the people of God were zealous and the Bible seemed not to make as much progress as the worldly people. Those who did not reverence God got along better in the world than they did, and then they began to say, What profit is it that we serve God? What advantage is it to us? It is really a disadvantage, for many of those people that thus trifle with God, they are being established in influence and power, and we are not prosperous in our wordly affairs. And then again, they say that, they are careless respecting God's ordinance and God's will, and yet, they are getting along much better than we who are trying to walk reverently before the Lord. The proud seem to be the ones that the Lord is blessing. It is as though God had said—Blessed are the proud; they that work wickedness shall be set up; they that tempt me shall be delivered. As a consequence, we find today, just as in the days of Malachi's prophesy—only it was was then with the Jews—we find a great tendency to worldiness, and little attention is paid to religion, which is only of a formal kind, and not too deep. Attend more to business, they say, more to the lodge, more to such things, and you will get along much better; God is not paying much attention to the people who are trying to please Him. This is so, in general, not only here in Canada, but all over the world. So, there is less piety today, except among certain classes. Those who have reverence for God, and are being strengthened, are coming to be known as Bible Students, and it is separating them out from all denominations. We are looking for as many as are sincere and genuine, and God has some encouragement for them, giving them to see some of the heights and depths, and lengths and breadths of His great plan. We will wait patiently on the Lord. In His own time and way He will give us the blessings that He thinks are best for us.

So then, this class is more particularly represented by the next statement, "Then they that feared (reverenced) the Lord spake often one to another." You see they became separated from the masses and were brought together; and now they speak often one to another. They talk to each other about these good matters. They have a fellowship of spirit, and often sing,

"Blest be the tie that binds,
Our Hearts in Christian love;
The fellowship of kindred minds
Is like to that above."

These are the experiences we are having as spiritual Israelites. We are not being blest necessarily in outward things. Perhaps, as a whole, we have less than the average person of the world. Yet, when have I seen any of the Lord's saints begging for bread? Never. Yet I have not seen very many great and wealthy. It would not be well for us to have too many of the good things of this present life. In harmony with my own experience, so long as they were in business and prosperous in their wordly affairs, they were inclined to have a worldly spirit, and God greatly favored them by taking from them much of their earthly prosperity. One dear brother told me: "I was in the grocery business. Every moment of my time was necessary to make my business a good success. I was putting all of my life's energy right into it. From a Colporteur I got the Scripture Studies, but I put them on my shelf because I had no time for them. Brother Russell, the Lord gave me a great fall. I broke my leg, and after it was set and I had to wait for the bones to knit together, I said, I can't attend to my business, so now is the time to read those books. I did read them, and I want to say that, all that God had given me previous to that time, could not compare with the blessings that came as a result of breaking my leg. I would have gone on the same old way, except this had taken place." So we see that God is giving us what He sees is best for us as new creatures. He is not thus dealing with the world. The world is indeed subject to a general supervision and a certain restraint, in that He says "Thus far and no further," but He is not treating them as a shepherd deals with his sheep. He treats them more as goats. Let us thank God because we as His sheep are under His special care. Wisely and tenderly He holds back from us some of the good, earthly things. It is in harmony with this, that Jesus says, I am the vine, ye are the branches. Every branch in me that beareth fruit, the Father pruneth it that it may bring forth more fruit. He prunes the vine that it may bring forth more fruit. I inquired of some who had made a success of cultivating grape vines, and they informed me, that it is the tendency of this vine to spread out everywhere and have plenty of branches, and the strength of the vine is inclined to go out that way. The result would be a few grapes but not very large. But when the vine-dressers wanted the vine to produce better fruit, they would break off the suckers, and anyone who is a husbandman can tell whether it is a fruit vine or whether it is a sucker. He breaks off the sucker. And then when the vine shows the signs of fruit, he will break off the vine entirely a little beyond the bunch of grapes. This looks as though he was spoiling the grape vine. But is he spoiling it? No; he is bringing the juice right into that very bunch of grapes. If you want a vine that will produce much fruit, you must know how to do it. Now, our Lord says, in connection with that parable, "Herein is my Father glorified, that you bear much fruit." He wants the fruit. The leaves represent profession. Of course, you have to have some leaves. So it is right to have a good profession, but our lives should not be all profession and no fruit. No; No; The Lord wants fruit from the vine—good bunches of fruit. The Father will be glorified by your bearing much fruit. Anyone who would understand the growth of grapes, would get out large

quantities of grapes. He is the good husbandman. So, in this way, the Father wishes you to bring forth much fruit. This will be to our advantage and to His glory. These branches that have no fruit buds at all, but are called merely suckers, are illustrative of those who come into the church, make a profession, and never produce any fruit. They are not really of the church class. God only calls fruit-bearers. Those who have the real matter at heart and have a desire to bear much fruit, if the Lord shall knock off some of the tendencies to go out and take in the worldly things, we are not to think that this is strange. The Lord will pinch off this tendency to worldly things, and this will be for your good, not for your injury. You have noticed how the little branches take hold of anything they can reach. So we have a great many things that we are inclined to



A Happy Group at the Hershey Convention

take hold of: a little pet dog, flowers, a little ground, a little business; taking your strength and energy away from the one thing that is the most important to you. That is the way with the vine. If the Lord shall cut off some of these tendrils, this is to our advantage.

But we should bear in mind, that the Lord is not thus dealing with every one, but only with a special class. We need to make a sharp distinction between the church and the world. We often hear the expression, The Fatherhood of God and the brotherhood of man, as though we were all one brotherhood and all members of the family of God. This might be true from a worldly standpoint, but it does not represent the real truth of the matter. When father Adam was created in the image of God he was the son of God and had a chance of bringing into existence a race of sons, but when he disobeyed God he was cut off from sonship, and his children are therefore, not sons of God. The contrary thought of the fatherhood of God and brotherhood of man is nothing but a worldly tradition. The Bible does not speak of the brotherhood of man in such manner. This thought is contrary to the Bible. We have a general relationship one to another, so that we are to do what we can to help those in trouble, even as the Bible says, We are to do good unto all men as we have opportunity, but especially to the household of faith, because the household of faith are the real sons of God. God having discarded Adam and his family, has adopted a new family. When? Where? And How?

This new family began with Jesus. He was begotten again with the Holy Spirit. None preceeded Him. Jesus was the first one who was begotten with the Holy Spirit. It came at the time He made a full consecration of Himself. From that time on, He was a new creature—begotten to a new nature—the divine nature. This nature was perfected when He was raised from the dead. He was put to death in flesh and quickened in spirit, as the Apostle puts it. Jesus was the first, and so, opened up the way for a certain class. Many? No; not many. It is a little flock. God does not wish many. God is limiting the number. Do we know what the number is? Well; He has intimated that the bride of Christ will be made up of one hundred forty and four thousand. It will be limited to them. Why should He limit it? In the same way that we might limit the number of invitations to a wedding to a certain number. In the army, so many men constitute a regiment. It is limited to that number. Say, one thousand and ten shall constitute a regiment. When you get that number, it is full and you can no longer join that regiment. So God has provided for a certain class, and only the required number can come into that class. It has taken all the Gospel Age to find this class. God has been sending out the message for eighteen hundred years. Simply telling them the message. Those who have responded and make their calling and election sure, when that number has fully come in, then the door will be shut. No more can then get into that class or company.

So then, dear brethren, those who are now being begotten are members of the bride class. It is not open to any and all. It is limited to those who respond in this way. He is dealing in a general way with the world, in that He says, Thus far and no farther, but beyond this general supervision, he is not dealing with the world at the present time. He will deal with them in the Millenial age. But now He deals with the elect of God, and this is the class that is spoken of as being the sons of God. All who are begotten of the Holy Spirit are the sons of God. The world is not begotten of the Spirit. Not all Christians of all denominations are begotten of the Spirit. Very few of them claim to be spirit-begotten. I am sure you will find some of the best of them know very little about spirit begetting. Our Methodist friends years ago used to make much of this, and spoke of most of the people as being born again. They misrepresented the matter. What they really meant to say, was, that those only are the sons of God who have been begotten of the Spirit, and that those thus begotten to sonship must grow in character, grow in grace, grow in the likeness of Christ, and then, in the first resurrection they will be born again, and be sons of God in the full sense. Jesus was the first-born from the dead. So with us, we will be born in the first resurrection. Those are the only sons who are the sons of God. Is that according to the Bible? Yes; none others are called the sons of God. John 1:12, is one of the Scriptures on this point, "But as many as received Him, to them gave He power to become the sons of God. Jesus came unto His own, and His own (people, the Jews) received Him not." They had wrong expectations. They were not Israelites indeed, because they did not have the true Israelite spirit. The majority of them rejected Him. They were not true Israelites. Some were Israelites indeed, were loyal to God in their lives, and of them the Apostle speaks when he says, "To them gave He the power, or privilege, of becoming the sons of God." That privilege came to them at Pentecost. They did not have this privilege before. He put His Spirit upon them and they acted as His representative beforehand, but not until Jesus had finished His sacrifice and appeared in the presence of God for us, not until then would God recognize them and give them the Holy Spirit. He said, tarry; I have made you to be my representatives to go into all the world to witness, but tarry at Jerusalem until ye be endowed with power from on high. After Jesus had ascended up on high and there presented his sacrifice, and had been accepted, then the Father granted Him the privilege of recognizing these as His children. The effect was the begetting of the Holy Spirit the same as Jesus was begotten at His baptism. So it has been all the way down. As many as are the sons of God, they have received the Spirit of God, and if any man have not the Spirit of God, he is none of His. We did not get the Spirit in the same manner as Jesus did at the river Jordan, but the effect was the same. That was an outward demonstration for the benefit of John the Baptist. Neither did we get the Spirit in the same manner as did the disciples at Pentecost. That was an outward demonstration for a double purpose. It taught the Jews that the Father was specially with these, and it convinced the church that they were received of the Father. And then, what was that blessing they got? It was the gift of the Holy Spirit. This gift came to everybody who became a Christian. Some had several gifts. Saint Paul could speak with tongues, could interpret tongues, and had the gift of healing, etc. Everyone in the church had a gift bestowed upon him as an evidence that he had been accepted by the Lord. But this did not continue. Why not? Not because the church fell away, but because the church progressed and grew in knowledge. They were then in the primary department, and had primary lessons and illustrations the same as you give a child primary lessons. Thus it was with the early church, and after the early church passed away, the church passed into another stage; and so the Apostle says, "Whether there be tongues, they shall cease; whether there be prophecies, they shall fail"—they shall all pass away. Then would come the fruits of the Spirit. As soon as the church had been established by the gifts of the Spirit, then came the period for the fruits of the Spirit, and it is this fruitage of the Spirit that has constituted the riches and blessings of the church ever since. All down through the Gospel age, those who have

been begotten of the Spirit, are expected and exhorted to bear the fruits of the Spirit. These fruits are "meekness, gentleness, faithfulness, longsuffering, patience, brotherly kindness, love. If these things be in you and abound, they make you that ye shall neither be barren, nor unfruitful in the knowledge of our Lord Jesus Christ, and so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour." These fruits were the important things. Not those who have the gifts of the spirit will get into the kingdom. That was simply something from the outside. The Apostle showed a difference between the gifts and fruits of the Spirit. Saint Paul shows that a man might have these gifts of the Spirit and not really be any account at all. He might give all his goods to feed the poor, but if he did not have the real motive of love, (The fruit of the Spirit is love), it would profit him nothing. He might give his body to be burned in some religious cause, but if it were not prompted by love, God would not appreciate it. Though one might speak with the tongues of men, or of angels (He had already spoken of the speaking with tongues as a valuable gift of the Spirit), if he should speak with these tongues, and did not have love, it would avail him nothing. The gifts by themselves would count for nothing apart from the necessary character, but if these things were done from the motive of love, they would be acceptable to the Lord, they would then be pleasing to Him. If one should speak the truth at the cost of self-sacrifice, that would show that one had a large development of the fruits of the Spirit. The fruit of the Spirit in an individual manifests itself in an effort to do God's will.

Now then, all the way down, this class has been bearing fruit, more or less, and our Father is being glorified by bearing very much fruit. The fruit grows gradually. The next day after giving your heart to the Lord, you will not have a large bunch of grapes. So with the vine. It does not grow grapes at once. The fruit buds first appear, having small flowers, and very shortly these flowers pass away and the little grapes appear. You can see these under the microscope. Afterwards they develop and grow. So it is with the Christian. This is the will of God, that we should develop these fruits—the fruits of the Holy Spirit. What kind of fruits are these? Are these merely the distribution of tracts? That might be a sign of good fruit—that you were willing to distribute tracts. Would preaching be an indication? That might be a very good sign. But the fruits of the Spirit are really more than these activities in the Lord's vineyard. They are those qualities of heart such as meekness, gentleness, etc. God is more anxious to know how meek you are than the number of tracts you distribute. God is more anxious to know how much love you have. These two things really go together. Our service for the Lord depends very much upon the growth of the Spirit. At first you might have a feeling of pride. Must I give this tract? I cannot do that. Why not? You did not have enough meekness to go out with the tracts. As the meekness grows, the person will get out with the tracts. Not the tracts but the meekness is the thing that counts. You might be sick and not be able to give out tracts, but if you have the spirit of meekness and the desire to do it, God looks at that spirit or intention. If we get these fruits of the Spirit well developed, such as meekness, gentleness, patience, brotherly kindness, love, they will cause us to be that much more active in God's work. But at first we may have the activity without the proper spirit. You may have noticed this perhaps in some of your earlier efforts to serve the truth. When I first began to see the truth, I would go up to some of my friends and hit them with the texts of Scripture, and would knock them down with the texts. When they got up, I noticed, that they were not especially friendly. They would keep away from me so as not to get hit again. I said to myself, you are not getting the people to understand the Bible, they are simply shy of you, you have knocked them down; I must have this thing wrong; I must be doing it in a wrong way. I then began to study how to do it better, how to speak the truth in love, instead of knocking them down, to just get them to sit down themselves. If one sits down and finds out where he is wrong, that one is getting a blessing. You have, no doubt, noticed that in your experiences the same as I did in mine. Sometimes it is the husband who has this wrong way, and sometimes it is the wife. They have asked me why they did not have better results. I have generally told them that it is because they did not handle the Scriptures right. If you jack people up they will feel sore about it. We are to avoid this knocking way, and this pin-pricking presentation of the truth, and we must try to cultivate the Lord's way and spirit. His spirit is love. And by the time your heart becomes imbued with the spirit of the truth, you will not be thinking about showing off, but will rather forget about yourself and want to honor the Lord. If you are going to be somebody, God can't use you in His service. We must be nothing. Just as we often sing:

"O, to be nothing, nothing, Only to lie at His feet,
A broken and emptied vessel, For the Master's use made meet.
Emptied, that He might fill me, As forth to His service I go;
Broken, that so, unhindered, His life through me might flow."

This is very important. The Apostle puts meekness first. If we have not that, we cannot make any progress. We must have meekness if we are to be used of the Lord. I don't know what may be your difficulties. We all have them—imperfections. But we should fight a good fight with ourselves. You do not need to fight the Germans, Russians, French or English, but fight youself. Get yourself into the full line with what the Lord wants, and the Lord, by His providence, will help you. You might be inclined to get discouraged. Brother Russell, said one of the friends to me, at the beginning of this year I was desirous of making a good start for the year. I said, which one of the fruits of the spirit do you think you lack most? I believe that I need patience more than any of the others. I need all the others, of course. So I prayed that the Lord might grant me a special blessing this year in the way of cultivating this quality of patience, and asked Him for those experiences that would help me to develop patience. Well, he said, I had the queerest experience. For three months I was wondering why I was having more trials every day. It seemed that I was getting more trials on the line of patience than any one. I could not understand it. Finally, I thought of my prayer for patience, and I then began to see that the Lord was giving me these, so that I might cultivate the quality of patience. As soon as I saw that, it made me rejoice that I was having these trying experiences, in order that I might cultivate more patience. I then began to rejoice in all these various trials. It turned out very fine at last. This is an illustration. It may be that your imperfection is along the line of meekness. He might try you along this line so as to show you how much you lack in that respect; or, it may be along the line of gentleness—you being rude and not doing things in a kindly way. The Lord may be giving you these tests or trials in order to give you an opportunity of developing those fruits in your character. So with the tests of love for the brethren, for the family, for one's neighbors. The Lord might hide His face from you for a time to give you a test of love for Him. All these things work together for good to them that love God, to those who are called according to His purpose. That is not the world, you see. The world are not called according to His purpose. Those referred to are the ones who have heard and accepted His invitation. They are the ones who are called according to His purpose. Everything is working together for good to them. This does not mean the world, although He is making everything in the world get ready for Messiah's kingdom. For the present, it means the church, for they are the ones who have consecrated their lives to the Lord. They are the ones who are desirous above everything else of becoming copies of God's dear Son. With these then, the Lord is now dealing. When does this matter begin? It began with their begetting. When will it end? It will end when they die. But can't one say, I have fought a good fight, and have finished my course, before one dies? Must we be wondering all the time? You may have this confidence. You have entered into a covenant with the Lord. You have given to Him your time, talents, strength, everything. He has given you in exchange for them the begetting of the Holy Spirit, his providential care, and His exceeding precious promises respecting the future. Are you still in this condition? Are you still seeking to walk in the footsteps of Jesus? Surely then, all is right for you. Do not be afraid. Do not say, I am afraid He will back down. If anyone backs down out of the contract, it will be you, not God. Faithful is He that calleth you, who also will do it. God is sure to carry out His part, so that the failure can be only on our part. Thus we may have confidence according to conditions. What am I to do? If our hearts condemn us not. If your heart condemns you, then it is not all right with you. For what does your heart condemn you? If you have not been living up to the full extent of your ability, then your heart condemns you for that. God is greater than your heart. So, what your heart condemns in you, God will condemn. What does that mean? It means that it is time for you to get right while you can. If you are to have a share with the bride-class, you must be more zealous. You must be studying your character. You must see to it that you develop these various qualities. It would mean that you resolve that, I am going to see to it tonight: how much I have cultivated these fruits: the faith that goes with love, the patience that goes with love, the brotherly kindness that goes with love.

(I want to refresh your memory, dear friends, and bring some influence to bear upon your hearts and lives that will be for your good and God's glory). You should say, throughout this day I am going to keep watch over my thoughts, what my hands are doing, how my time is spent, what my words are. That would be a terrible thing to have to be so careful about these things, wouldn't it, Brother Russell? Oh no; not if you have a proper love of the bridegroom, the proper appreciation of what He has done for you, and the proper appreciation of what He will still do for you. If you have not worked all this embroidery on your robe, you will be glad to take all these stitches with care. This is your wedding robe that you are preparing. Every stitch tells me of the love of the one who gave me this robe. It tells me about the bridegroom, and the bride-class. It all brings up thoughts about God, and about Christ, and about the glorious things He has in reservation for those who love Him—love Him more than anything else. This is the class mentioned in our text when it says, "They that reverence the Lord spake often one to another:" at the Conventions, in Dawn studies, prayer meetings, every Sunday for worship; they want the Watch Tower, they love to study the Studies in the Scriptures, and know all the various parts of the plan; they observe the daily Manna texts: that is the way they will do. They that reverence the Lord speak often one to another. What of it? "And the Lord hearkened, and heard it, and a book of remembrance was written before Him for them that feared (reverenced) the Lord and thought on His name. "What does He hear when He comes into your meeting? Did he hear you say anything proud or boastful; anything slanderous or unkind; talking about other people's business? Did He see you study His Word, and desire to develop the fruits of the Spirit? Then be glad and rejoice. You have that much evidence that you are on the Lord's side. And if you are seeking in everything to do His will, you have the full assurance of faith. Continue in that way and you are sure to get the prize. If you will continue that way, it is absolutely sure that you will get the prize. God has not required anything from you that is impossible. Just do to the best of your ability what you have agreed to do, with that full assurance of faith, the fine needle work on the embroidery of your wedding garment, and this fellowship with the Lord's people—that is a very happy condition. No one else is in such a good condition. Some have their lodges, various kinds of meetings and socials, but they are not very deep and heart-satisfying. They are pretty empty things. They are froth and foam. We have the best there is—those that speak often one to another. You will remember the Apostle Paul in speaking to us, says, "Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another; and so much the more as ye see the day approaching." So much the more. Of course, you can go to an extreme in attending meetings, but we are not likely to go to an extreme. You have duties at home toward your families and you are not to neglect these, but, having these special privileges, you are to accept them, and thus grow strong in the spirit.

When the Lord hearkened and heard, what did He do? A book of remembrance was written before him. It is not the thought that God had to write down so as not to forget, but it gives us the thought that He does not forget, and that He loves that class. He loves the world with a broad, sympathetic love, but He has a special love for the church, those who have consecrated themselves to Him at the present time. "The Father Himself loveth you," and in one of the Psalms, it is written, that we are as dear to Him as the apple of His eye. Think how carefully you would guard your eyes. If anything is going to hurt them He will take care of it. That is a beautiful thought. "They that reverence the Lord, spake often one to another, and the Lord hearkened, and a book of remembrance was kept of those that thought on His name." In olden times the name stood for character more than it does now. Now we give names too often at random. Too many times we give the name meaning King, or meaning Noble one, to a person who may be very ignoble. But in olden times they were very particular to attach names to the one to whom it would fit. They called His name Jesus because it was He that would save His people from their sins. God's name. What does it stand for? It stands for all that great character of God. Not very many people think about the character of God. Why not? Because the religious teachers have described His character in such a way as to make it very undesirable to think much about Him. They have the thought that He is going to punish people so much, that the name Jehovah stands for one who is to be feared for His great power in throwing them over to the devil, rather than one who is to be loved because of His great love for all His people. But with His dear children, this is not so. They love God and study about His name and character. They think about His care for them. They are trying to be like their Father in heaven. And He is showing to them His character more and more. Some of the lengths and breadths, and heights and depths of His love divine is being shown to this class, and they are wanting to know more of His character all the time, and consequently are trying to learn more of His plan. In that way we are learning more about His character by knowing more about His plan. When we see the plan of God for the church, and for the world, we are then thinking about His character. So, by and by, the world will be made to know about this great plan. The light of the knowledge of the glory of God will fill the whole world. We get this knowledge of Jehovah's character beforehand. Because in coming into the family of God we have entered the school of Christ, and He is teaching us and showing us these things, and they are written in the Bible for our admonition upon whom the ends of the ages have come, in order that by knowing Him in the full sense we may be ready for everlasting life.

What does the Lord think of this class? "They shall be Mine saith the Lord in that day when I make up my jewels." Here is the possessive case. "Mine" saith the Lord. I have taken a long time to select them and care for them and husband them as a vine that they might bear much fruit. Like one who cares about precious jewels, he takes care that no one shall steal them. So with the Lord. They shall be Mine, saith the Lord, in that day when I make up my jewels. I will make them up. I will care for them. How will He make them up? This is the picture. The one who handles jewels first sees that they are properly polished, but they would not look well except they were mounted. The mounting has much to do with the beauty of the jewels. God is now cutting these jewels. Jesus was the first Great Jewel. The twelve Apostles were twelve large jewels, fine grained and beautifully cut. Some small, and some large ones, have been cut all the way down during the Gospel age. Now, we have this privilege of being jewels. God is going to mount them presently. He is going to make of them a diadem, set in gold, symbolizing divine nature, the mounting is to be done in the resurrection. It will give them the proper setting in the divine nature. The resurrection work is the work of mounting. According to the statement of the prophet Isaiah, "Thou shalt also be a crown of glory in the hand of the Lord, and a royal diadem in the hand of thy God." Is He going to wear it? That is what people generally do with them. Will God wear them? Will God do this? Oh no; we could not add to the charms of God's perfection at all. He needs no diadem of any kind to glorify Him. Ye shall be a royal diadem in the hand of our God. We will be in His hand. We will be shown to the angels, and to men, as a piece of fine work that God has done. He did not use force about it either. These are some of the poor daughters and sons of Adam. See what I have made of them, and in doing so, God did not pull, or push them, but simply directed them by the spirit, the exceeding great and precious promises. Promises. No driving nor throwing. Just the promises. Some did not care for the promises, and consequently did not come. What about them? They can stay away. God is looking for those who want to come, just as a piece of steel is attracted to the magnet.

According to the best knowledge we have, the knowledge of God's word, we have now come down to the close. The bride will soon be complete. Today? I don't know. Next month? I don't know. Many months? I cannot tell. "God kindly veils mine eyes." Don't you wish you could tell? No; the flesh would say that. The spirit says, I do not want to know anything that God does not wish me to know. I am sure I am better off without the knowledge, since it has not pleased Him to give it. If it had been better to have this knowledge, He would have given it.

We have seen that Elijah is a type of the gospel church. Elijah's experiences correspond with those of the church in many ways. Read the second volume on this. We have pointed out there wherein Elijah may be viewed as the type of the church. You remember, at the close of Elijah's experiences God sent him to this place, to that place, and to the other place, and then was the time when He would take up Elijah, but God did not take him up at any of these places. So God sent us to look at 1875, and then to 1881 as a specially marked time is His great plan. He then sent us to look at the close of Gentile times, but He did not say that we would be taken up at that time. So it was with Elijah. He sent him here, there and beyond, but God did not take him at any of these places. So God has not taken us at any of these places. We do not know where we are now. He has not given us any other time. In the case of Elijah and Elisha, we read, "And it came to pass, AS THEY STILL WENT ON, and talked, that, behold, there appeared a chariot of fire, and horses of fire, and parted them both

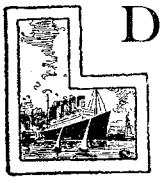
asunder; and Elijah went up by a whirlwind into heaven." It was while they were still going on that they were separated by a chariot of fire. The Elijah class is the bride class, and the chariot of fire is a symbol of trouble. Fire is always a symbol of trouble. This does not look like being carried to the skies on flowery beds of ease. It is more like a bed of thorns. I don't want to alarm anybody. I trust you will not have any alarm in connection with anything that the Lord has given. That Chariot is something that will come very suddenly. It will catch away the elect class, leaving the non-elect class in the church like Elisha. Elisha was left and Elijah was taken, and so, some fiery experiences will come upon those who will be taken. I am not prophesying. I am a poor guesser. As far as I can understand what is written, I am pleased to talk about it, but when I don't understand, I shall just wait awhile. A large bump of imagination may cause us to make God's Word mean most anything. But we are content to wait. Whenever God has anything to say, I believe He will make it so clear and so plain that we will have no difficulty in knowing about it. But no prophecy is understood very long before its fulfillment. Hardly any prophecies were understood until they were fulfilled. Jesus told His disciples about the lifting up of the serpent in the wilderness, but they did not understand it until after His resurrection. It was after He appeared and explained that it behooved the Son of man to suffer, before they could begin to understand. It was after its fulfillment that they were able to understand. So, I think it will be with us. The Lord does not wish us to see very long in advance, but when the chariot comes, I hope we may be in it. I think it means great tribulation. The whirlwind means what? Not anything good. It generally signifies trouble of some kind. We are having a great whirlwind now. Whether that one will take us up, or not, I don't know. It may be. I don't know. God kindly veils mine eyes. So on we go, not knowing, not wishing to know what God does not wish us to know, but content that Our Father who has lead us these years, will lead us still.

And thus, my dear brethren, I trust our experience will go on favorably for us and prepare us for what is coming. So far as I can observe, God's people are being well exercised by their experiences. I feel God is favoring me in enabling me to do some more work on the robe, and to receive some more polishing. We will leave it all in God's hands. May He do with us what seemeth to Him best.

Message from Singapore.

Eastern Extension Telegraph, Singapore, 24 Sept., 1915.

Dr. L. W. Jones, Chicago.



DEAR BROTHER IN CHRIST:

Your letter of 31st July to hand. Thanks for the kind invitation and loving greetings therein contained. We beg to tender our love and hearty good wishes to all the good brethren assembled and throughout the world.

Let everything that hath breath praise the Lord. Brethren, we thank Almighty God for your faith, hope and love, evidenced even to the uttermost regions of the earth, and hath borne fruit among us even as among others living in more favored parts of the globe. We realize our gratitude to the Father of all, from whom cometh every good and perfect gift, for the great love wherewith He hath loved us; for the revelation of His character as a God of wisdom, justice, love and power; for the redemption of the world by our Lord Jesus Christ; for the means of grace, and the hope of glory.

Secondly, to the Pastor and his co-laborers, as ministers and stewards of His mysteries.

It is utterly impossible to express our appreciation or adequately sing the praises of Him who hath called us out of darkness into His marvelous light to be kings and priests unto God. This poor lisping tongue stands confounded and dumb before such a wonderful revelation of love. To Him be praise and glory forever. Pray, who am I? Or what is my father's house, that He should show such loving kindness to usward, so unworthy of the least of His mercies?

Bro. A. C. Mergler, Singapore.

Bro. E. K. Coombes, Singapore.

What manner of love the Father hath bestowed upon us, that we should be called the sons of God; in admitting us to a knowledge of the counsels of the Most High; in granting us the full orbed gospel and permitting us to proclaim the tidings of great joy to saint and sinner.

When we look at ourselves, is it any wonder we cry out: "Woe is me, for I am undone, because I am a man of unclean lips, for mine eyes have seen the King, the Lord of hosts." Let us, dear friends, laud and magnify His holy name, evermore praising Him, saying: "Holy, Holy, Holy, Lord God of Hosts."

We are deeply hurt reading about the slanderous reports of the enemies of the Gospel, against our dear and faithful Pastor. Our sorrow is more for them who would dare to make an attack on God's most highly honored servant. Most surely are they without excuse, their own reason and light of our day being witnesses against them. We exceedingly fear and quake for those who lift voice or pen against the Lord and against His anointed. But harkening, we hear the Pastor's prayer, a prayer divinely taught: "Father, forgive, for they know not aught, or what they do."

Two ministers have essayed to smite the Pastor with their lips. To our query, "What evil hath he done," from one we received this reply: "That his teachings are too good to be true, and that he endeavored to build up too perfect a sys-

tem." The other objected to the doctrine of "Restitution," notwithstanding being surrounded with facts, viz., the fallen condition of man; our utter helplessness to do much good; the darkness, ignorance, prejudice, superstition, etc., that abound in these lands, strongholds of the evil one. Truly having been cruelly dragged through the streets of that city, we, more than others, ought to appreciate the "times of refreshing" that shall come from the Most High. Thank God for it, and this has made our sad hearts glad. How very beautiful and intensely interesting is the Divine Story.

Contrasting the capabilities of men that now live with the divine record of primitive man one is forced to say, "How are the mighty fallen." But God's Word assures us that ultimately man's glory shall be greater than the former.

I cannot allow this opportunity to pass without saying a word about our Mohammedan Brother Aludin, who was healed, in answer to prayer, of malaria, after a year and half of suffering. He has accepted Christianity and bears many evidences of His faith. On account of severe persecutions from his relatives he petitioned his officials to transfer him to Cocos Keeling Islands, where he has promised to let his light shine.

"Of the times and seasons, brethren, you have no need that I write unto you."

Today with thrilling interest we behold the nations marshaling their forces and pressing onward to the very scenes described by prophets and seers of old, before the earth plunges into her final time of trouble.

We call your attention to the blessed assurances of Psalms 46, 91.

In view of the fact that some of the church members may have to go through trying fiery experiences in the near future, it may be well to recount from history and tradition how each of the Apostles met his death for the Truth's sake. Matthew suffered martyrdom by being slain with a sword at a distant city of Ethiopia. Mark expired at Alexandria, after Luke was hanged upon an olive tree in Greece. John was put into a cauldron of boiling oil, but escaped death, and was afterwards banished to Patmos. Peter was crucified at Rome with his head downward. James (the great) was beheaded at Jerusalem. James (the less) was thrown from a lofty pinnacle and then beaten to death. Phillip was hanged against a pillar at Hieropolis. Bartholomew was flayed alive. Andrew was bound to a cross till he died. Thomas was run through the body with a lance at Corromandel. Jude was shot to death with arrows. Matthias was first stoned and then beheaded. Barnabas of the Gentiles was stoned by the Jews at Salonica. Paul, after various tortures and persecutions, was at length beheaded at Rome by the Emperor Nero. May the Lord help us, like them, to remain true and faithful unto the end.

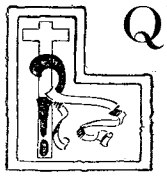
Now, I commit each one "to Him who is able to keep us from falling and so present us faultless" unto Him, who is a strong tower to all who put their trust in Him, unto whom all things in Heaven and earth shall bow and obey; unto God's precious mercy and protection, that He will make His face to shine upon us and grant us an abundance of that peace which passeth all understanding.

I remain, a follower of the Lord Jesus,

E. K. COOMBES.

Question Meeting. Conducted by Pastor Russell.

RANSOM THE CENTER OF DIVINE PLAN.



QUESTION 1. "A Ransom for All." *Why does the I. B. S. A. place such emphasis on this point?*

Answer. We understand, dear friends, that the Ransom is the very center, we might say the hub, of the Divine Plan; that everything in God's Plan circles around the Ransom. Every feature of His Plan is vitally connected with it. Just as every spoke of a wheel is connected with the hub, so all the various features of Divine Truth radiate from this doctrine. For this reason we make it very prominent.

We believe that every one out of harmony with the Ransom is out of harmony with the Plan of God, and that any one truly in accord with the Ransom is necessarily in harmony with the whole Plan of God. The Bible gives this doctrine great prominence. The Bible declares that "by one man's disobedience sin entered into the world," and that by the obedience of another man, Jesus Christ, the ransoming of the race is achieved (Romans 5:12-21). The satisfaction of Divine Justice is thus affected. Hence God can be just and yet be the Justifier of all who believe in Jesus (Romans 3:26). This is our reason for placing such emphasis on the Ransom, for making it so prominent—because the Bible makes it prominent. Every doctrine must be in accord with the Bible or be wrong. If you square your views with the Bible, you can readily see that many doctrines accepted by people generally are entirely erroneous.

GOD MANIFEST IN FLESH.

Q. 2. *Are the spirit-begotten class a manifestation of God in the flesh?*

A. God was manifested in the flesh of Father Adam, because He made man after His own image (Genesis 1:26; 5:1; 9:6). Man was not made to sin. The Bible explains that sin came to mankind through the fall. Sin and selfishness coming in warped and twisted our judgments, so that now, the Bible declares, "There is none righteous, no, not one" (Romans 3:10). Though God is not a fleshly being, yet when He made man in the flesh, in His own image, Adam was a manifestation of God in the flesh. And so Jesus, when He came into the world, leaving the heavenly, spiritual glory which He had with the Father and becoming a man, was a manifestation of God in the flesh.

God is, of course, manifested in all human flesh to some extent; but in proportion as the original likeness of God has been lost, men are not in God's image—not a manifestation of God in the flesh. But if we become New Creatures, by the begetting of the Holy Spirit, we have a new mind, as the Apostle declares. Our minds are given up to the Lord, our wills given up to His will; and by reason of this submission of our will to God's will, the Apostle tells us, we gradually acquire the spirit of a sound mind. We have not sound bodies, but our minds become more and more sound by reason of their harmony with God's mind. God's mind is a sound mind, and as ours become submissive to His we become sound-minded. Whoever is guided by the Lord's Spirit has the mind of the Lord, and God will be much more manifest in his flesh than before such a one became begotten of the Spirit and this new mind had taken control.

So we see that it is a very reasonable statement to say that each Christian, in proportion as he receives the Spirit of the Lord and grows therein, becomes more and more sound in his mind. He becomes gradually a copy of God's dear Son, and therefore a copy of the Father; for Jesus is the Father's express image. The Christian who is growing in the likeness of Christ becomes, therefore, more and more a manifestation of God in the flesh (2 Tim. 1:7; Heb. 1:3).

HOW THE NEW CREATURE SUFFERS.

Q. 3. Romans 8:18: *"I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us." How do we suffer with Christ? And who suffers, the old creature or the new?*

A. From the Bible viewpoint the old creature is dead from the time we come into God's family. That is the only condition upon which we are received into God's family. If any offer to God one-half, nine-tenths, or ninety-nine-one-hundredths, he would not be accepted. The only condition upon which we are accepted of the Lord is a full surrender of our wills. And this surrender of the will is reckoned as the death of the will—the old will. Since the will carries your pocketbook, etc.—everything—then your own will is dead. And when you accept the Lord's will instead, the Bible very properly says, "Ye are dead, and your life is hid with Christ in God" (Colossians 3:3).

Now it is this New Creature, this new being, that is to suffer with Jesus, to share in the sufferings of Christ. These New Creatures are members of the Body of Christ, which is the Church. And as members of the Body of Christ all are to suffer with the Head. When your finger suffers, it is a part of your body that suffers. So when you suffer, it is a part of the Body of Christ that suffers. Any sufferings that we have because of our membership in His Body are a part of the sufferings of Christ. Whatever it has cost you, therefore, to give up your own will, to keep your will submissive to God, to be faithful to the principles for which Christ stands, all that is part of the sufferings of Christ.

It is the New Creature that does this suffering, because the New Creature has the personality. There is no longer a

personality to the old creature. Yet the New Creature does not suffer as a New Creature, but through the flesh.

You ask, "Has the New Creature flesh?" Yes, the Apostle answers. While we were reckoned dead according to the flesh, yet our reckonedly dead flesh has been quickened through the power of God to serve Him; for we are risen with Christ to walk in newness of life (Romans 6:11). But our flesh is now counted as the body of the New Creature, and the Lord deals with us only as New Creatures.

A Group at Hershey, Pa.

Why do we have this fleshly body? Because if we didn't have it we would not have any at all. The time for getting the new body is the time of our resurrection. We shall then have our "change" and receive spiritual bodies; but the only body we can have now is the present fleshly body. So then, this body is first reckoned dead, and then reckoned as risen with Christ; and this flesh of ours that is suffering now belongs to the New Creature. The New Creature suffers through its earthly tabernacle, the flesh. So it was with Jesus. He gave up His earthly life; He was reckoned dead the moment He made the consecration at Jordan. Then for three and one-half years His flesh was suffering the actual death which was reckoned to Him at the beginning. The sufferings of Jesus, therefore, were sufferings in the flesh; for He had not yet received His new body.

The new body will not suffer, but so long as we are in the flesh we will have this suffering, because it is through the sufferings of the flesh that the new mind is tried and tested as to our loyalty to God; and at the cost of the flesh we are proving ourselves worthy of the High Calling with which we have been called. If any draw back from the sufferings, then he will also be drawing back from the crown of glory, and he shall not reign with Christ (Hebrews 10:38).

CHRIST OUR ALL IN ALL.

Q. 4. *"But of Him are ye in Christ Jesus, who of God is made unto us Wisdom, and Righteousness, and Sanctification, and Deliverance"* (1 Corinthians 1:30). *How is Christ made unto us Wisdom, Righteousness, Sanctification, and Deliverance?*

A. God has made Jesus to be all these things to the Church. That is to say, all these various things are to be attained by the Church through Jesus. You could not attain to any of these things yourselves. I could not attain to them of myself. Indeed, no one could. Therefore it is God's appointment that all these qualities and blessings should come to us through the Lord Jesus.

First of all, Jesus is made unto us Wisdom. He gives us the necessary knowledge to come to God. That is the first step. "No man cometh unto the Father but by Me" (John 14:6). You have not yet become a child of God, but you need a measure of wisdom in order that you may come to the Father. So Jesus becomes to us Wisdom; and He continues to be our Wisdom all the way through.

Then Christ "is made unto us Righteousness"—justification. When He was first made unto us Wisdom, we were not fully justified. But we were justified when we accepted the terms which that Wisdom taught us, and made our consecration accordingly. Then Christ became our Justification. How? By imputing to us the merit of His sacrifice. This justified us legally. How much merit do we need? Each one needs whatever he lacks of perfection. We all lack something of perfection. Some lack more and some less. There is none righteous—perfect.

We might place the perect standard at one hundred. We might say that some would reach the 50 per cent (half of a man or woman in moral quality). Perhaps some would have only 25 per cent (a quarter of a man or woman). What do you mean by a quarter of a man or woman? I mean that they are depraved, fallen, to the extent of three-quarters. Such a one would have only one-quarter of what would be required to make up a perfect man. I believe that the average person reaches no more than the mark of 25 per cent, or is one-quarter of a real man. I think that is about the proportion. I am not to judge in any individual case. Judge yourself according to your own estimate of the matter.

Now, then, the person who is one-quarter of a perfect man is lacking three-quarters, and for Jesus to justify him would mean the imputing to him of three-quarters; for the meaning of the word justification is *to make right, to make perfect*. If, for instance, you need a dollar and have only twenty-five cents, some one will need to make up seventy-five cents. It is the same in weight. If you have only four ounces and need to have a pound, some one will need to make up the other twelve ounces. So with justification, one hundred being the standard. If you have but 25 per cent of character and of physical soundness, you need just 75 per cent imputed to you. If you have 50 per cent, the Lord will make up the other 50 per cent. For the person having only 10 per cent of character the Lord proposes to make up the other 90 per cent. So the better you are naturally the less the Lord will do for you. Strange as that proposition may seem, nevertheless it is the case. The less He will *need* to do for you. This is the proposition of justification, the making of you right. No one needs to be more than right, only just right.

Then Jesus becomes our Sanctification, in the sense that He is our Teacher. We enter the School of Christ as pupils and need sanctification. He not only sanctifies us in the sense of bringing us into covenant relationship with our Heavenly Father, where we are set apart as God's children by the giving of the Holy Spirit, but He continues to be our Sanctifier, our Instructor, even unto the end, instructing us in the Truth, making us more and more fully set apart, as He prayed for the Church—"Sanctify them through Thy Truth, Thy Word is Truth" (John 17:17). Our Lord Jesus is the One who applies the Truth to the Church, which is His Body. And this application of the Truth—teaching us and leading us in the right way—is His way of sanctifying.

It might be said that it is the Father who sanctifies. So it is; and it might be equally said that it is the Father who justifies, makes righteous before the Law; but He does all this through the Son. It is likewise true that the Father gives the wisdom, but through the Son. God has honored the Son by appointing Him heir of all things.

So with the Deliverance. It is to be the great resurrection "change" that will bring this to us, and Jesus is to be our Deliverer. He is the One who calls all the saints from the sleep of death, as He declares, you remember: "All that are in the graves shall hear the voice of the Son of God and shall come forth" (John 5:28). And we who are alive and remain at His coming will be changed by Him. He will be the Deliverer of all His Church. Although the Bible says that the Father is the Great Deliverer, and it was the Father who raised up our Lord Jesus, and who "will raise us up also" from the tomb, yet it will be by Jesus. All things are *of* the Father and *by* the Son.

NEW WILL ANTEDATES SPIRIT-BEGETTING.

Q. 5. *Will you please explain the meaning of the new human will, or the difference between this and the New Creature?*

A. The new human will—I am not sure whether we would best call it the human will. Call it the new will! The new will comes in before we become New Creatures. You must have a will to do the will of God before you seek to do it. And when you seek to do the will of God you will remember that He has directed that you should go to the Lord Jesus Christ for instructions. Then as you go to Him for instructions, He becomes your Wisdom and shows you the way. But you willed to do this before you came at all. That was a new will, but altogether your own. No matter what gave you the impulse to have a change of attitude to-

ward God and righteousness, it was first your will that willed to do God's will. It was not the New Creature; for no New Creature begins until the spirit-begetting takes place, and that does not take place until after you have your new will.

This will accepts the terms of justification, i. e., it makes a full consecration. When the earthly will—the new earthly mind—accepts the terms of justification, by submitting itself in entire consecration to the Lord, the individual is begotten by the Holy Spirit. Then he becomes a New Creature. We may then still speak of this will as the new will, because the new will does not die in our sacrifice, but it becomes now the will of the New Creature, and is even more conformed to God by reason of its possessor's being begotten of God's Spirit. This new will now begins to dominate everything. It has full control, and only then is it recognized of God. The individual has a new standing from the time when he receives the begetting of the Spirit.

RE-BEGETTING NOT FOLLOWED BY QUICKENING.

Q. 6. *If anyone is begotten of the Holy Spirit and that person should never become quickened to activity in God's service, what will be the result?*

A. We are not wise enough to say, dear brethren, what might be the result. We know that this is a picture of the spiritual plane drawn from natural conditions. We know that any child begotten and never quickened will never mature; it will die. So on the spiritual plane; we would suppose that anyone begotten by the Holy Spirit and never reaching the point of quickening, or activity, would never have spiritual life, either in the present time or in the future, and would fail to be born of the Spirit. But there is a possibility that the Lord might deal with such; that having been begotten of the Spirit and failing to be quickened, that person might come forth on the natural plane. But we think the figure is against it. Therefore we would not wish to set it forth as a doctrine or teaching.

NO PATENT METHOD OF DEVELOPMENT.

Q. 7. *What is the best and most sure, quick and Scriptural method for developing a Christ-like life—a life of God-likeness?*

A. There is no patent way, my dear brethren (laughter). It means perseverance; it means loyalty; it means faithfulness. There is no royal road; there is no way by which you can have a "presto-change" and become Christ-like without putting forth effort.

In the case of our Lord Jesus, in the Father's arrangement, according to the Father's Plan, it required some time to develop patience and to be tested along all the necessary lines on which His Church was also to be tested (Hebrews 4:15). There is no short route, then! The Lord will try His people, will judge and prove His people. He will not have any but proved people in that chosen company. If they will not stand the test and prove faithful, God will not let them into the Kingdom.

So then, the only way that I can suggest is the one plain way of the Bible. Naturally, the first thing would be the giving of ourselves fully to the Lord. Secondly, we are to seek to walk in His ways. And we are to let our light shine, whatever may be the cost. We are to study the Word; we are to be constant in prayer; we are to watch ourselves and the Lord's providences, keeping ourselves in the love of God. The Lord will see to it that there is enough opposition all along our pathway to properly develop and prove us, and if we are faithful, it will mean more or less of suffering. These will be the sufferings of Christ, and if we cheerfully endure even unto death, then we know we shall be counted worthy of the prize—Kingdom, glory and honor. We are to remember that the Lord not only called us to honor, but to righteousness, to holiness. Therefore seek to live righteously, soberly, self-sacrificingly.

God has given us an understanding of what is pleasing and acceptable to Him and what is displeasing to Him in our characters. He tells that He is pleased that we should have a large measure of His Holy Spirit. We are to manifest the meekness, the gentleness of Christ. The Apostle says that we are to abound in patience, in self-control, in long-suffering, in brotherly kindness, in love. If these fruits be in us, and then if they reach the abounding condition or degree, we shall be neither barren nor unfruitful in the knowledge of the Lord; and so an entrance shall be ministered unto us abundantly into the everlasting Kingdom of our Lord and Savior. But he who does not appreciate the necessity of this is blind, as the Apostle says; he cannot see afar off, and hath forgotten that he was purged from his old sins (2 Peter 1:7-9).

If a spirit-begotten New Creature fails to see the privilege of cultivating the Master's spirit—the spirit of holiness—it is because he is not making progress. He is like a new-born child that has not learned to focus its eyes. You know a kitten does not get its eyes open until the ninth day, and then it comes gradually to properly use its eyes. So with us as New Creatures at the beginning of our experience; we do not know at first how to focus our spiritual eyesight. But, surely, as we grow more and more toward maturity we must come to have the proper focus on all the affairs of life. We must see "what is that good and acceptable and perfect will of God" (Romans 12:2). And if, in the very beginning, we have a desire to do that will and to go on unto perfection, we shall understand it better and be more and more able to perform it.

HATRED FOR SATAN AND HIS SYMPATHIZERS PROPER.

Q. 8. *Please explain the Scripture: "Do not I hate them, O Lord, that hate Thee? I hate them with a perfect hatred"* (Psalm 139:21, 22).

A. We may not be sure that we get the full import of the Psalmist's words in this passage, but we can apply the matter to ourselves and say that all the Lord's people should hate that which is evil. We could not properly have any sympathy with that which is evil. And so, of our Lord Jesus it was said, "Because Thou hast loved righteousness, and hated iniquity, therefore God, even Thy God, hath anointed Thee with the oil of gladness above Thy fellows" (Hebrews 1:9). Now the great Head of the Church loved righteousness, and we must cultivate that same love for righteousness. He hated iniquity, sin, and we must have that same hatred.

There are people who are more or less under the influence of iniquity by reason of weaknesses with which they are born. We must still hate the iniquity, but must learn more and more to have sympathy for the poor human race, as God has sympathy for them. His sympahy is so great that "while we were yet sinners, Christ died for the ungodly," the unjust, those out of accord with God's Law (Romans 5:8). We must have the mind of the Lord; but we are to have no sympathy with the evil. If there are any who have come to the place where they are in full sympathy with iniquity, and there are some such the Scriptures assure us, they are themselves iniquitous and would properly be classed with Satan.

Satan has shown this iniquitous spirit not only by his course when he first defied the Almighty and deceived mankind and became the murderer of our race, but all along up to the present time. Jesus said of Satan, "When he speaketh a lie he speaketh of his own; for he is a liar and the father of it" (John 8:44). Now if Satan had turned from his iniquity, then no doubt God would have found some way, even in Satan's case, by which he might come back to God. Since he has never made any manifestation of repentance nor of sympathy for righteousness, his name is properly used in the Bible as the synonym for iniquity.

What about the fallen angels? We are not able to judge of them all. The Bible tells us about the final destruction of the Devil and his angels—those who prove, like him, incorrigible. All such will be iniquitous—not merely under the evil influence of another, but they themselves inseparably identified with iniquity, because of their own choice and volition. This class will include both evil men and evil angels, and such will be the class that would be the haters of God referred to in the text cited by the questioner: "Do not I hate them, O Lord, that hate Thee? I hate them with perfect hatred."

Do I hate Satan? I certainly do! Is it a perfect hatred? I hope it is a perfect hatred, so much so that I would not compromise or enter into anything that would bring me into relationship with any of Satan's methods. We wish to be separate from everything that is occult, remembering that there are but two masters, the one *our* Master, and the other his opponent. We have no fellowship with him. All our interest is on the Lord's side. The Adversary, Satan, the Prince of Darkness, we hate with perfect hatred; and any who prove to be his followers or sympathizers under full light deserve the same hatred.

But such a hatred would not mean on our part any pleasure in having them tortured throughout all eternity. It would be the same kind of hatred that God has. God is altogether righteous and His hatred will mean the destruction in due time of Satan and all who are of his spirit. This is

the proper hatred that we should have, the hatred that would wish to see the opponents of God destroyed.

THE "PEARL OF GREAT PRICE."

Q. 9.—*"The Kingdom of Heaven is like unto a merchantman seeking goodly pearls, who, when he had found one pearl of great price, went and sold all that he had and bought it."* (Matthew 13:45, 46). *What is this pearl?*

A.—We might very properly understand the pearl of this parable to represent the Kingdom of God. You and I and all persons have intelligence or something to sell, something to give away, something to exchange. What are you giving? What kind of exchanges are you making? Well, as children we were taught to exchange our time for knowledge; so we began our trading early. We traded off our hours, our minutes, our attention, to get instruction and knowledge. As we grew older we said, "Now we must do something in the way of business." So we went into business, some as bakers, some as clerks, others as dressmakers or milliners, others as wash women, to which we gave our time in exchange for money. One says, "I will be a lawyer, and I will make money and then become able to have an automobile"—an automobile comes first, you know (laughter)—and I will get a house of my own and become prominent and have a good name. Then when I go out with my family people will say, "There comes Mr. So-and-So—well thought of!" That is the prize that many set before them. That is the pearl they intend to buy. That is what they are living for. That prize they spend their days and hours and minutes in attaining, planning how they will work their business so as to make money.

Others set before them a different prize. One says, "I would like to be a great physician." So he goes to medical college. He works hard to get his education, thinking, "I will be one of the greatest surgeons in America. That is my ambition." Therefore he spends his time along that line, bending every energy to its attainment. Another man says, "I would love to be a great musician. I love music best of all." This one spends his time and strength and money in mastering this great art. Everything goes for music, because that is his one ideal. And so each person, properly, has some ideal in life toward which he labors.

A child should be early taught to have some ideal in life; and according to the wisdom of the parents will the ideal be more or less reasonable, more or less valuable to the child. Every child should have a good ideal, something worthy for which to work. Children not blessed with good parents or teachers who are able to guide them aright do not get the proper blessing out of life, because the child's mind is feeling out and wishing for something to exercise itself upon.

A young girl in her early teens may say, "I would like to be the wife of some great orator or musician." The youth may say, "I would like to marry an intelligent and accomplished lady." Then is the time for parents to carefully impress the proper and noble ideal, so that the children will early begin to get a real blessing out of life.

Before we come to the Lord, we have one or more of these different ideals or aspirations, some having more valuable ideals and some less valuable. Any of these ideals are better than having no ideal in life. The person who has no ideal and is not aiming at any particular attainment is not doing the best he or she can do for himself or herself. But when we come into Christ, we come to know about the Gospel, about the wonderful High Calling now open, and we have the grandest ideal of all. We have heard about this "pearl of great price," of great value, and have given all we had to purchase it. All the other pearls—the pearl of being a great doctor, a great artist, a great musician, or a model housekeeper, or something else—all these are trifling and insignificant in comparison with this great Pearl, so large, so wonderful, so priceless!

What is this great Pearl, this great High Calling? This Pearl, my dear brethren, is what the Gospel sets before us. The "Pearl of great price" is the Kingdom of God, in which you and I are offered a share. Is it possible for us to get such a Pearl as that? What does it mean? It means glory, honor and immortality, the Divine nature, sitting with Christ in His Throne! We do not get merely a part of these glories. We get all or none. To get into the Kingdom means to have a share with Jesus in blessing "all the families of the earth," and to have a share in all His future glory and honor. This is the Pearl of great price.

Our Lord very forcefully pictured this matter in this parable of the merchantman seeking goodly pearls. You and I and everybody else seek something valuable for which to exchange time and influence. But when we come to see this *one thing*, this choicest of all pearls, we are so enraptured with it that we are only too glad to sell everything else we have to obtain it. You say, "I will give everything I possess for this!" Then the Lord says, "That will be just the amount required to obtain this great Pearl." If you say, "I would like to keep just a little," the Lord will say, "Then you cannot have it. It will take all you have." Jesus gave all He had, and He had far more than any of us. So we must give our all, whether we have much or little according to worldly estimates. We are getting a Pearl worth a great deal more than thousands of millions of dollars, and all for a few paltry pennies, so to speak! You haven't much to give; none of us have! But our God says, "This great Pearl is for sale. Anybody who has the disposition to apprecitae it may have it." So, dear brethren, it is our blessed privilege to obtain this wonderful Pearl if we will.

A POINT YET IN DOUBT.

Q. 10.—*How are we to know when the Kingdom is set up?*

A.—Well, dear friends, I am sure I will know when I get set up! (Laughter). When I get set up, it will be when I receive my "change;" it will be when you receive your "change" to the spirit nature that each of you will be set up, passing through the door into the Most Holy, beyond the veil. We believe that the majority of the Kingdom class have already passed beyond the veil. To our understanding of the Bible all the sleeping saints of this Gospel Age were resurrected and passed beyond the veil in the Spring of 1878. Of course it is by faith that we understand this. We think there are reasonable evidences for so believing, but we do not believe that the Kingdom was fully set up then. These saints are glorified in that they have now their glorious spirit bodies; but their spirit bodies do not constitute the Kingdom. The Kingdom is the reigning power. The Bible intimates that Jesus is to take to Himself His great power and reign before the great destruction of the present Order comes about. This destruction means "Armageddon," and probably all of the Bride class will be with their Lord in glory by the time that Armageddon, the final phase of the great Time of Trouble, is on. Yet we are not wise enough to surely know.

We have pointed out in the WATCH TOWER the possibility of the last members of the Body of Christ remaining yet for a little time. You remember the words of the Psalmist: "Let the saints be joyful in glory; let them sing aloud upon their beds. Let the high praises of God be in their mouth and a two-edged sword in their hand," etc. (Psalm 149:5-9). This intimates a rejoicing, and it appears to be on this side of the veil, and seems to imply that there might be some of the saints during this time of smiting the nations who would be exercising power while still in the flesh. But we do not know. It looks that way. Some of us might be set up in that sense before our "change" takes place; for the Prophet goes on to say that they shall "execute vengeance upon the heathen [the nations] and punishments upon the people; to bind their kings with chains and their nobles with fetters of iron; to execute upon them the judgments written. This honor have all His saints." This honor has not come to us yet. You have not bound any kings; neither have I. We are looking to see what this means. We are not to expect the prophecy to be clearly understood until the fulfilment.

Look back at the First Advent. The prophecies relating to that time were not understood until after they had been fulfilled. It was so with the disciples after the Lord was risen from the dead. When He explained the prophecies to them after His resurrection they understood. When He told them before what would take place, they did not understand. It was not then due time for them to understand these things. So it may be with us, that we will not understand until we are in the midst of the fulfilment. We had better leave it for the present with an interrogation point.

MORE ALONG THE SAME LINE.

Q. 11.—*Will all of the saints be taken beyond the veil before the Time of Trouble is over?*

A.—This is somewhat like the previous question. I am not wise enough to answer. I think no one is. We had thought so. We had supposed that all the saints would be beyond the veil before the Times of the Gentiles ended. God did not say they would be, but we inferred so, and you know our inferences may prove wrong, and in this case did prove wrong. We were not taken. The Times of the Gentiles have ended and we are still here. So we do not know just when our time will come. To say that we will all be taken before the Time of Trouble is ended, would be to say

what I believe. There is one thing I think we will all agree upon—that we believe we will all be taken before the "Armageddon" feature. You know the Bible gives us the symbols of the loosing of the "winds," which is this great war. Then comes the "earthquake," which is the great Revolution to follow. Then comes the "fire," the Anarchy—Armageddon experiences. I think the Church, the Bride class, will be gone before that Armageddon experience, but cannot be sure. We will leave the subject there.

THE TAKING OF THE GREAT COMPANY.

Q. 12.—*Will the Great Company be taken Home before the Kingdom is set up?*

A.—I think not. I think the Kingdom will be set up before the Great Company is taken. I believe that after the Kingdom is set up and after the Time of Trouble is fully on the Great Company will wash their robes and will finish their course, during the period of anarchy, and will then be present at the Marriage Supper. They will not be a part of the Bride, but may nevertheless have the honor of being at the great Feast and have association with the Bride, become her honored servants—her bridesmaids, so to speak.

RE RESURRECTION OF ANCIENT WORTHIES.

Q. 13.—*Would the Atonement arrangement permit the resurrection of any of the Ancient Worthies before the resurrection of the Church?*

A.—I think the Ancient Worthies could not be perfected until the Church has been completed. The Body of Christ must necessarily pass beyond the veil before any of the Ancient Worthies are awakened. The Apostle's words to this effect are quite emphatic: "that they, without us, should not be made perfect" (Hebrews 11:40), implying that the perfection of the Church will be first. That is the same thought elsewhere brought to our attention. The Body of Christ is spoken of as being of the First, or Chief Resurrection (1 Cor. 15:23; Rev. 20:4-6), not only first in rank, but first also in order of time—"The Christ, the First-fruits." We understand that Christ's merit could not be released to apply to any others until *all* (*both* classes of the Church) who now have the imputation of this merit have finished their course.

UNDER PRIESTS IN THE HOLY.

Q. 14.—*In the type, did the under priests have access to the Holy of the Tabernacle on the Day of Atonement?*

A.—The account might be read in different ways, but my reading of it leads me to understand that the under priests did have access to the Holy on the Atonement Day. Some others might think differently. I think this is in full accord with what we know to be the experience of the Church—that we all have access to the Holy from the time we are spirit-begotten. We are now in the antitypical Atonement Day. To say that the under priests in the antitypical Priesthood are in the Holy, and then to say that the type did not teach that we should be there, I think would be a contradiction between type and antitype. I think they did have access to the Holy during the entire Day of Atonement.

IS IT WRONG TO FEAR DEATH?

Q. 15.—*Does it denote a lack of faith, or is one in a condition not pleasing to Jehovah, when we look forward to death fearfully?*

A.—We are to remember that our physical condition has much to do with our feelings, and one might be in such a nervous condition that a trifling noise would affect the nerves. Perhaps you have been in the condition that even a slight thing would jar your nerves and make you very uncomfortable. You can see that some persons might thus have a great fear. But that super-sensitive condition would not prove that they were not true children of God. So I do not know that we should think it an evil or a sin for some to have a fear of death. Some people naturally have more fear and dread of death than others. The organ of vitativeness—love of life—is much stronger in some than in others.

Some even who have been taught the doctrine of eternal torment seem to have little fear of death. We read the accounts of the soldiers of Europe going down to the trenches, where fully half of them may never come back alive, and yet they go down there with a great deal of courage, apparently fearless of death. I do not quite understand it. I would think that the natural condition of mankind would be to fear death. We find that this was true of our Lord Jesus. He had a fear and dread of death, and this lasted until He had a message from God to the effect that He was acceptable and would have a resurrection.

When He came down to His last night on earth, the night on which he was betrayed and apprehended, you remember that in the Garden of Gethsemane He began to be very sorrowful. He became very, very sad and heavy-hearted, thinking, "Now tomorrow I am to be crucified. It looks, too, as though I am to suffer as an evil-doer. I would be glad if that need not be. It is a terrible thing to die under any conditions, but it is an awful thing, after living a righteous life, to die as a blasphemer against God! O, if it might be possible that this part may pass away from Me!" Then the thought came, "Perhaps I deserve that experience; perhaps I have committed some sin. I do not know anything I have done that is wrong, but perhaps I have transgressed in some manner. If so, I will have no future life!" The thought was terrible to one who knew the perfection of life before He came into the world and who had a full understanding of the possibility of the future glory, honor and immortality.

And so we read of Jesus that "in the days of His flesh, when He had offered up prayers and supplications with strong crying and tears unto Him that was able to save Him from death, He was heard in that which He feared" (Heb. 5:7). He did not pray to be saved from *dying;* for He had consecrated His life unto death; but to be saved *out of* death, by a *resurrection.* And He was *heard.* The Father sent Him some message or assurance that was strengthening to Him, that gave Him to understand that He was fully acceptable. The passage concerning the appearing of the angel to our Lord is not contained in the oldest Greek Manuscripts; but the Scripture cited from Hebrews proves that the Father in some manner heard His petition. As soon as the fear of annihilation was removed, the Master was the calmest and most courageous of all. His quietness of soul returned when He once had the assurance that He was pleasing to the Father.

Now I believe that when we have a fear of death we should seek the Father in prayer, should seek the assurance that we have the Father's approval. The Bible enables us to know when we are acceptable children of God, and as Christians we should seek to drive away our fears, giving heed to God's Word, having it before our minds and considering the precious promises concerning the Lord's love and care and sustaining grace in every time of need. I believe that as we do this we will find in our hearts more and more a loyalty and a willingness at any sacrifice to walk in the footsteps of Jesus unto the end. And we can say, "I will not fear; God has promised that "all things shall work together for good" to me. Why should I fear? What or whom shall I fear? I will fear nothing, "for Thy rod and Thy staff they comfort me." Romans 8:28; Psalm 23:4.

MUST ALL HUMANITY ENTER THE TOMB?

Q. 16.—*Please give Scripture for the thought that some of the human family now living may not have to go down into death.*

A.—I would say that the question is put in the wrong way. If the questioner thinks that all the 1,600,000,000 now living should give some proof that they will all die, it isn't necessary. Properly, it seems that they would not all die; for the natural conclusion would be that as the Prince of Darkness has the power of death, and he is to be brought under control very soon, is to be bound, and as the Life-Giver who has died on behalf of the world is to set up His Kingdom, and that Kingdom is all-powerful, and its King opposed to death, death will cease when the Kingdom has taken control. The new King will not only be opposed to people who have already died remaining dead, but will be opposed to the death of any who will then have been legally redeemed. This will include every member of the race of Adam.

We have given an illustration in STUDIES IN THE SCRIPTURES which covers this point. But you know we need to study those STUDIES IN THE SCRIPTURES over and over. There the illustration is like this: Suppose that we as a whole company gathered together were placed under arrest, that some officer of the Government would come to the door and say, "I have an unpleasant announcement: You are all under arrest." And then suppose that they would have a wagon outside and would begin to take us to the lockup. After taking the first load, they would return and take another wagon-load, and then another and another. Then suppose that while the wagon was on the way to the station and while others were standing here awaiting their turn, some one went to see the authorities, and they would say, "There is some mistake about this, but there is so much of a payment to be made." "Very well, I will give you the check." Then the chief officer would say, "Stop this matter of arrest at once." So the proper officers go out and execute the com-

mand. They meet the wagon and say, "You need not take these people any further; they are not under arrest. Let them go!" Then he comes up to the building where the remainder are awaiting their incarceration, and says, "You are all now free." Then he hastens to the jail and liberates those who had been imprisoned, giving them the message of freedom.

Now those who had been taken to prison and those who had not been taken had all been under sentence. But when the claim was adjusted no more need enter the prison. So it is with the results of our Lord's death. It will not only

Another Group at Hershey Convention. Pilgrim Bro. Herr in Center.

set free those who have gone down into the great prison-house of death, but will stop the proceedings against those waiting to go into this prison-house. This is implied in the Scriptures. For example, see Zephaniah 3:8, 9; Rev. 14:6, 7.

SHOULD SAINTS GO TO WAR?

Q. 17.—*Would it be committing suicide to refuse military service, if by so doing one knew he would be court-marshalled and shot?*

A.—Each person has the right to think about this matter according to his own judgment. In my judgment, it would not be. I would consider it an opportunity for giving a very forceful witness for the Truth. We stand for righteousness, we stand for justice, and for everything that makes for peace. Hence for us to say, "Our King whom we serve has instructed us not to take life, and we cannot, therefore, engage in warfare, and if you think on that account we should be put to death, we are willing to die," would be a noble witness. We are willing to be such witnesses.

The word "witness" is in the Greek *marturos,* from which our word "martyr" comes. This Greek word means *witness,* many of God's children witnessing by their death; and our word "martyr" has this thought—one who witnesses by his death. Therefore to die as the result of refusing to engage in military service, to give our influence to war in any way, is one way by which God's people can become martyrs. The world's people will say, "If you do what you are told, you would not have any reason for losing your life." But we remember that the three loyal Hebrews who were cast into the furnace of fire said, "Be it known unto you, O King Nebuchadnezzar, that we will not bow down to the image which thou hast set up." (Daniel 3:18). So it is well that God's children today should refuse to bow down to the image of war.

SECOND DEATH NOT FOR IRRESPONSIBLES.

Q. 18.—*Do you know with certainty whether there are any in this Age or will be in the next Age who will go into the Second Death because they do not help themselves, no matter how hard they tried, and God could do nothing for them?* (Laughter).

A.—God has provided every individual with a will. If there is anybody who has no will, he is not an individual, he is an idiot. (Laughter). We do not know much about idiots, but we know they are all redeemed as well as the remainder of the world, even though they may not now have any will. A part of the future work of the Church will be to bring such persons out of the idiotic condition. But as soon as such a one gets an intelligent will he will be required to exercise it. During Messiah's Kingdom Reign anybody who wills to will shall have the opportunity of rising up to absolute perfection, and will be given all necessary assistance. So then, to sum up, there is no individual of Adam's race but has or will have the fullest opportunity of attaining everlasting life; and whover dies the Second Death, it will be because of his own will, because of intelligently refusing to accept God's wonderful and generous terms of salvation in Christ.

RE ORDER OF THE RESURRECTION.

Q. 19.—*Will the Ancient Worthies have their resurrection before the Great Company?*

A.—We do not surely know, but we are inclined to think they will not. We think that the Great Company class will pass beyond the veil before the Ancient Worthies will receive their awakening. The matter could be reasoned one way or another; but the way we are most inclined to reason on it now is this—to say that the Great Company comes in as a secondary part of the Church, a part of the general class represented in the Church of the First-born. You remember that this was shown in the type; for all the Levites —not merely the priests—belonged to the class who were accepted by the Lord in exchange for the first-born of Israel.

So we understand in a general way the Great Company belong to the same class as the Church the Body of Christ. They are the ones for whom there has been a special application of the merit of Christ during this Gospel Age, made at the beginning; and Christ's merit, thus obligated, might be said not to be fully *released* until all these shall have been completely dealt with. This would imply, we understand, that the merit of Jesus could not be applicable to any outside not even the Ancient Worthies, until after all the Church class have died and the merit is thus set free. We think, therefore, that the Ancient Worthies will not be resurrected until the Great Company shall have passed within the veil.

WHEN WILL THEY CRY, "PEACE! PEACE!"?

Q. 20. *The Prophet Jeremiah says that they shall say, "Peace! Peace! when there is no peace." St. Paul, in speaking of the present time, says, "And when they shall say, Peace and safety, then sudden destruction cometh upon them"* (Jeremiah 6:14; 1 Thess. 5:3). *Do these Scriptures apply now, or do they refer to Armageddon?*

A. We think that this saying of "Peace! Peace!" has been going on for some years. The Church systems and everybody have been claiming, ever since the first Peace Conference at The Hague, that war had come to an end, that we were living in the time of peace, that we were having the time of peace that the Bible tells us about. They thought this was true; but those of us who had a better knowledge of the Bible knew it was not true. A great Time of Trouble must first come. The Lord long ago pointed out this great Time of Trouble, which has already begun and which will culminate in an awful period of anarchy, the Armageddon of the Scriptures. So they have been saying, Peace. Peace! when there is no peace, and no ground for peace. There can be no true peace so long as there is sin; for sin is the great difficulty with the world.

As long as men are imperfect and have the control of the world, there cannot be peace—the peace that God has purposed. That peace can come, as the Bible points out, only by Messiah's taking full control. He will bring in the peace. Now, in the meantime, the Lord is letting the nations go their own way, that they may show what they can do for themselves. He is no longer holding back the winds of strife—let the winds blow; let the great passions of mankind manifest themselves, and grow from bad to worse, until they end in anarchy. When anarchy has accomplished the complete destruction of the present Order, it will be time for the setting up of the Kingdom of Christ, and He will bring the whole trouble to a sudden termination. But meantime all must learn that no human efforts of imperfect men and women can bring the peace that the world really desires and must have.

SHOULD WEAK-VOICED BRETHREN TESTIFY?

Q. 21. *Would it be selfish for a brother or sister to take up time in testifying at a meeting when he or she cannot be*

heard, and when there are others desiring to speak who can be heard? (Laughter.)

A. That is quite a little rap on those who do not speak loudly enough. I think this would be a proper way of putting it. We should consider it to a certain extent selfishness to arise and merely whisper a testimony, especially of any length, and which can be heard by only a few and perhaps by none. When the dear friends have gathered together at considerable expense from all parts of the country for the purpose of getting a blessing, it seems too bad to have any time wasted. This same principle holds good also in the home meetings. We might sympathize with those who do not make themselves heard, but they might just as well whisper to the Lord in private; the friends would be just as much benefited as when they don't talk loud enough to be heard. You know the Apostle Paul said that he would rather speak five words and be understood than to speak ten thousand words that no one could understand (1 Cor. 14:19). That is a good lesson. We all should speak language that can be understood; and we suggest that all try to learn to lift up their voice like a trumpet. Some need to put on three or four trumpets.

But, dear brethren, nothing that we are saying is with the thought of discouraging any of you; for we believe that a great blessing comes to the Lord's people from giving a testimony. Therefore it is our hope that every one will find some opportunity of giving a testimony. But if you cannot speak so as to be heard, speak about six words and sit down, would be our advice. Then you will have the opportunity of standing up for Christ and thus receiving a blessing, and also will know that you did not hinder someone else. Give your testimony, but make it very brief.

IS SATAN A MIND READER?

Q. 22. *Is there any Scripture telling us that Satan can read our thoughts?*

A. We do not know of any Scripture which tells us this. We do not know that any such Scripture should be in the Bible. The Bible does not tell us everything of that kind, dear brethren. But we have good reason for thinking that Satan can read our thoughts. Your own experiences lead you to think that he has often read your thoughts (laughter), and we think it is just as well to imagine that he can, and then see that they are the kind of thoughts he wouldn't like (laughter).

ANTITYPICAL LEVITES AND THEIR WORK.

Q. 23. *What is the antitype of the Levites?*

A. We understand, first, that the antitype of the Jewish priests is Jesus, the High Priest, and the Church, the "little flock," the under priests. The Great Company class, as it will eventually be, is the antitype of the Levites. Their relationship to the Bride class is that of "the virgins her companions that follow her" (Psalm 45:14). The work of the Great High Priest will be that of teaching and healing. The high priest's work in olden times, after his work of atonement, was to heal diseases and give instructions to the people; and the under priests were associated with the high priest and under his direction. Then came in the Levites, to do a less important part of that great work. So we understand that during the Millennial Age the Great Company class will have a great work—not so important as that of the Church, but a secondary work, more of a servant work, though honorable.

Our idea of their work is this: The high priests, you know, will be small in number in comparison—only 144,000. When we compare that number with the world's population since Adam—twenty thousand millions—it would be a good many for each one of the Bride class to care for. Apparently many more than that number will be necessary; for the entire world is to be made thoroughly manageable. Every individual of the Royal Priesthood is to have the honor of managing and instructing, and we understand that the Great Company will be their instruments and assistants in connection with all this work.

Let us illustrate: There are vast numbers of people in a large city to be governed. There is a mayor at the head of the city. Then there are the police judges coming next. In New York city there are a great many police judges. Then there are many thousands of policemen. The police judges do not go out and try to attend to everything throughout the city. But the policemen are on the street corners and along their beat. They are on the street-crossings, attending to the traffic, on congested streets guarding pedestrians from being run over, seeing that the law is not infracted, making necessary arrests, etc. These policemen report to the police judges. Thus the city's government is carried on. Certain important matters might come directly to the mayor, and not be dealt with by any others.

Now all this, to our mind, furnishes a sort of illustration of how Christ will be the great Ruler, or King, corresponding to the mayor in our figure. All the saints, the Bride class, will be under kings, corresponding to the police judges. They will be rulers and priests, having authority—ruling over two cities or five cities or ten cities, as Jesus parabolically represented the matter (Luke 19:17). But ruling over these would not mean that they would have individual inspection of every case. Suppose some one were about to shoot another. The ruling judges would not take personal cognizance of each offender, because there might be many trying to do wrong at the same time. Therefore it would be necessary to have somebody to look out for each of these.

It is so now with the saints. You know that each one of the Church is guarded by holy angels. "Are they not ministering spirits sent forth to minister for them who shall be heirs of salvation?" (Heb. 1:14.) They are looking out for our interests, and are reporting us if we are not in the right way. They give us blessings and assistances according to our need, shielding us from harm; or if the report be for wrong-doing, we are given certain stripes and punishments. So "the angel of the Lord encampeth round about them that fear Him, and delivereth them" (Psalm 34:7).

With the world in the next age, the Lord's power will be represented through the Great Company class, under the Bride. They will be a great police force, looking out for the whole people. They will have a big job; for God has guaranteed that "nothing shall hurt or offend in all His holy Mountain"—Kingdom (Isa. 11:9). That will mean a careful supervision. Yes, indeed! How will they hinder wrong-doing? If a person were about to speak blasphemy or slander, the tongue might be instantly paralyzed. Very easy! A policeman right on the spot!—not waiting until the offender had done the mischief and then punishing him, but fixing him so that he will not get the chance to do it, and punishing him for trying to do so.

You may ask, "Brother Russell, what about those who try to do good?" There will be a great blessing for every one doing a good deed, a kind deed. They will get a blessing at once. All who come into harmony with the laws of the Kingdom will be rising up and rising up all through the Millennial Age, until all the willing and obedient will be restored. This will come through the agencies God is now preparing—Christ the High Priest, and the Church, the under priests, under kings, under judges, of the world. The Great Company class will be the instructors of the world under the Bride class. Then on the earthly plane, will be the Ancient Worthies, to do a certain work of judging and directing, making known to mankind the conditions of the Kingdom. These will be human, visible to men, serving under the invisible, spiritual guides.

All this great provision to handle the twenty thousand millions of mankind! Won't it all be fine! There will be a host when all are awakened from the tomb! "But how do you know this? Is there Scripture for it?" someone will ask. Yes, right to the point. It reads like this: "When Thy judgments are in the earth, the inhabitants of the world will learn righteousness" (Isa. 26:9). The judgments of the Lord will then be everywhere. Just as soon as anything wrong is intended—not committed, but intended—the punishment will follow prompt and sure. There might be a temptation to do wrong, but if resisted it will not be sin. But any evil planned and purposed will meet swift retribution. This, we understand, will be the rule that will obtain all over the earth, bringing blessings to every well-doer and punishment to every intentional evil-doer.

As the number of the Bride of Christ is to be 144,000, it would be reasonable to think that each member of this class may have 144,000 to look after, as 144,000 x 144,000 equals 20,736,000,000 (twenty billion, seven hundred and thirty-six millions). Evidently just about the right number to be cared for—couldn't fix it better myself. Now 144,000 would be quite a host for each individual of the Bride class to look after. So we can see the necessity for the work of the Great Company and the Ancient Worthies.

AMBIGUOUS QUESTION.

Q. 24. *I own a shed which stands on Methodist ground untouched. I have use for the shed every working day. Do you think I ought to sell the shed, or should I pay the Church*

for the use of the land in driving to and fro from the shed? (Laughter.)

A. A great deal would depend upon how the shed came to be upon that land, upon what conditions it was put there. It might be that the Church had some reason for wishing the shed to be there. We cannot tell. There is not enough information to the question to furnish a basis for a decision. You would have to make the question more explicit.

SCAPE-GOAT CLASS NO PART OF SIN OFFERING.

Q. 25. *Does the scape-goat have any part in the Sin-offering?*

A. The scape-goat has no part. The scape-goat was not offered at all. It failed to be offered. Two goats were presented as offerings, but the lot fell only on the Lord's goat, and that one was the sin-offering. So we have the bullock and the one goat for the sin-offering, and the other goat was not sacrificed at all. Hence it could not be a sin-offering (Lev. 16:7-10). But in God's economy this scape-goat class will have a secondary part in the expiation of sin by having their sufferings applied as atonement, or expiation, for certain wilful sins of the world—not Adamic sin.

DOING GOOD UNTO ALL MEN AS OPPORTUNITY PERMITS.

Q. 26. *What should be our attitude toward nominal church people? Must we differentiate between them and their doctrines?*

A. The Bible says that we should "do good unto all men as we have opportunity, especially to the Household of Faith" (Gal. 6:10). Therefore we should do good to our Roman Catholic neighbors, our Methodist neighbors, and all other neighbors. We should be glad to do good to every one. But if we have the choice of doing something for the saints or for a neighbor, then we should give the preference to the Lord's saints, whether they be Presbyterian saints or what not. That would include whoever is a son of God. We are the children of God, and we are glad to serve any other child of God, though we would be glad to see them all enjoying the liberty wherewith Christ makes free, not being entangled in any yoke of sectarian bondage. If the Son makes us free, then are we free indeed.—Galatians 5:1.

SOME EVILS OF MAN'S FALLEN CONDITION.

Q. 27. *If all life is from God, how can you explain disease germs, pests, etc.?*

A. There could be no life except from the great Life-Giver and His arrangements. The conditions as we have them in the world today are not the arrangements that God had in Eden. When He created man in His own image, He made everything favorable for him, and Eden was a place in which there were no pests. There is not a word in the Bible about Adam having been bitten by mosquitos. So with other pests —no weeds there. The weeds were a part of the curse, you see, and all these things are said to be permitted of the Lord now, for man's good, no doubt—"for thy sake," in thy interest. We can see very readily, my dear brethren, that all these various difficulties of the present time are tending to carry out the great curse of death, and make man realize what it is to be out of fellowship with God, out from under His protecting care. The world is not now under God's protection, whereas man was originally under His especial care. We are to understand, therefore, that as Messiah's Kingdom shall take control of the world, all these various pests of every kind will be removed. All that is undesirable will be swept away.

Now as to where these pests come from: I am not able to give a full, definite answer, but will give some suggestions. There was a condition of things prevailing before the great Flood that was changed after the Flood. You see the illustration in the Photo-Drama of Creation: Take the case of Noah's intoxication. Before the Flood grapes had never fermented. Climatic conditions had been very different because of earth's enveloping canopy. Therefore Noah, not realizing that such a change had taken place, though the juice of the grape had a pungent flavor, was made drunk. There had been no such condition as this before the great Deluge. Noah was overtaken by something that he did not understand. Now alcoholic fermentation and acidity came through the new atmospheric conditions, and produced this effect upon the juice of the grape. Certain conditions of the weather or the atmosphere affect your own flesh, as for instance: If you have a wound in your flesh, under certain conditions the tendency will be to fester, and that will bring forth poisonous life-germs.

Satan and the other fallen angels may be permitted some power in creating pests and disease germs. See our Spiritism pamphlet, p. 79, and also Exodus 8:6, 7. I presume that many of the diseases that we have today did not exist before the Deluge. And surely there were no pests nor disease germs in Eden. I do not know how the Lord will overcome all these things, but we believe that all Satanic power will soon be taken away, and we have confidence that whatever is injurious the Lord will destroy.

PROPER SERVANTS OF THE CHURCH.

Q. 28. *A man of high social standing became interested in the Truth, but did not consecrate. Through the influence of a well-to-do sister, and her husband, who is no longer in the Truth, this man was elected our Class Leader. They rejected another brother because he was not so intelligent. This influence in our Class is too often felt, and the ordering of our Class is not according to the Sixth Volume of* SCRIPTURE STUDIES. *What would you advise?*

A. We think, dear friends, that the Sixth Volume is in full accord with the Bible. If you believe it is in harmony with the Bible, then it will be your duty to carry out those suggestions as fully as they represent the Word of God. In my judgment it would surely not be the right order of things to elect a person to any office, either as Elder or deacon, where there would be any teaching responsibility whatever, who had not professed full consecration to the Lord. He would not be a member of the Church of Christ at all, and therefore could not hold any oversight in the Church; and to put him into such office would be contrary to the spirit of the Word and be a wrong thing for the Class. What should they do at the next election? They should not vote for this man.

I do not know to whom reference is made, but if I were the person myself it would make no difference. I would think they should not elect me under such conditions no matter how much influence I had. Suppose it should disrupt the Class to choose another Elder. Then let it disrupt the Class. I do not mean by that that we should be careless as to the disruption of the Class, and careless of others' feelings; but after the matter has been fully set before the Class, those who do see the right course should stand for the fact that no one should serve in any capacity except one who is professedly a child of God; and no one should vote for any except those who are fully consecrated. If this cannot be made the voice of the Church, then those who are faithful should withdraw, and I think, according to the Bible arrangement, they would have a greater blessing.

Discourse by Bro. W. E. Van Amburgh. Subject: "FULL ASSURANCE OF FAITH."

BROTHER Van Amburgh is said by some to be the longest speaker on the list, so I trust you will not get tired if he speaks at some length.

I am very glad, dear friends, that this particular topic has been placed upon the program, for if there is any one thing that a child of God should be certain about it is whether he is really a child of God, and what he may base his assurance upon. We often hear parents ask their children, "Johnie, whose boy are you?" "Papa's." 'Mary, whose girl are you?" "Mama's." These children are sure, and they are taught to be sure who their parents are. Whence came this desire on the part of the parents that the children might have this full knowledge of their relationship to the parents? Evidently it came from a higher scource. Would it be supposable that the great Creator, who put that desire into the parents' hearts, would not desire that His children know whether they are His or not? Would it be reasonable to think otherwise.

The Apostle calls attention to this in the 6th chapter of Hebrews, verses 10 and 11: "For God is not unrighteous to forget your work and labor of love which ye have showed toward His name, in that ye have ministered to the saints, and do minister. And we desire that every one of you do show the same diligence, to the *full assurance* of hope unto the end." Of what are we assured? Are we real sure that we are here? Why certainly. Have we any evidence to back it up? Certainly. How do we know we are here? Why, you say, such a question would be a foolish one. Why? Because it would be so unreasonable to ask proof of what is self-evident.

Some things are not quite so self-evident, and we have much need of a reasonable basis upon which to stand. So the Apostle, writing to the little class at Ephesus says, "The eyes of your understanding being enlightened; that ye may know what is the hope of His calling." Our Heavenly Father wishes us to become fully cognizant of His relationship to us, and our privileges and relationship toward Him. Which of you, as a parent, would desire a foolish child? None. Does our Heavenly Father wish His children to be ignorant? Nay, verily. So He has given us many things by which we may assure ourselves.

Naturally we are limited to our five senses, through which we acquire knowledge. But in order to come to a knowledge of what God would have us understand in our relationship toward Him, it seems necessary, during the present age, that the Lord supply an additional sense, as it were, so we may have full assurance, and a firm foundation for our faith. So we sometimes sing,

"How firm a foundation, ye saints of the Lord,
Is laid for your faith in His excellent Word."

Let us turn for a few moments to the Apostle's argument in his wonderful letter to the Romans. I do not know how many times I have read this 8th chapter. But I have never yet read it but what I felt invigorated and strengthened, as if I had partaken of strong food. I wish I could read it all, but I cannot this morning, so I will begin with the 14th verse.

"For as many as are led by the spirit of God, they are the sons of God." Many have referred to this text and said, "I know I am a child of God." "How do you know?" "Because I feel it." "Does it say here," "As many as are led by the feeling of God, they are the sons of God?" "No, I do not know that it says that, but certainly that is how I know, and if it were not for the feeling I would not have the evidence." So we know of many hungry ones who are seeking after the Lord, possibly in an ignorant way, but basing their understanding upon a wrong interpretation of this text. They think they must work up their feelings by jumping and exercising themselves physically. What spirit are they working up? The spirit of feelings. They think they then have the evidence that they are children of God. In the natural family sometimes one of the children does not feel very well; he gets sick. If our children depended upon their feelings to know whether they are our children or not, when they get sick what evidence would they have? So in the spiritual family, if we make our relationship to God dependent upon our feelings, if we get spiritually sick or physically wearied, what evidence have we to sustain us in the time of trial, when we especially need it? It is not there. I took a concordance to see how many times the word feelings' was used in the Bible. I found it twice, and in neither case did it refer to physical sensation.

Let us see what the Lord says. "As many as are led by the Spirit of God, they are the children of God." What does the word "spirit" mean? It has three meanings. The primary meaning is *wind*. You have some spirit wheels up here (pointing to the electric fans). They are wheels stirring the wind in motion. We may properly call them spirit wheels—wind wheels. They send forth an unseen power. We use the same word to refer to a class of beings whom, bodily, we are not able to see. These spirit beings have bodies different from ours, and not discernible to our physical sight. But they are powerful, and we call them spirit (unseen) beings. So God claims to be a spirit being.

Let us apply the two definitions of the word spirit; would either of these fit the text, "As many as are led by the Spirit of God, they are the children of God?" Could it be, "as many as are led by the wind of God?" That does not seem to fit. Would it be, "As many as are led by the spirit-being, God?" That is better, and no doubt it is true, but it would not give us the evidence that we would like, because we cannot see God and cannot follow by sight. There is another meaning of the word "spirit," namely, influence, disposition, thought, mind, character. Would this definition fit here—as many as are led by the mind of God, as many as are led by the influence of God, by the character of God, by the plan of God? Yes, you say, that fits nicely.

Where can we find this mind of God, the leadings of God, the instruction of God? The Lord tells us, "sanctify them through thy truth." The Bible is the truth. Now let us come back to the evidence. Am I being led by the spirit of God,by the mind of God, as evidenced in His Book which He has sent to me? When I see in that Book, "Do unto others, even as you would like others to do unto you," can I apply that right home and say, "I am trying to do that; honestly I am trying to live up to that rule?" Then I have this evidence that I am, to that extent, trying to follow God and am being led by Him. When the Book tells me that I must love God with all my heart, mind, soul and strength, and my neighbor as myself, I turn around and look at myself. Am I trying to do that? Yes, I am trying to; I am working hard at it; I am seeking to do that; it is my main object in life. Then I can reasonably say that I am being led by the Spirit of God more fully.

Am I being led by the instructions of the Bible with respect to my outward conduct? Am I trying to bring my actions into harmony with the Word of God, to speak no evil? Am I trying hard to bring my tongue actually under the rule of speaking no evil of anybody? If I can look into my heart and say that I am trying to hold that tongue down, and asking the Lord to help me, then I have a further evidence that I am being led by the Spirit of God. He does not speak evil, and He does not want His children to speak evil. The fact that we are trying to do that brings comfort; and joy, because we have the evidence that we are being led by His Spirit, as sons.

It goes further. I must not think evil. Perhaps this may be a good occasion for me to offer an apology. Some of the brothers and sisters may have thought they had reason to think evil of me. In hurrying across the grounds, with quite a number of things to look after as chairman, I may have passed some of the brethren by without noticing them at all. One said to me, "Didn't you see those brothers?" No, I was thinking of something else. Some might say, "What is the matter with Brother Van Amburgh; he went by and did not look at me? I did not mean to do it, and if you think I did, I take this opportunity to humbly beg your pardon. It was due to the inability of the imperfect mind to take in all the surroundings, and look after the work in hand at the same time. These occasions arise every day in our relationship one with another, and we may have opportunity to think evil. If a Brother gives me the opportunity for evil thinking I say, "I know that Brother did not do that intentionally; I am sure he meant to do the best he knew how." If I find my mind reasoning in this way, then I know I am disposed not to think evil. That is the way I try to test myself sometimes. "Let the words of my mouth, and the meditations of my heart be acceptable to thee, Oh my God."

Supposing I were to tell you dear friends that I was going to have an entertainment here to night, and I invite you all to come. I am going to show some pictures on the screen, but I will not tell you what they will be until you come. You come, full of expectation. I begin to throw upon that screen my imaginations for the past week; everything I have been thinking about I am not going to issue that invitation, but I try to gauge myself along that line. Why? Because the Lord is looking at that picture right along. There is a screen up here somewhere (pointing to his head) and He can read our thoughts afar off. I would like to have that picture gallery so clean that He could not criticise it. I find every once in a while someone throws something on that screen that makes me ashamed. It is the old thought, the old imaginations. Sometimes I have quite a tussle, and the picture gets on the screen before I can hinder it. I wonder whether the rest of you ever have that experience? But with all this you are glad that you have the evidence that you are trying to follow the will of God. He wants sons with clean, pure minds. "Blessed are the pure in heart. for they shall see God." We want to see God. Is this overcoming easy? No. Is it hard work? Yes we must give great diligence. I am glad that we have this evidence, are'nt you? "As many as are led by the Spirit of God, they are the sons of God."

Have you made a full consecration to God? Does that make a difference? Yes. Some people are trying to serve God who have not made a consecration to Him. They have not taken out their adoption papers. Does the Lord not recognize them as children? Certainly not. He may be pleased to have them clean up the best they can, but they must go back to see if they have something more stable than that to assure them of their relationship to God. The Apostle Paul says, "As many as have been baptized into Christ have been baptized into His death?" Can we assure our minds upon that point? Can we turn back the pages of memory and somewhere find it written, "I believed on the Lord Jesus Christ as my personal Saviour," and then a little further on, "I gave myself to the Lord; it is all that I can do." If we find that written back there, how glad we are. What would that mean? That means that it is recorded. What is recorded? Your covenant. Where? In your memory and God's records. Are you sure that you made it? Absolutely. What are you going to do about it? Going to keep it, by God's help. Further evidence.

We look back over the records, and we find there that we did make a covenant. I sometimes use the marriage relationship as an illustration. If you are married, are'nt you real glad for evidence of it? How glad you are you do not have to depend on feelings. Indeed you are. If you had to wake up every morning and scrutinize your feelings to know whether you were

married or not it would be a very unpleasant relationship, would it not?

Let us read further: The Apostle says, "For we have not received the spirit of bondage again to fear." No, the Father has not given us that spirit. He says, "Now you may call me Father, and I will call you my son." I am glad. What! the great God of the universe call me His son? What am I? I sometimes stand so abashed that I feel like hiding myself. But then I think of the little babe in the cradle. If its mind were somewhat advanced so it could reason, it might say. "Why does that woman think so much of me? Why does she make such a fuss about me? I am nothing but a bother and a hindrance around here. I think I will run away and hide." But the little one takes all of the love, and caresses, and kisses. It takes the fact without stopping to reason it all out. What evidence have I? I have had evidence after evidence. I have had three or four—I guess a half dozen, answers to prayer since coming to this convention.

Some of the Pilgrims at Hershey Convention.

I am going to tell you a little incident in regard to myself, showing how Father takes care of us. I had occasion to make a business call one day, and I had in my pocket checks worth about $1,800, a couple of them. I prided myself on being careful; that I knew how to take care of valuable things. My father brought me up that way. I had come from a distance, and I jumped from the car at a busy corner in a large city. There were vehicles and cars running in various directions. I started to walk away. As I did so I heard a little rustle like some paper striking the street. I turned around, and there I saw some scraps of paper lying near. The thought came to me, "you had better go back and look at them." I thought, "Oh no." But I was so impressed that I went back and picked them up. They were my two checks. I do not know to this day how they ever got out of my pocket. How did I happen to be so acute of hearing at that time? I do not know. I can scarcely ever think of that little incident but what I think of what a tender Father I have. It was one of the little caresses that we sometimes receive. It was Father looking after one of His children.

"His Spirit beareth witness with our spirit that we are the children of God." What does that mean. The Bible tells me that the Spirit of God is the mind of God, the influence of God, the disposition of God, the character of God. He wants His children to be like Him. His Spirit bears witness with my spirit that I want to be as nearly like Him as possible. "Be not conformed to this world, but be ye transformed by the renewing of your minds, that ye may be able to prove." To whom? Not to the Lord, nor your neighbor, nor your wife, or husband. Not a bit of it. To whom? To yourself. "That you may be able to prove to yourself "what is that *good*, and *acceptable*, and *perfect* will of God." The Lord is not sending us out to prove the se things to the world just yet. Some of us had that idea when we first started out, but we soon got over it. It is for ourselves that we want this proved. God will take care of the world by and by. He is giving us some opportunities now, but it is for our benefit, that we may prove to ourselves what is that good and acceptable and perfect will of God.

I once had a lot ot peculiar ideas. I thought if I did not warn the people, may be they would go to hell and never get another chance. I carried that burden for many years, and perhaps many of you did. I got rid of that burden when I saw the great plan of God. The Lord says, "Fret not thyself because of evil doers." I took a deep breath. I had found something that was giving me strength. I had thought that I was saved, and I must help God save the world. When I found out the *good will* of God I could see that I had previously acted as if my will were better than God's will.

What is the acceptable will of God? The Apostle says, "I beseech you brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable." How could they be holy? That is a part of the good will of God, to justify us that we might be counted holy. What does justification mean? Made perfect, or counted perfect. The Lord does not instruct us to tell our neighbors that we are perfect. He said if I believe in Christ in the proper way I may count myself justified by faith. I have this assurance from God. It does not say that I shall be able to assure all of my neighbors. Thus our offering is acceptable to God. The Lord says in effect, You may limp around, you may have headaches, backaches, and various other aches, but I will count you as if you did not have a fault, or inperfection. I will accept that body you have, and count it as holy, if you bring it. It is left for you to decide. Was not that good news to you? That was another thing I could not understand. It was hard for me to take it in with my finite mind, but I could with the heart.

What is the perfect will of God? He wishes me to be actually perfect, and not merely accounted perfect. Is there anything for me to do? I have to go to work. What for? "Work out your own salvation with fear and trembling, for it is God that worketh in you." He will tell you how. Perfection is not attainable in one day. You are liable to "stub your toes" several times. You are liable to have discouragements. The Apostle says if I should stub my toe, I am going in the right direction anyhow, *if I am walking after the spirit*, and not after the flesh. If we walk after the spirit with what power we have God will count that "the righteousness of the law is fulfilled in us;" our account will read as if we had walked up to the law, to the last jot and tittle.

"I stand all astonished, with wonder,
And gaze on the ocean of love."

Everywhere I look I see God's love—in the trees, in the sunshine, in the showers, in all of His blessings everywhere. If I have the spirit of the good Word of God instructing me I have the disposition to follow in the course of love. The devil comes along and says, "You are a pretty Christian, are'nt you. Look what a mistake you made the other day. Look how your tongue got away from you; how snappily you spoke up." I sometimes like to go back to the experience of Luther. I do not know whether it was a dream or not, but think it was. The devil came to him and said, "You are a nice Christian." Luther did not contradict. The devil wrote down a particular sin that Luther had committeed. Luther acknowledged it, and asked if there was anything more. The devil wrote a longer list. He acknowledged every one. The devil said, "You claim to be a follower of Christ, and have committed all of these sins? I would be ashamed if I were you. I would not be a hypocrite." Luther said, "there is something else you forgot to write there." "What! another sin?" "There is something else: "The blood of Jesus Christ cleanses us from all sin." The devil dropped his chalk and ran. He did not write that. That is for you and me, not for the devil. Do you believe it? It seems almost too good to be true. I have had many tell me, "Mr. Van Amburgh, you have the best religion I have ever heard of. There is only one fault to find with it—it is too good to be true."I say, "you do not know my God; you are not acquainted with Him." "If you find anything that is too good for Him to do you will find something that I have never found yet."

Let us reason a little further. If we are children of God we have a very rich Father, have'nt we. What is a millionaire, or a billionaire or a trillionaire in comparison? They are not worthy to be compared. The whole earth is but a speck in the universe. My dear Father is rich. I am the child of a King, with Jesus my Saviour. Have we any authority for that? Yes sir. "If children then heirs; heirs of God and joint heirs with Jesus Christ." How rich is He? We cannot estimate it.

Someone says, "If your Father is so rich, why does He let you work so hard for a living? It is not because my Father does not love me. Along natural lines I think I had a father as loving as any children have. He made me work, but he made the work so enjoyable that I delighted in it. I feel sorry for children who are brought up with nothing to do. I think it is a curse to them. God does not bring up His children with nothing to do. He is going to train all of them to work, but He will make the work so enjoyable that it will be a delight to do it. For that reason you take out tracts. The Lord is teaching us how to take pleasure in work. Rich? I am not bothering with the bank accounts just now. I am busy at work, laying up treasure in Heaven which I may enjoy by and by. How do I know? Father said so. Faaher? Someone says, "You talk of God so

familiarly. What right have you to talk of God as if He was your parent?" The Bible tells me that I may. Did not Jesus teach His disciples to pray, "Our Father which art in Heaven?" Did not Jesus say, "I ascend unto my Father and your Father?" Does not the Bible say, "I will be a Father unto them, and they shall be my sons and daughters?" Is not that pretty good authority? Comfort your minds with these words, when tribulations come upon you.

"If we suffer with Him." What does that mean? Christ wants us to suffer with Him. The passage goes on to say that the whole creation is waiting. For what? Waiting for these sons to get ready. What sons? Jesus, the eldest son, and the other sons of the family. The world is "waiting for the manifestation of the sons of God," waiting for them to get their education, to get through their schooling so they can be "set up." "To him that overcometh will I grant to sit with me in my throne, even as I also overcame and am set down with my Father in His throne." God will have no uneducated, untrained kings and priests in His kingdom. "He that would rule must first learn to obey. The Heavenly Father is now putting us through a school of suffering, a school of training, in order that we may become more like Him.

"We groan within ourselves." A sister came to me a while ago and said, "Brother Van Amburgh, when one feels so 'achey' inside, and goes around with a smiling face, don't you think that would make him a hypocrite?" I said, "Sister, I hardly think so. You do not have to tell the people all about your aches and pains. Go bury your sorrow. If you had a big scar on your neck, would you have to tell everybody, "I don't want to be a hypocrite, so I must tell you that scar is there?" Some think they must tell of scars the other children may have, or they will be hypocrites." A well brought up human family would not do that. If there were in the family a little child with a scar on it, they would be careful to cover that scar so that the neighbors might not see it. Why? Because they would be jealous of the reputation of the family. Are we as careful of the reputation of our heavenly family? Jesus was very careful about the reputation of His Father. He was careful to tell His loved ones how much He loved them.

We read a little further on: 'But we are saved by hope." What is this hope? It is something that we desire, with the possiblity of attaining. In Heaven is reserved for you a crown of life. We cannot get up there of ourselves; Christ said we could not. But He says, "I have an anchor, and I will fasten that in the heavens. I have a rope to fasten to that anchor, and that rope will be faith. I will let that rope down to you, and if you hold to that rope; if you hold fast, you will finally get to the other side safely." This hope is anchored within the vail." It is the hope of being associated with the Lord Jesus as Head of the great incoming kingdom, to uplift and restore mankind to harmony with God, and ultimate perfection; it is the hope of being with the Lord, and like our Father. "Oh," says the world, "You cannot do that." Christ says you can. "Be not discouraged; I have overcome the world; I will help you." We lay hold upon the rope of faith which is attached to the anchor of hope. That is what we are saved by, as the Apostle says. Take hold upon this rope of faith. Jesus has gained the victory, and is now seated at the right hand of the throne of glory in the Heavens. He says, "I will have you there if you hold to the rope faithfully." How much do we want to win this great prize? Let us hold to the rope tightly, "for we are saved by hope." If we hope for anything that we see, it is not hope, "for what a man seeth, why doth he yet hope for?"

He goes on and says that eveything is working together for good to those who love God. Do we love God? "Well," says one "I cannot say that I always feel as if I did." How do we know that we love Him? Because we are trying to do what He has told us to do. "If ye love me, keep my commandments." If does not say, "If ye love me you will always feel good." That is the way a great many people interpret it, but it does not say so. If we love Him we will keep His commandments, whether we feel good or not. How do you know that you love your family. You go out in the morning and work hard all day. What are you doing it for? To make provision for your family, because you love them, whether you feel like it or not. You are trying to keep your covenant with them. There is the evidence. How may we know that we love God? We are trying to keep His commandments. How do I know the Lord loves me? Because He said He would love me if I would do that. Jesus prayed, "that the world may know that thou hast sent me, and hast loved them as thou hast loved me." Can God love me as He loved Christ? We cannot fully understand that. But hard as it is to understand we say: "Oh Father, I know it is so; I may not be able to understand it all. I will not stop to analyse it; I will take your word for it.

All things are made to work together for my good. How do I know? Because He said so. This is only discernible from the inside, after we have made a consecration to the Lord. Then we may know, however bad things may seem to be going temporally, that we have given our all to the Heavenly Father, and we are merely His stewards. Possibly some of you have heard the illustration which we will give. Suppose I come and say to the Lord, "I want to work in your vineyard. I want to get rid of my wife, or husband, and children, my farm and all these things and work for you. What can I do? I think I might go out in the Pilgrim work; I have quite a reputation at home for being a good speaker." The Lord might say, "I am glad to see your zeal. However, I do not *need* any more Pilgrims. Even those who are on the road frequently make mistakes and I have to send someone around after them to straighten out matters." "Why, is that so? I thought I might help you." "No, *I do not need any help.*" "Well, can I not go in the colporteur work to help?" "I do not *need* any colporteurs either." "What is the field filled?" "No: but I do not NEED any." "But I wanted to help you." We have it turned around, friends. It is not God that *needs* help. You are the one that needs the development that the work will give you.

After going through a list of the things I would like to do the Lord might say, "Now I have a little job for you." "Why have you some place for me?" "Yes." "What is it?" "You gave me this farm, this wife, these children, and all these things. Now I will need someone to look out for them for me." "But I was going to get rid of them so I could help you." "You have it turned around. These things now belong to me since you gave them to me, and I must have a steward for them. I am going to place in your hands this farm, this bank account, the wife, the husband and children, and you may serve as my steward over them. I will give you a reward for looking after my property if you do it in the right spirit. While you are doing that you can bring forth the fruits of the spirit. I want you to develop patience, gentleness, long suffering and brotherly kindness. I will let your wife or husband scold you sometimes. I will let Satan give you some trouble. Sometimes perhaps the rain may not come that you think your crops need, and you will not know what is the matter. But all of this will be for the development of your faith. Your wife may not want you to go to meetings. She will grind you some, she will polish you, but I will help you. We are in partnership now. We own the wife together; we own the children together; we own the farm together; we own that bank account together. Every time you get into difficulty, come to Me and I will help you." What a difference it makes how we look at it. I used to wonder why the Lord had laid certain burdens upon some particular man or woman. I found out that the Lord was getting the school ready before He brought the pupils into it at all. He knew what He could do with me, and He arranged the school before I got there, and then He opened my eyes to see it. Now all of these things are working together for my good. How glad I am.

The Apostle goes on further. You see, all these things bring assurance. It brings peace, does it not? We are not going to worry over things any more. I will tell you an experience of a brother who was having a rather hard time. He had a lot of difficulty. His wife did not want him to go to meetings, and was bothering him in every way possible. He was chafing under it considerably. A few years later I saw him and said, "brother, how are you getting on?" He replied, "Nicely." I mentioned his wife and their past difficulties. He said, "Brother Van Amburgh, you cannot imagine the blessing I am getting from that wife." I said, "Is she coming to see things your way." "Don't you believe it, but I have found out what the Lord gave her to me for. She is my emery-stone. When I woke up to that fact I rejoiced. I used to hold back. But I came to the point where I said, Lord, turn the wheel; I will take it. Really, she gets provoked because I do not get mad any more." He said, "Brother, I love that wife more than I ever did before. I came to understand that I could not get into the kingdom without persecution. Any way, it is better to have it at home than in public. The neighbors do not know about it." If we could look at it this way it would turn that sourness and bitterness into joy. The Lord is a wonderful chemist. You have heard of turning sugar into vinegar, but it is much more difficult to turn vinegar into sugar. The Lord does it in this way. He shows us how to "rejoice in all things." Is that true? Am I doing so? Am I thankful for all things?

That is a new one, "in everything give thanks," 1st Thessalonians 5:18. That is a wonderful text, when we examine it. Am I trying to be thankful in all things? Then I have another witness that I am His child. All these things work together? Yes. Sometimes we get into such difficulty that we can hardly tell what we want, like a little child coming to its mother, hardly

able to express what is its difficulty. Only yesterday a dear sister at this convention received a telegram, "Your mother is dead." The dear sister was hit very hard by the blow. She loved her mother in a very dear way. She could hardly talk; tears were running down her checks. She said, "Brother Van Amburgh, I know it is all right." She asked me if I would ask the friends here to remember her in prayer. The spirit, indeed, was trying to realize that it must be right. Don't you think the Lord can look into the heart when He sees one of His little ones trying to take the blow, and that He appreciates the effort? Father knows best. The suggestion was made, "if you were as wise as the Father, and had all power, you would have done the same as He has permitted." She said, "Yes: I guess I would; Father knows best. How it comforts me to believe it." Sometimes when we get into these difficulties it is hard to know just what we want. When a child comes to its mother with a broken heart, the mother takes the little one in her arms and says, "Oh Mary, that is all right; Mother will take care of you; never mind." Pretty soon the sunshine comes back and the little one runs away rejoicing. So we come to Him. He says, "Come unto me, all ye that labor, and I will give you rest; take my yoke upon you and learn of Me, for I am meek and lowly of heart, and ye shall find rest to your souls."

See what things He did for us. He had predestinated, He had planned for a called-out class to become great ones, kings, in the kingdom. He says those who are to be of this class must become like His Son Jesus. "Whom He predestinated, them He also called." There were no perfect ones in the human race to call, and He did not propose to call any from among the angels. Therefore, those whom He called He must justify, because they were not just. Whom He justified, them He first glorified (honored) with the knowledge of the way to obtain justification. The Apostle says, "See what a wonderful way, that while we were yet sinners, Christ died for us." Who is going to condemn you? A great many. Sometimes it will be neighbors, because they do not understand you. But who will have effect with the Judge who is to decide your case? Who is the judge there? Your neighbor sometimes thinks he is, but we are glad that he is not. "Do you think," the Apostle says, that if the Lord loved you enough to die for you when you were still a sinner, that He will now turn around and condemn you?" That would be absolutely unreasonable; that would not be in harmony with Christ's character at all.

"Who shall separate us from the love of God in Christ Jesus?" "Now," the Lord, says in effect, "I will see how much you love me." When a little chap sometimes my mother would ask me, "Do you love mamma?" "Yes, I love mamma." "How much?" "A bushel." Maybe some of the rest of you have been little chaps. Christ says, "I am going to see how much you love me. I want to see in you a love that will stand the test." I read a story of a man who had been brought up under the old rule, which was to be honest. This seems to be almost a "lost art" in our day. Honesty seems, to come extent, to be given less consideration. This man was used to dealing honestly, and he went into the blacksmith department of a large business. The firm contracted to make anchor chains. As he was working hard to make every link perfectly, one of the workmen said, "Why do you take so much pains; just smooth them over and they will never know the difference?" The smith replied, "If I make a poor link it might break and cause the loss of many lives, and their blood would be upon me. I must make *every link* strong."

We might think of God as making a great chain, composed of many links. He says, "Now I am going to test you thoroughly for every link in this chain must have a certain kind of love strength. I am going to see if you will break at tribulation." He lets tribulation come. Would the Lord let tribulation come upon His loved ones? Yes. He will let more come; the strain becomes harder. It does not break. Then He will put you through the test of distress. When I was a young man I read a description of how they test the wires used for spokes in bicyles, and that some would pull 50,000 pounds before they would break—a little wire not much larger than a knitting needle. The Lord says, "I am going to show the world by and by what a strong love my children have." He lets the world and the flesh and the Devil come in and put on the trials. Not a link breaks. Ah! there is love for you.

Then comes persecution. Hale them to jail; behead them, crucify them. There is no break. Famine, nakedness, peril, sword, cannot break a link; "What is the matter with this chain; I never saw such strength." They love God. The world turns around and sneeringly says, "If you are a son of God why not liberate yourself from the cross; that is pretty good evidence that you are not of the Father." They wagged their heads at Jesus on the cross, but the Lord knew just what He was doing. The world will know by and by. They will look at that tragedy and say, "Did Christ do that for me, and yet His love did not break?" God gave His only begotten Son, and that love did not break. God was testing that anchor chain, so to speak. In all these things we are more than conquerors.

We cannot take these bodies to Heaven? No, we do not want them there. They are full of aches, and pains, and distresses, and imperfections. We are going to have new bodies. The Lord is letting us practice, and suffer these things down here. Why? To test our love. The Apostle says. "I have looked into this matter, and I am persuaded." The Apostle had carefully considered it. Did God test His love? Yes. The Apostle said "I am persuaded that neither death," Will not that break his love? All that a man hath will he give for his life, Job tells us. But not in this case. He knew he would be lifted up by and by, therefore he was "persuaded that neither death nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord."

Someone says, "I am going to begin to strengthen my anchor chain." The devil says, "I will fix him; I will take away his reputation; I will make every one think he is a fool. I will take his land, I will take his flocks, "as he did with Job. I will give him boils. I will overcome him. He thinks God loves him." So he goes on. The devil was able to bring our dear Redeemer down to death, thinking thus to be bothered with him no longer. He made a mistake. God raised Jesus up from the dead to a position of exaltation and power next to Himself. "If the spirit that raised up Jesus from the dead dwell in you, it will also quicken your mortal bodies." In all these things we overcome. Let the devil go on bringing these difficulties upon you. Do not look upon that as evidence that God does not love you. Consider it as the reverse—that it shows that He does love you. The Lord is helping us to get rid of all that ties us to the earth and its desires; He is helping us to increase this love by the experiences which prove that He is dealing with us. The foundation of our hope is becoming more firm. We have a reason for the hope that is within us. This class will not be blown about with every wind of doctrine. They have full assurance of faith.

May the Lord bless you all.

Discourse by Bro. W. F. Hudgings.
Subject: "THREE AVENUES OF DANGER AND THE NEED OF SELF DISCIPLNE."

Brother Van Amburgh, who was chairman during the first half of the convention, on Thursday morning vacated the chair to Brother Hudgings who then acted as chairman during the remainder of the time. Brother Van Amburgh remarked that he had come to say good bye to the assembly, as, according to program, he would be "chairman no *longer*, because apparently it had been decided he was *long* enough." The sharp contrast between the height of the two chairmen gave emphasis to the suggestion. The retiring chairman then introduced Brother Hudgings, who addressed the convention on the subject:

YOU are wondering why you have to lose so capable a chairman as Brother Van Amburgh, and accept me instead. Well, I don't know why it is necessary either, unless it is that the Lord sees we all need *Discipline*. (The program had specified that day as "DISCIPLINE" Day.) To thus be thrown upon our own resources will be a disciplinary experience for every one here, and particularly so for your present chairman. Let us take courage in the promise that "all things work together for good to them that love God," and rest the matter in the Lord's loving hands, and get a blessing.

The keynote of today's discourses is "Discipline," and as a fitting climax to the day's discussions we are to have a grand symposium tonight which will treat the subject in all its phases. Therefore, as the first speaker on to day's program, I will content myself with merely holding out a warning note to all of us who are in the "school of Christ," that we may at once see the perils of discipline neglected, and perhaps be inspired to apply the suggestions that will be given by the other speakers, who wil

tell us more particularly HOW to discipline and WHEN. Our subject will specially consider WHY; and may the Lord help us to have before our minds the necessary concern and sobriety at all times to enable us to detect every danger which may be lurking in our path. Let us recall how the Apostle specially warned us to be equipped with "the *whole* armour of God, that ye may be able to withstand in the *evil day.*" I feel sure there is no question in any of our minds but that we are now living in the time that the Apostle was describing—*The Evil Day.*

Bros. W. E. Van Amburgh and W. F. Hudgings, Chairmen at the Hersbey Convention.

We wish to call attention to the words of the Psalmist, on this occasion: "Cleanse Thou me from secret faults. Keep back thy servant also from presumptuous sins; let them not have dominion over me; then shall I be upright, and I shall be innocent from the great transgression." Psalm 19:12, 13. There is order to be observed in this beautifully poetic but ever timely prayer of the Psalmist. (1st) "Secret Faults." (2d) "Presumptuous Sins." (3rd) "The great Transgression." The suggestion is that the little secret faults, if not cleansed away, will lead to the more serious and "presumptuous sins;" and if the latter should have dominion over us the inevitable result will be "the great transgression." The statement is very specific and emphatic. Notice it does not say "that I may be innocent of transgressions," neither does it say "that I may be innocent of *great* transgressions." But it does say "that I may be innocent of *The* Great Transgression." What, then, would constitute *the* Great Transgression? It would be the greatest transgression we could possibly commit; the sin that would bring upon us the greatest penalty, the maximum penalty of God's perfect law, viz., death, lasting death, Second Death, from which there would be no recovery. The Great Transgression I therefore understand would be deliberate, willful transgression *against full light and knowledge.* How clearly does the Apostle indicate this in Heb. 10:26, "For if we sin *willfully* after that we have received the knowledge of the Truth, there remaineth no more sacrifice for sins, but a fearful looking for of judgment and fiery indignation which shall *devour* the adversaries." Thank God it isn't fire that shall *preserve*, but contrariwise, "fire which shall *devour*" the adversaries of righteousness.

Sins always have their small beginnings; they begin in the mind with some lingering desire or craving which longs to be gratified. Thus the Apostle outlines it: "Desire, when it hath conceived, bringeth forth sin; and sin, when it is finished, bringeth forth death." These lingering thoughts, these wrong desires of the mind, may be entirely secret to all others, but they will inevitably lead into open, presumptuous sins, unless cleansed away. The best time therefore, to apply self-discipline is while the sins are secret, while they are small. Otherwise, the Lord seeing our negligence, will have to take the matter in hand and put us through severe experiences, to accomplish the desired result. Would it not be better to follow the Apostle's advice—"If we would judge *ourselves* we would not (need to constantly) be judged (disciplined) of the Lord."

There are three kinds of secret faults:

(1st) Faults secret to others, but known to ourselves.

(2d) Faults secret to ourselves, but quite apparent to others.

(3d) Faults secret to ourselves and to others, except the Lord.

Similarly, we may classify the "presumptuous sins" under three all-comprehensive heads, and the consideration of these will be the burden of our message this morning. The Apostle thus classifies our sins thus, and properly so. I refer to Jude II, where he discusses the condition of those erstwhile New Creatures who have indulged in presumptuous sins to such an extent that they are no longer innocent of the "great transgression" but who are spiritually "twice dead, plucked up by the roots," wandering stars to whom is reserved the blackness of darkness forever—the Second Death. And he says: "Woe unto them! for they have gone (1st) in the way of Cain; (2d) and ran greedily after the error of Balaam for reward; (3rd) and have perished in the gainsaying of Core (Korah)." The Apostle thus seems to suggest that there are *three main avenues* which lead up to the great transgression, and that they are illustrated in the experiences of Cain, Balaam and Korah respectively, who were all sinners along totally different lines.

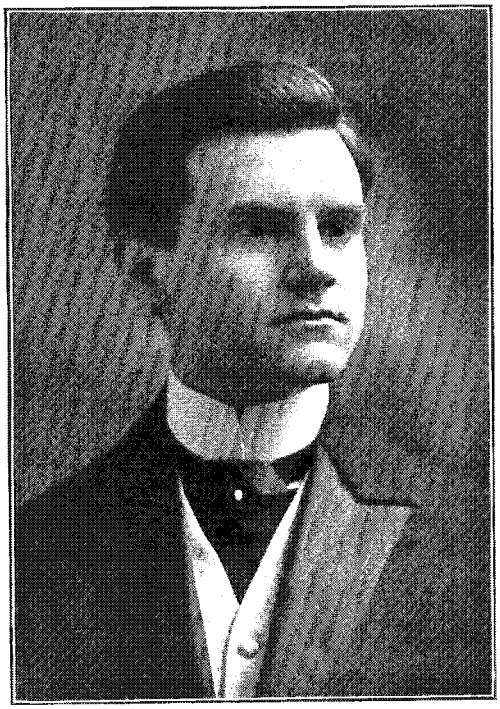
You remember the story of Cain—how he and his brother arranged to sacrifice unto the Lord. Abel sought God's will in the matter, but Cain was self-willed. Abel had faith in God's way of dealing with sin, but Cain had little or none; hence "*by faith* Abel offered a more excellent sacrifice than Cain" (Hebrews 11:4). Abel apparently had the mind of God on the subject, recognizing that as death was the penalty for Adam's sin, there could be "no remission of that sin without the shedding of blood." Justice would demand an eye for an eye, a tooth for a tooth, a life for a life. I have no doubt but that Abel and his parents, with their near perfect minds, had discussed and reasoned upon the matter—and may have arrived at a partially accurate conclusion, taking their cue from the Lord's command that they slay an animal to cover their nakedness before Him, and also His suggestion respecting the Seed of the woman that would eventually bruise the Serpent's head, thus offsetting the effects of sin which the great adversary had brought upon them and their children. Anyway, "by faith" Abel offered the acceptable sacrifice, while Cain sought to have a plan of his own. He would sacrifice unto the Lord, too,—but he would do it in his own way. When his sacrifice was refused, he was stirred to anger, malice and hatred of his brother sacrificer. Cain therefore denied, or set at naught, the efficacy of the great Ransom Sacrifice of Jesus, which is the only means by which any of us can remain in the presence of God. So we read "And Cain *went out* from the presence of the Lord." He could not longer stay *near* the old Eden home from which the family had been banished. Apparently the others felt a measure of safety if they could only just stay close to the spot where Jehovah's presence had previously been manifested—the garden eastward in Eden. But Cain went out from the hallowed precinct. Cain's sin, therefore, would seem to picture the transgression of those of us who, once in the presence of God, may subsequently manifest self will, and deny, or refuse to longer recognize the Ransom Sacrifice of our Lord Jesus. "Woe unto them! They have gone in the way of Cain."

The second dangerous avenue which may lead to "the great transgression" is that suggested and illustrated by the incident of Balaam. I merely need to remind you of the circumstances surrounding his grievous sin. In casually reading the account as given in Numbers 22:24, we might fail to detect just how serious his transgression really was. The account describes how the Israelites, under the able leadership of Moses, had advanced into Eastern Palestine at the conclusion of their forty years of wandering. Emerging from Edom, they crossed the land of the Moabites in peace and safety; but when they reached the Arnon River, which was the southern border of the Amorites, by the Dead Sea, they encountered hostilities. Moses sent messengers to King Sihon requesting the privilege of passing through his land unmolestedly, but the request was refused and a fierce battle ensued at Jahaz, right on the border. The Israelites were successful, because God was with them as He had promised, and the whole land was immediately conquered from the Arnon to the Hieromax, on the east side of Jordan. Encouraged thus by their victories they were emboldened to cross the Hieromax River and undertake the conquest of the rich pasture fields of Bashan, in the extreme north. A decisive battle was fought in the edge of the mountainous district, and Og, the giant king

I.B.S.A. Conv.

I.B.S.A. Convention Sept. 5th to 12th 1915 Hershey Park, Hershey, Pa.

of Bashan, was slain; his army was completly routed and his kingdom was forthwith taken over by the children of Israel. Shortly afterward, while the Israelitish host was encamped on the east of Jordan opposite Jericho, a league was formed between the Moabites (through whose land Moses had previously passed in peace) and the Midianites their neighbors, to check the advance of their common enemy. It was at this time that Balak, king of Moab, summoned Balaam, the Mesopotamian seer, to aid the allied nations by pronouncing curses upon Moses and Israel.



Bro. W. F. Hudgings

Just who Balaam was is somewhat of a mystery. He apparently lived at Pethor, in Mesopotamia, and doubtless was a stranger to the nation of Israel who had been wandering in the wilderness between Egypt and Canaan for forty years. If we assume that Balaam was more than 40 years old at this time, it follows that he was born while the Israelites were yet captives in Egypt, hence evidently not related to them. Balaam is merely one of the few strange characters meeting us in the Old Testament—rare persons living in heathen lands and yet who had some acquaintance with the true God, Jehovah, to such an extent as to be used as His mouthpieces on certain occasions. Jethro was one of these. Jethro was a Midianitish priest, who became the father-in-law of Moses. And it was this Midianite priest (or prince) who suggested to Moses concerning the appointment of seventy deputies or elders, to assist in judging the people of Israel during the wilderness journey (Exodus 18). Since this board of "seventy elders" was such an important body in the government of Israel, and had the Lord's unqualified approval and blessing, it would appear that this heathen priest who first suggested the plan to Moses must have been prompted to do so by Jehovah. Indeed God had dealings with various Gentiles at certain times. He dealt considerably with Pharaoh, also with Nebuchadnezzar, giving the latter visions, etc. Cyrus was another Gentile with whom God dealt. In fact Cyrus was specified by name, by the prophet Isaiah, long before the great monarch was born. He was therefore a man of destiny, to liberate the Israelites from the Babylonian yoke—and he was a Gentile. Again, we have the reference to the "wise men from the East" (Matt. 2:2). There seems some authority for concluding that these "wise men" (Greek *magi*) were Gentiles, of the same school of Persian magicians as those in the days of Nebuchadnezzar and Daniel. God revealed to them in advance the fact of our Savior's birth, and they had great faith and appreciation, and confidence. However, although God could, and did, deal with certain *individual* Gentiles, it still remained true that Israel was the only *nation* known to Him of all the nations of the earth (Amos 3:2). And it was this specially chosen, God-honored and protected nation of Israel whom Balaam was requested and entreated to curse.

Balaam's acquaintance with the true God had distinguished him from all the priests of Midian and idol worshippers of Canaan and Mesopotamia. King Balak recognized that Balaam possessed peculiar power, and felt confident that if he could induce this man of God to merely "say the word," no foe would have the power to stand before them. He recognized not that Balaam was only a man, with human powers and limitations—and that whatever supernatural force might follow his utterances would not be merely because the seer had spoken, but because it was the will of God beforehand, which the prophet simply was permitted to find out, and forecast. It was not true therefore, that Balaam or any other man would have the power to command the forces of nature or of heaven and have them obey. Ah, no; and none knew this fact better than Balaam himself.

The king's messengers came unto Balaam and presented their petition, saying: "Behold, there is a people come out of Egypt: they cover the face of the earth and they abide over against us. Come therefore now we pray thee, curse this people: for we know that he whom thou cursest is cursed, and he whom thou blessest is blessed." They brought much gifts unto Balaam as a reward in advance for his services. Balaam told them to lodge with him that night while he would inquire of the Lord about it. He did so and the Lord answered him very positively and distinctly: "Thou shalt not go with these men, thou shalt not curse the people, for they are blessed." That settled it. Although Balaam coveted the reward which had been offered him, he knew full well that he was not able to bring down curses upon any whom God had declared to be blessed. To undertake it would be to violate God's command, to make void his standing as a prophet, to make a fool of himself, and to endanger his life for attempting to get money under false pretenses. So he arose next morning and told the men "No, I cannot go."

When the King's servants returned without the prophet, Balak was exceedingly disappointed but refused to be discouraged. He dispatched other messengers to Balaam, but this time he selected princes, government officials, honorable men, whose distinguished air would do much toward inducing the prophet to accede to the King's request. They came and they offered not only gifts, but promised Balaam, by authority of the King, that he should be promoted to very great honor, and that whatever might be his request, that would the king do. Ah, that sounded joyous in Balaam's ears. It was a great temptation, but he answered "I cannot do less or more than the Lord command—but I pray thee, tarry with me tonight and I will see what the Lord will now say."

Now Balaam *knew* what the Lord had said on the subject, and he had no right to tempt Him in any such manner as to request or suggest that He answer contrary to what he had previously expressed. And what happaned? Why the Lord didn't quibble with him one moment. The Lord said "Go!" Go, if you want to—but remember what I have already said respecting Israel. God didn't ask him a second time to stay back. He dealt with him exactly as he deals with you and me, dear brethern. O, there is a wonderful lesson for us here, is there not. But there is no compulsion. He does not coerce. If, after knowing God's will, we give way to temptation and wish to do contraty to it, He lets us go right ahead and get into difficulty—we always suffer for it, but it is overruled for good if we endeavor to apply the lesson for future use. The Lord will never coerce anybody's will. He didn't coerce Adam's will, nor Cain's, nor Pharaoh's, nor Balaam's and He isn't going to coerce yours or mine.

Excusing his conscience and attempting to deceive himself into believing he was authorized to go forward in his wayward course, Balaam arose next morniug, saddled his ass, and started with the princes of Moab for the coveted booty. They had not gone far, however, until Balaam's donkey began to balk. He urged the animal on but she refused to go. Then he smote her, and she ran out of the roadway into an open field. That was utterly too much for Balaam, and he began to whip the poor thing. He lashed her and beat her until he succeeded in getting her back into the way. Then he smote her to force her forward, and she jumped sideways against the wall and crushed Balaam's foot right into the rock. And the record reads, "Then Balaam smote her again," and I don't doubt that for a moment. I imagine he began talking to that donkey just like she were a human being and could understand every word he said—and to his surprise the ass opened her mouth and began to talk back. A miracle was performed! The Lord used the ordinarily dumb animal to teach Balaam, as well as you and me a great lesson. His eyes were opened, and he saw the angel in the way, with sword drawn in his hand—then it dawned upon him why the poor donkey had balked. The record says that "Balaam fell flat on his face." Yet he had his heart so set upon that gold

the king had promised him, that he could not just flatly acknowledge everything and refuse to go a step farther in his perverse way. Moral! Moral! "*Today*, if you hear His voice, harden not your heart." Ah, nothing is more darkening to mental vision than willful transgression. To whatever extent there is a desire to excuse ourselves before the Lord for our wrong acts, to that extent we are blinding ourselves toward rightesouness; and if persisted in will lead us to the great "outer darkness" to which the "wandering stars" of whom Jude speaks are banished forever. Balaam, therefore, now had the audacity to even say to the angel, "*If it displease thee*, I will go back." IF it DISPLEASE thee! Did Balaam suppose the angel was simply having some amusement at his expense. "*If it displease* thee, I will go back home." And what did the angel say? He did exactly what the Lord did a few hours previously. He said "Go on!" If after both these warnings you are still inclined to do contrary to the Lord's expressed will, *go on*, go with the men—but remember that Israel is a blessed people. So Balaam went on, feeling, I suppose, somewhat chagrined. He came to King Balak and told him he was powerless to say a word except what the Lord would put into his mouth. But as if there was a doubt in his mind as to what the Lord would have him say, he began going through the usual procedure of sacrifice, preparatory to giving forth his prophecy. When he came forth to prophesy before the king he pronounced a blessing upon Israel instead of cursing them. He had to do it! The Lord just took possession of his tongue, and made him pronounce that blessing. God would not coerce his *will*, but he would draw the line respecting his acts that might reflect upon his own chosen people of Israel, to do them injury. Hence the Lord took control and spake through Balaam just like he spake through the mouth of the ass a day or so previously. I believe the Lord caused that incident of the speaking ass to occur to show Balaam, and us all, that He is abundantly able to use one mule as well as another, as His mouthpiece, whenever He sees necessity for it.

King Balak however, would not be dismayed. He suggested that they build another set of altars and try the matter over again. But the result was the same—blessing instead of cursing. The thing was repeated the third time, and Balaam not only was made to bless Israel, but he was also caused to pronounce curses upon all of Israel's foes, including Balak and his nation and their allies. Then the king was exceedingly wroth and smote his hands together and threatened Balaam, reminding him of the great reward he had missed by failing to curse the Israelites. Balaam weakened. Ah, every mention of that *reward* touched the very chord of his heart. No wonder St. Jude says he ran "greedily" after reward.

What was Balaam's next move? Did he bid the king adieu, explaining to him that he had no desire to tempt the Lord further, that he was exceedingly sorry that he had even come to the King's palace at all, and that now he was going back home fully resolved to wait upon the Lord and mind his own business in the future? From a surface reading of his remarks it would almost appear so—but let us see: "And Balaam said unto Balak, Spake I not to thy messengers which thou sentest unto me, saying, If Balak would give me his house full of silver and gold I cannot go beyond the commandment of the LORD to do either good or bad of mine own mind; but what the LORD saith, that will I speak? And now behold, I go unto my people! But come, *I will instruct thee what this people shall do unto thy people in the days to come.*" Ah!!! If only he had left off that last sentence we might have exonerated Balaam and concluded that he had learned his lesson and was at last resolved to be loyal to God. But no! He was greedy for that reward. He had permitted his heart to become calloused. Instead of realizing the importance of self-discipline, he had given himself over to his fleshly desires, and while wishing to be used as a prophet of God and to appear righteous altogether, he was nevertheless willing to undertake to work against the expressed will of the Lord. After having gone to so much trouble to secure the king's reward, how could he now bear to return home empty handed. He must make at least one more attempt. He couldn't curse Israel directly, but he could give king Balak some advice which, if followed, may work advantageously to the king and disadvantageously to Israel. "Come, I will instruct thee what Israel shall do to thy people."

The account ends there, without saying what Balaam advised the king, nor how much the king gave him for his services. But the next chapter begins to relate what awful things began to transpire. The Israelites were successful in possessing the land, but they were weak in another respect, and Balaam knew, in some way, of this fact. Chapter 25 tells how the Midianitish women (not the low caste but the noble women, princesses) were advised to use their influence to seduce the young men of Israel, lead them astray, corrupt their morals, and in this underhanded and evil manner to weaken the nation as could not have been successfully done in battle. The Midianites knew that ere long they must contend with the Israelites for supremacy, and if their own women could captivate the young Israelitish men of war, they would refuse to fight Midian for the women's sake. But the inevitable break finally ensued. God commanded Israel to go and destroy the Midianites entirely, men and women alike, because their iniquity had come to a full. The opposing armies met on the banks of the Arnon river—and behold! Balaam was there, leagued with Midian, fighting against the very people whom he had blessed—and he was slain there, by the edge of the sword. (Num. 31:8).

The Midianites were conquered and all the males were utterly destroyed, as God had commanded—but the beautiful women were saved and brought into camp. When Moses heard of it he was wroth with the officers of the Israelitish army. and said unto them: "Have ye saved all the women alive? Behold, these caused the children of Israel to commit trespasses against the Lord, *through the counsel of Balaam.*" Num. 31:15,16. Ah! It was Balaam who was responsible for the action of these Midianitish women. It was he who counseled such a course, to weaken Israel. Now we can understand the significance of Balaam's parting words to King Balak when he left off blessing Israel: "Come, I will instruct thee what this people shall do to thy people in the days to come." Thus the Lord reminds us of Balaam's sin in Rev. 2:14, and says that some in the Church "hold the doctrine of Balaam,"—attempting to justify themselves in their covetous course. Balaam, a servant and prophet of God, we see was led to this great sin and to his destruction, through COVETOUSNESS, through greed, through lust. He wanted to speak the word of the Lord, but he wanted earthly advantage still more. This, St. Jude tells us, is the second great avenue leading in the direction of death, Second Death. "Woe unto them?" says the Apostle.

There is still another classification of sin—a third avenue against which we must be on guard—the transgression of Korah. What was Korah's sin? We read of it in Numbers 16. Moses had just received command from the Lord to instruct all Israel to put a fringe upon their garments, the purpose of which was to remind them of their vow of faithfulness to Him—their special covenant. The blue was a picture of faithfulness, and the fact that it was made into a fringe going all the way around the bottom of their garments, in a circle, pictured how their pledge of faithfulness was perpetual, unending, everlasting. Korah was a Levite, thus picturing a class among the antitypical first-born. He objected to this ribband of blue, protesting that Moses and Aaron were merely seeking to assert their authority. Thus he started a rebellion. It is plain to be seen that he merely seized upon this matter as a good opportunity to exalt himself. It was merely an outbreak of his previous heart condition, a condition of envy. He was successful in drawing about 250 princes of Israel to his side; but his glory was short lived, for next day God caused the earth to open her mouth and swallow them all up, and all their possessions. The sin of Korah was therefore that of ENVY, jealousy, desiring to be a leader himself, instead of being subordinate to those whom God put in authority.

Thus we see the three great avenues of danger:
1st. Denial of the effcacy of the Blood. (Cain).
2d. The sin of covetousness (Balaam).
3d. The sin of envy, jealousy, rivalry (Korah).

All three are exceedingly presumptuous sins, all three may have their small beginnings in "secret faults," and all lead up to the "great transgression" and its awful penalty, the Second Death. Shall we not still more carefully, if possible, scrutinize our thoughts, and words, and doings, to the intent that we may be the better enabled to serve the Lord, and his dear flock? Surely, dear brethren, nothing else will pay. The kingdom is near. It is high time we awake out of our sleep, if we have been drowsy respecting these serious matters. Are we less appreciative of the Blood of Christ than when we first believed, or are we growing in appreciation? Have we been coveting anything, any honor, any position, which belongs to another—great or small? Have we yielded to any feeling of envy toward any brother in Christ? If so, here we have the danger signal. We barely have time to get off the dangerous thoroughfare and avoid destruction. The Lord is calling us in the other direction —"This is the way, walk ye in it." Let us follow the Lord, and be found in Him!

Discourse by Bro. E. Forrest Williams. Subject: "WATCHFULNESS."

THE subject of the day is Watchfulness, and I have been earnestly watching for some great dreadnoughts, as we often call our pilgrim brothers, in comparison to others who take part in this work as cruisers. You know there are first, second and third class cruisers, and I feel sure that I am in the third class. So I was watching for one of these "dreadnoughts" to take my place on the program this morning but I was unable to find a substitute.

From times immemorial it has been the tendency of man to lay the blame on the other fellow. This had its beginning in the Garden of Eden, when Father Adam tried to throw the blame on Mother Eve, and she in return excused herself by blaming the serpent. Now Brother Van Amburgh asked me to fill Brother Kuehn's place on the program this morning, and if I make a shipwreck, you may put the blame on "Brother Van."

In 1st Peter, 4:7, 8 we read, *"But the end of all things is at hand: be ye therefore sober, and watch unto prayer. And above all things have fervent love among yourselves; for love covereth a multitude of sins."* I was surprised, friends, when I looked up the word "watch," especially in the New Testament, to see how closely it was connected with the Scriptures that pertain to the end of this age. You remember in Matt. 24, when the Lord was asked by His disciples about His second coming, He gave many things in figures and dark sayings, and ended by saying, "Watch, therefore, for ye know not what hour your Lord doth come." In the 6th chapter of Ephesians, the Apostle Paul refers to the end of this age, and says: "Put on the whole armor of God, that ye may stand in the evil day." After enumerating the pieces of the armor he added, "Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance."

All of this indicates that from God's standpoint he saw something awful would happen at the end of this age.

I have heard brothers say, "I am so glad to be living in the end of this age," and to this I fully agree (as the Revelator says, "Blessed are the dead which die in the Lord *henceforth*") especially when we can see the consummation of our hope so near at hand; in that all these things foretold are happening. But with all of this enlightenment that has come, "When many are running to and fro, and knowledge is increasing," we are brought under a greater responsibility.

You have had testimony meetings on Watchfulness, I am sure you don't expect me to tell you anything new, or different from what you have been talking about. We are going to call this a continued testimony meeting. Brother Williams is going to testify of himself. The dangers he has been in, how he failed to watch, and how the Lord helped him, and if you see anything that you can apply to yourself we will be glad.

I find, not only at conventions, but also in the little ecclesias at home, that some of the friends are isolated, they fail to get acquainted, they don't know brother or sister from Lancaster or Philadelphia, or some other place, and we feel a little timid about speaking to them. Now let us feel that we are all ONE great family—144,000 brothers and sisters, and in that way we will be in a better position to help one another. We are called upon to build one another up in the most holy faith, so let us be one family.

This matter of watchfulness is something that pertains, not only today, but it is important throughout the life of a Christian. Watching and praying are inseparable, because if you are watching for something, you will have to pray to get it, and if you are praying for something, and expect to get it you will have to watch, or your prayer will not be realized. God may be ready to give the blessing, but you have not been watching, and that is the reason why you did not receive the blessing. Unless we watch and pray, we will enter into temptation as Jesus declared unto His disciples. Above everything else we must watch and pray. The question is, what are we to watch for?

There are many things that we must watch for; I cannot tell this morning what you are to watch for, I do not know what your weaknesses and besetting sins are, any more than you know what mine are; I can give you some of my experiences, but I cannot give yours, for we are all not constituted alike.

There are many hindrances in the Christian walk, though the greatest thing that we have to watch is not the war going on in Europe, we knew it was coming and we know what the end shall be, for we have been told and reminded often by our dear pastor, that the Gentile Times were to end in October, 1914—and they did, and some of us were watching, and in expectation that the Church would be glorified, about that time; if we were watching for that perhaps we feel disappointed, and some have not been quite so fervent since; they were like Peter, who wanted to go back to fishing again.

I have heard of some in the Church who thought that they would go about October, 1914, and they would not spend their money nor time, in any worldly pursuit, who now say, "We do not know where we are on the stream of time, and we may as well take a wife, or build a house, or buy an automobile, or go into business, or something else." it matters not to me, neither am I finding fault with others. But if a course be taken that is not prompted by the spirit of love, and the spirit of sacrifice, do not blame the Lord, for the disappointments that may follow.

I remember a Metohdist hymn we used to sing, "Just as I am without one plea" when I came to the Lord 20 years ago, I came as a married man; I have never tried to add anything to my burden, although Sister W. and I have lived a happy life, and if she died tomorrow, I would not worry about getting another, for fear I would not get the right kind, although Brother Van Amburg told us in his sermon that the wife often makes a good grindstone to polish us.

No, our greatest watching is SELF—whether we are at home or elsewhere; here is a little illustration: one evening before the "Photo Drama" started, it was very warm, so I thought I would stroll around quietly, and hear the band play in the park; I soon heard someone say, "Hello, Brother Williams"—someone saw me; I knew there was no harm to hear the band play, but I was afraid that I was setting a bad example, and perhaps offending some of "God's little ones." The Bible tells us "that we must have a conscience void of offense"; we must not offend our brother or sister; we must watch carefully.

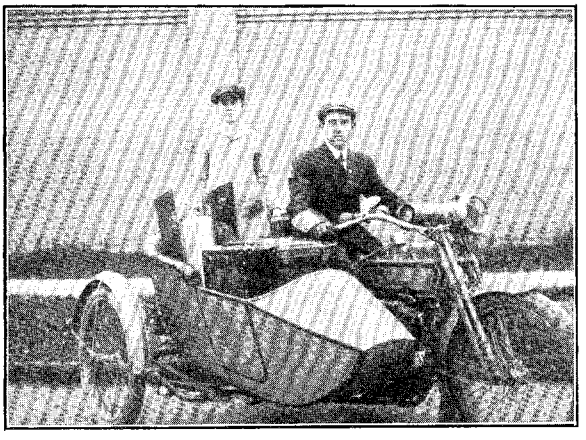
Some people are, I have heard called, "a street angel and a home devil." One lady said, "That is my husband." I heard another lady say, "You must live with that man if you want to know him. I have lived with him 25 or 30 years, and it takes me to show him up." I think it would be a difficult thing for a man or a woman to live together thirty years and not have a word of difference in that time. We have heard some saying that they had lived 40 years, and never had a cross word. I think the Lord has been a good while in taking those people over; they belong on the other side. It is not natural; we are imperfect. Neither do I think the other extreme is natural. I read about a family celebrating their golden wedding. The old gentleman and his wife were surrounded by their children and grandchildren, and the question arose as to their experiences in life. Tell us how you and mother got along. He replied, "I want to tell you one thing; mother and I never agreed only on one occasion in our life." You know the children were all anxious to know what that one occasion was. He said, "It was when our house burned down—*we both agreed to get out*—you know we can always agree to disagree."

We need to watch carefully and continually. True, we do not need to come to conventions, or to other places, to tell our troubles at home; I am sure you have troubles enough of your own; if we have a little rough sailing at home, we don't need tell others. As Brother "Van" says, "If you have a bad scar on your neck, you don't need to show it to everybody." I think we should be just as wise in the church, as the natural family is about its troubles. If the wife and husband have a little argument they close the windows, pull down the blinds, so the neighbors won't hear or see, and this argument may soon become very boisterous and loud, but just let someone knock at the door, and the wife puts her fingers to her lips—"s-h-sh—h-s-s-t," and all is quiet; wife goes to the door and opens it. "Why, how do you do? Come in: awfully glad to see you. John and I were just talking about you, but we never thought you would come. John, here is Mrs. Smith." Isn't that nicely put over? No, no wife or husband will go and tell the neighbors about their family quarrels, and would feel very much hurt should the neighbor make mention of the same. Now we can do that in the church; we don't have to tell the world about our brothers or our sisters, and our troubles.

Neither are we here to watch one another, only in the

sense of helping one another, from falling from grace; we are to be stepping stones, not stumbling stones. You see there is a difference. If I am watching my brother and sister the Lord will watch me. The more we try to be a blessing to others, the more the Lord will use us as a means of blessing; we must walk circumspectly.

There is a question as to how we should watch at home, in dealing with our children; they are given to us, and we must set a good example before them; some will say, "I do not see why my children do not love the Truth." This is not always the fault of the parents. You can only instruct



How one Brother carries the Eureka Drama outfit from place to place.

them in the ways of the Lord, deal honestly with them, and if they don't turn out well you will have no regrets.

If we watch each other, from the outward appearance, we will not speak well of each other. Why? Because all we see of each other is the "Old man." Here is the difficulty. Your old man does not like my old man, and my old man does not like your old man, and for that reason we do not agree. But as new creatures we should agree. Why can you not look upon me, and why can't I look upon you, as God has asked us to look upon each other? Did He not say we should look at one another as new creatures? Are not all that are in Christ covered with His robe of righteousness? The merit of His sacrifice? Suppose I have a deformity of some kind; should you lift the robe to disclose my imperfectness? No; but you should seek, rather, to keep it covered. We should throw the mantle of love over the imperfections and shortcomings of our brother, as the Apostle says in the 8th verse of our text: "Love covers a multitude of sins."

I tell you we must be careful in our little walks and talks, if we are to come off conquerors, so that we may be glorified with our head. If we do not watch we will do something to offend someone. There is a saying and it is true, "Actions speak louder than words." We do not always preach from the platform but we preach very often by actions. Remember the words of Apostle James, "Be not many masters, knowing that ye shall receive the greater condemnation."

It behooves the elders and pilgrims, and everyone else who is a foot-step follower of the Master, to watch himself carefully. In all these things we must exercise care. Some things in life, that would not be a particular injury to ourselves, might be a great hindrance to our brother or sister, so the Apostle says he would rather refrain from eating meat all the days of his life, rather than offend, or stumble a brother. He was a great Paul.

When we walk down the street we should be careful how we walk; it means something to have our coat on right, and everything in proper shape. A poor man in Philadelphia was attracted by Brother Russell's appearance as he walked up the street, and he followed him into the meeting place. That man is in the Truth today. It pays to watch ourself.

How about the class room? I will tell you that is the place to watch yourself. You can get in wrong quicker in the class room than anywhere else. You can waste more time talking about nothing, and quibbling over foolish questions. Paul tells us to "avoid foolish questions" (Titus 3:9).

We don't need to care whether the great company is going to be perfect human beings or angels. We are not striving to be of that company. No, it is the prize of the high calling that we are running for. Some in the class will answer a question and if someone disagrees, he wants to make them believe it; as Brother Bohnet says, "We are little lights, or candles, and when we come to the class room it is right for us to set our candle so that it may be seen, but we do not need to take that candle (our idea) and stick it under someone's nose, because he, or she, did not agree with you." We should always want to glorify God, even at our expense. If we cannot say anything good, to the edification of our brethren, let us keep quiet. If we have comment to make, do not say, "I disagree with Brother A. If Brother A. would study his lesson, instead of riding around in his automobile, he would get to see that I am right. "Lovely," I once heard a brother say, after the class had commented on a topic that was up for consideration; "I will tell you what the Bible says." That was equivalent to saying the others did not tell what the Bible says. That is not the right way; you are at the meeting to build one another up, and you should be careful and watch yourselves.

It seems to me that brothers and sisters make more excuses for their pet dog than they would make for you and me. If a brother gets a little obstreperous, if he gets a little out of the way, would it not be better to try to think of him kindly as possible? Could we not say, "Perhaps Brother did not have his breakfast this morning; perhaps he had to get up and light the fire, and it was a very cold morning, or he is late for his work, for he is not acting natural; that is not his usual habit." Do you ever try to make excuses for your brother? The too common way is to say, "He is an old crank." "I do not see why the Lord has him here; I wish he would go somewhere else." Now suppose some sister had a litttle pet dog and a neighbor comes in and says, "Your little dog bit my Willie." Quickly she says, "Why, that dog never bit Willie; why, he never barks at anybody. You didn't bite him, did you? (patting an imagined dog on the platform). No, you would not bite anybody." She will make plenty of excuses for that dog. Why not make excuses for you and me? There is something lacking. There is not enough watching on this point.

God would not leave a brother with a disagreeable disposition in the church if He did not want him there for a purpose. If everybody had your standard there would be no rubbing or friction there. Suppose all were loving Johns, with no impulsive Peters, and no doubting Thomases. Wouldn't that be nice? Nothing doing. Someone would say, "Are you growing in patience, and forbearance, and love?" "I do not know." "Why, how is that?" "I have no way to find out because everything goes so smoothly there is nothing to try my patience; I cannot say." God wanted some kickers in the class, and He usually has them there. You know Paul said "that God had chosen the mean things in this world"; that is the reason that I was favored, for I am sure I am one of those mean things.

The reason we find so much fault with the brethren is that we see them from different angles. If we were to see a new house just finished, and examine it closely, different individuals would find fault with different parts; the painter would find fault with the paint; "It did not blend properly." The stone mason would fine fault with the stone work; the carpenter with the lumber work. And if there was a woman among the crowd she would find fault with the curtains; all because we are unbalanced; hardly two see alike.

Cannot we see that the faults we find in our brother are also in ourselves? You will generally find that the fault is in our ourselves. Suppose a brother was to leave this meeting, and someone was to meet him and say, "What is the matter; are you sick? Is the meeting over? Or what is the difficulty?" He would answer, "No, there is nothing the matter with me, but that man Williams makes me tired; he thinks he can preach. Why, he is ignorant; what they want with him there I don't know." Now suppose the same murmurer would meet the Lord, and the Lord would ask him the above questions, "Are you sick? Is the meeting over?" "No, I am not feeling well; I became a little sleepy; yes, the sermon is fine and it is just something I need and I will be back soon." These things do exist, and it's because we are not watching that old man (self).

We are told that we are to overcome the world, the flesh and the devil. If we go back to the type furnished us in the children of Israel we see that Pharoah represented the devil, Egypt the world, the wilderness the flesh. Israel overcame Pharoah (the devil), they also were delivered from Egypt (the world), but they journeyed through the wilderness (the flesh), and it was here that the children of Israel

lost the Promised Land, and it is the flesh that is hindering you and me from making more progress towards the goal.

As Brother Russell has expressed it in the Vow, "That we scrutinize every word, deed and thought." Unless you have this part of the Vow in your mind, you will be surprised how easily you will do the bidding of the flesh. So if you start making excuses for your brother, and assist him along the way, and feel that they are as good as you are, or perhaps better, you are then on the plank of humility, the passport to exaltation.

I remember hearing of an Irish lady who lived in a certain community, and she always had something good to say to everybody. A man named Patrick had died, and he was the reprobate of the town. He was a hard drinker and nearly everything that appears in the annals of crime he committed. The people were wondering what this lady would say about "Pat" when she would come to view the remains. All were watching; she came in and looked at poor Pat. Then she said, "Well, Pat was one good smoker." Cannot we have some good thing to say about each other? If we do we will find ourselves watching. It will help us to get into the Kingdom.

The next thing we have to watch is our time. Time is of great value to the world; it must be of greater value to the Christian. When we begin to think of the time wasted, it is lamentable. If you would take a little diary, of how often we serve God, and how often the devil, you will find that the devil has the best part of the day. You know the devil likes to get you first thing in the morning and let you know that you were not as good a Christian as you might have been the day before. He likes to tell you these things, because he knows the more distressing thoughts you have in mind, the less able you will be to take up the duties of the day.

I am going to give you a little advice that has worked out well in my life. I was troubled when I would awake with how mean I was the day before, then my mind would go back farther, and it would seem that I was still meaner the day before. Then I would think very seriously about these things and say, "I must make these things right, or I can not go on." Now it was the devil that was insisting that I go back over Saturday's work. If I got Saturday's work cleared up the best I could and make a full restitution, he would want me to go over Friday's and Thursday's work. But how about Sunday's work, which I was living in, if the devil kept me busy going over last week's work again? I remembered what the good Book said, "Sufficient unto the day is the evil thereof." And I started right there to work as best I could. "Working today as though I was going to live forever, and live today as though I was gonig to die tomorrow." Yes, dear friends, yesterday belongs to the Lord; today is yours; tomorrow never comes.

If you do all you can to make restitution, to have things right, then go to your Heavenly Father and say, "Father, I have done all I could to undo the wrong and, now I come to you to ask your forgiveness." So far as my heart is concerned it is right; settle all you can as you go along day by day. Some people allow them to go by for several days, but you may have your life taken from you some night, and your account would not be right. Get your books balanced every night, and have a clean slate to start with the next day.

When you get up in the morning get something good on your mind at once. The Vow, or a prayer, or a passage of Scripture. When I came into the Truth I think I was the greatest crank I know of. I never could get up looking happy, I think perhaps it was due to stomach trouble, or I remained up too late at night, or some other conditions. What do you think I did? I would start to whistle, such a whistle as you never heard. To some people this might sound like hypocrisy; I kept at it all the same until it became a natural thing. Cultivate these things. These habits that we have are cultivated. We must start from some point. I remember of hearing a case that came before a squire; the man had been arrested the third time for the same offense. The first time arrested he said it was an accident; the second time he said it was a coincidence; the third time he told the squire that it was a habit. We want to get the habit, no matter how many falls we have in getting the habit fixed.

Now we have to watch our robe and keep it clean, as we sing sometimes, "Our lamps are trimmed and burning, our robes are white and clean." This does not mean that they will never get spotted, for while we are in the world we will continually become contaminated with the world, but if we keep our thoughts pure, think on the beautiful promises of God, we will be in a fair way of keeping ourselves from many spots. I often liken our heads to a camera. The eyes might represent the lens; the brain would represent the film, the will represent the shutter. You can carry a kodak all day, and it will never take a picture, unless you press the bulb, and allow the impression to be made on the film. So you can go down street, pass nickelodians, hat stores, amusements and people that are not living the life they should, you don't need to take any impressions if you will use your will power—"don't press the button." Just to illustrate, knowing that I was to take Brother Kuehn's place this morning, suppose I had gone to Harrisburgh, yesterday, and taken in all the sights, nickelodians, base ball game, the fair, and allowed all those things to make impressions. You can readily see that I would not be able to gather together a lesson on watchfulness.

We should watch our association, and not run around with people that will build you down rather than up, especially with those who are pursuing the wrong course. You remember I said in the symposium, if you let your little pet dog associate with a cross bull dog, he will soon be doing as he sees the other dog do. If you want to know why the little boy, or girl, talks as she does, follow either one down the alley, and see their associates. You will soon know.

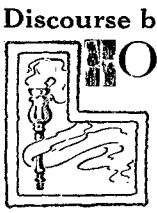
Another thing to watch closely, is selfishness. Some time ago, I thought I had selfishness conquered, but I found out differently. Sitting at dinner one day, we had a nice fillet steak. Now, you know the good part of a fillet steak was the fillet, and before I knew, I was piling that part of the steak on my plate. And I said ah, no! selfishness, your wife might want that, so I cut the steak up to serve, and what do you think? I hid that fillet under all the other meat, and passed it around and the fillet came to me. *That is selfishness.*

If you ride on street cars, especially around Pittsburgh, where the cars are always crowded, you will see a selfish man when he does not want to give his seat up for the ladies, holding his newspaper up close to his face, as though he was short sighted. No! it's because he is afraid some one standing might recognize him. Or, if the car comes along and there is a great many to get on, you will see him going up two or three yards from where the car stops, and hang on the steps. He never hears the conductor saying "Wait a moment, until these passengers get off," or he is not worried whether he almost knocks a mother with her little baby standing close to the car as it approaches the stop.

Just let a Christian try that, and then after the car starts, serve some tracts in the car, just see how you feel, giving out a tract that says, "Be kind one unto another; love one another as I have loved you." Do you think Jesus would be so rude as to look to self? Nay, verily.

Do you know that we are to live as near as possible as the people will live in that perfect day? Yes, "but we are imperfect," some one will say. True, brother, but let us walk more carefully, more prayerfully, watching unto Jesus, who has promised "never to leave us or forsake us," and the more we practice and the more we watch, the more like unto the Master will we grow day by day, and so use our opportunities here, that we may be found praiseworthy by our God, and that we all meet one another in the Kingdom.

Discourse by Bro. Frank Draper. Subject: THREE DIFFERENT SOURCES OF HELPFULNESS."



OUR text is the 13th chapter of Hebrews, the 5th and 6th verses: *"Let your conversation be without covetousness; and be content with such things as ye have, for He hath said, I will never leave thee nor forsake thee. So that we may boldly say, the Lord is my helper, and I will not fear what man shall do unto me."*

Our subject, as announced, is "Helpfulness from three different sources." The first source is Jehovah God; the second is His dear Son, our Lord Jesus Christ; and the third is the Lord's people, the brethren. It is very plainly taught in God's word that all of our help, through whatever channel it may come, is from God. "Every good and perfect gift cometh down from above, from the Father of lights, with whom is no variableness, nor shadow of turning." Every good temporal blessing, every good earthly gift, as well as every good spiritual blessing,

comes from God. Of course, all come to us through certain channels, or mediums. Some are through earthly channels, and some are through spiritual ones. You are all acquainted with the beautiful 23d Psalm, which is used so often. It is not only used by those in the truth, but others have taken comfort from it for eighteen centuries or more. "The Lord is my Shepherd; I shall not want. He maketh me to lie down in green pastures; he leadeth me beside the still waters. He restoreth my soul; he leadeth me in the paths of righteousness for his name's sake." Yes, dear friends, all of our blessings, whatever they may be, come from the Heavenly Father. He is the great source of wisdom, love, and power.

You remember that the apostle tells us how he received help from God, that he might continue publishing the glad tidings, in connection with his defense before Agrippa, the record of which is found in the 26th chapter of Acts. He was able to continue in the service up to that time, notwithstanding his many trials, difficulties, besetments, and persecutions. Did you ever think, dear friends, how we are favored as fallen creatures under the sentence of death, in that we are permitted to approach unto the great Creator of the universe, in whom all wisdom, power, and love; in whom all the glorious attributes are centered? We marvel that He has invited us in His Word to make our requests known unto Him, by prayer and supplication with thanksgiving. You remember how our Lord instructed His disciples to pray, "Our Father which art in Heaven, hallowed be Thy name." Do you ever consider, my dear brother, my dear sister, how highly favored we are in having such a privilege? Truly we are a favored people, and especially in knowing God's glorious plan of salvation, first for the church, and then for the whole world. Jesus Christ became a propitiation for our sins (for the church's sins), and not for ours only, but also for the sins of the whole world.

Misinformed people have thought that spiritual blessings came directly from the Lord Jesus Christ. We see that they come from Jehovah, the Father of lights. You remember what the Master said, in that wonderful text that we all love so much: "God so loved the world that He gave His only begotten Son, that whosoever believeth in Him might not perish, but have everlasting life." Yes, the plan is God's plan! We used to sing, "Our Father planned it all." His dear Son has been authorized by Him to execute the great plan of the ages, as Paul states in the 3d chapter of Ephesians. You remember the Apostle Paul states the proposition in the 8th of 1st Corinthians, where he says, "There is one God, of whom are all things; and one Lord Jesus Christ, by whom are all things." You know that the Bible makes it very plain that Jesus recognized that all of His favors came from His Heavenly Father. You remember He said, "As the Father hath life in Himself, so hath He given to the Son to have life in Himself." Do you not know that it is made very clear in the Bible that Christ himself will always be subject to the Father? Here is one of the strongest proofs in the Bible that the Lord Jesus Christ is not the Father's equal. He never regarded himself as being such, and never will.

During the Millennial Age (and we are in it now, chronologically, I fully believe) Christ will be King of kings, and Lord of lords. He will have the heathen for His inheritance, and the uttermost parts of the earth for His possession. "All kings shall bow down before Him; all nations shall serve Him." Where? Right here on earth. He will be the great King over all the earth for a thousand years. Jehovah will not be dealing with the world of mankind during that period. His glorious Son will then be His representative. "Christ must reign until He has put all enemies under His feet; the last enemy that will be destroyed is death." Then He will turn the restored kingdom of earth over to the Father, "that He may be all in all." Then the Son will be subject to the Father. During the Millennial Age, God's fallen creatures will recognize Christ as the great Ruler. All must recognize Him and bow to Him. But when the Millennium is over, all will be turned over to the Father, and the Son will always be subject to Jehovah. Are you not glad that the Bible teaches that Jehovah will always be the grandest, most glorious being in the universe; that the next to Him will be His dear, obedient Son and servant; and next to Him will be the church, His body.

Ah, my dear friends, it is a stupendous thought, that the great Creator of the universe gives His fallen creatures attention. Especially are we amazed that He should call out from among the creatures of earth a class to be associated with His dear Son in the kingdom. In the Bible, the human race is likened to the small dust of the balance. Notwithstanding this, He loves the human race, and especially the church, which is the Body of Christ.

Did you ever think of the myriads of suns in the planetary system, as brought to our attention so strikingly in the Photo Drama? Astronomy tells us that there are 120,000,000 fixed stars, each star being a sun with its planetary system, probably like unto our sun. There are probably millions more suns whose light does not reach our earth, because they are so far away. It is marvelous, is it not? All of these bodies are running their courses without any friction, and without collision, and God is behind it all, dear friends. God has so exactly arranged the courses of the planets, that astronomers are able to determine just when there will be an eclipse of the sun, or the moon. All of this is marvelous, but it is more marvelous that the God of the universe takes interest in you and me. "Yes," you say, "I have been surprised at that; the thought has filled my mind with wonder, and amazement." I have asked myself, "How can it be?" I think I can give you three reasons why the great God of Heaven takes interest in His fallen creatures, to the extent that He gave His Son to die for them. More particularly am I speaking of those who have become Christ's disciples.

God is love. That is the plain Bible teaching. It appeals to God's heart to love His creatures. That is why He gave Christ to die for us. "God so loved the world." It was His love that inclined Him to do that. Justice condemned them all, but love brought about their recovery. In Romans 8 we read, "If God spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?" It may be you will get the divine nature; I hope you will, I hope you will be made a joint-heir with Christ in His glorious kingdom, to reign with Him a thousand years, on earth, and to share His glory forever. Will these gifts be as great as the one He has already bestowed upon us? No. If you should get the divine nature, and share Christ's glory forever, it will not be as great a gift as the gift He gave you and me, and all mankind, more than 1,800 years ago, when His dear Son died for us. That was a glorious pledge of the good things to follow but it was the best thing of all. You will never get anything else as valuable. God could not give you anything else as valuable as the Son of His love. God will give you many other good things if you trust Him, but that was His best gift.

First, God takes interest in us because it pleases His great heart to do so. Is not that Bible teaching? It certainly is. Secondly, He is delighted with those who love Him. It is true that we have little that we can give to God. If we could give Him all the wealth of this planet, He would not care for that. All the cattle on a thousand hills, and all of the gold and silver, are His. God takes delight in those who love Him. Did you ever think of that? As the human heart delights in being loved by others, so God finds pleasure in having His creatures love Him. Are you not glad that He is pleased with the little service you can render, the little self denials you may practice, as you seek to lay down your life for the brethren? That is one of the principal reasons why God has an especial interest in you. "God is love; and he that dwells in love dwells in God, and God in him."

I want to bring to your attention a third reason why God is interested in His people, and shows them so much favor. We read in the 37th Psalm, verses 39 and 40, "But the salvation of the righteous is of the Lord; He is their strength in the time of trouble." The Lord is specially interested in the righteous. He loved the whole human race sufficiently to give His own Son to die for them, but His special love is for the righteous. That is the class the Lord had in mind when He said, "Blessed are the pure in heart, for they shall see God." "The Lord shall help them, and deliver them. (You see all your help, dear friends, comes from Jehovah.) He shall deliver them from the wicked, and save them because they trust in Him." Is not that encouraging? It does not say He will deliver us because we serve Him perfectly, or because we are so attractive; or because we are so wise, or because we are so well born; but because we trust in Him.

Then there is another reason why the Lord has called you—a fourth reason. "God hath chosen the foolish things of the world to confound the wise; and God hath chosen

the weak things of the world to confound the things that are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to naught things that are, that no flesh should glory in His presence." You can see there a good reason why you were called. When the brethren say, "We do not amount to much," I agree with them. When they say, "We wonder why the Lord should call such as we are," I agree. He has only called a few of the rich, a few of the wise, a few of the great of earth. We come into this relationship of favor through God's grace. "God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world." We have not much material wealth to give to the Lord, but we can give Him our hearts, our love. We can submit our wills to His will. As stated in the last verse read, we can "trust Him."

We remember the Lord said, "I have found David, a man after Mine own heart, who will perform My will." He did not say that David was a perfect man, who would never make a mistake. He was a man who was in harmony with the righteous arrangements of God, and ready to acknowledge and rectify his mistakes when they were brought to his attention. To the extent that you and I are trusting in God, and accepting His arrangements for us and others, we too are people after God's own heart. That is something you can do. You can fully trust the Lord. You can say constantly, "Thy will, not mine, be done." While you are in that attitude, God has a special love for you. You are as dear to Him as the apple of His eye. You are not able to serve Him perfectly, but you will strive to do so. On account of your imperfect flesh, it is not possible for you to render perfect service. "The flesh lusteth against the spirit, and the spirit against the flesh, and these two are contrary, the one to the other, so that you cannot do the things that you would." But you can trust the Lord, and accept His will in everything. Dearly beloved, to win the prize, you must do that. You do that, don't you?

The second proposition is that Christ is our helper. Does He help us in the same way that Jehovah does? No! Christ helps us in a sense that God does not help us. How is that? I will endeavor to show you. To me it is a wonderful feature of the divine plan. I wish I could make it as plain, and impressive, to you as it is to me. Suppose a great king, exercising absolute power, on the one hand, and on the other, a poor stranger, who is not even one of the king's subjects. He is in tattered garments, and is in a soiled and unpresentable condition. His very life depends upon seeing that great ruler. If he does not obtain an audience with him, he will perish. He is informed that to secure such audience, he will have to wear a certain kind of dress, a certain garment. The poor man has no such garment, and is unable to purchase it. He exclaims, "I am undone! If I do not obtain an audience with the king within a certain time I will lose my life." Just then an attractive, commanding, well-dressed person approaches him, and says, "Poor man, what are you mourning about?" He replies, "I must see the king, or I will perish." "Poor man, I sympathize with you. Upon what condition can you see the king?" "If I have a certain garment to wear. See how tattered my garments are. I do so want to see the king." The stranger says, "I will fix you up; I have the very garment you need. Here it is; put it on." It covers his tattered garments, and his soiled body. He enters the king's presence and receives his favor. That is what Christ does for us. That is a favor from Christ that does not come directly from God. We receive grace to help in every time of need, and spiritual favors innumerable from God through Christ, but here is something that Christ Himself bestows upon consecrated believers. But Jehovah Himself made the glorious plan.

God so loved the world that He sent His own Son to earth to die for us all, to make it possible for Him to show favor to us. He found us strangers, and aliens from the covenant of promise; we were outside of God's family. We learned that unless we could have an audience with the King in Heaven; unless we could approach Him, addressing Him as "Our Father which art in Heaven," and hear Him pronounce words of peace, assuring us that we are accepted as children, we would perish; we would go into everlasting death. Then we learned through God's precious Word that Christ has provided a robe for us, which we must wear in order to come into the presence of the great King. In the Scriptures it is called the wedding garment. This is the help that Christ provides; it is something that comes directly from Him.

Now, notice this text: "My little children, these things write I unto you that ye sin not. And if any man (in the church) sin, we have an Advocate with the Father, Jesus Christ, the righteous." The original word for "advocate" is "helper." Christ found us in the filth of sin, separated from God, aliens and strangers. Accepting Him as our Savior, and consecrating ourselves to God under the cover of this garment provided by the Savior through His own death, we were received of the Father as acceptable sacrifices. Is not this a most wonderful feature of the divine plan? Does the Bible teach that, you ask? Indeed, it does. He has made us acceptable in the Beloved. You are complete in Him. Mark! it does not say you are complete because you believe in Him. It is because you are IN HIM; you have been baptized into Him. The Apostle Paul tells us in the 6th of Romans, "As many of you as were baptized into Jesus Christ were baptized into His death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life," or in a new life. When this takes place, you are "IN HIM." "There is therefore now no condemnation (see the force in this, how there is absolutely no condemnation) to them that are in Christ Jesus."

Then there is a qualifying clause following this, "who walk not after the flesh, but after the spirit." You see here how righteousness of heart, and, to the extent that it is possible, righteousness of conduct, is brought in. If a person would come into Christ, and then walk after the flesh, deliberately, intentionally cultivate his fleshly appetites and desires, and continue to pursue that course, he would die the second death. But do not be discouraged because of your weaknesses that are cropping out from time to time. I have never met a perfect brother, not even a perfect sister. They are all imperfect. I have been among His people 25 or 30 years, and I have found them all imperfect men and women, of like passions with others. While you are walking after the spirit, endeavoring to follow the leadings of God's Holy Spirit, your blemishes are not charged against you. You are complete in Him. It is as if you were absolutely perfect, His merit making up for your demerit. Thus we can see the meaning of that wonderful verse in the 7th of Hebrews, where it says that Christ is able to save to the uttermost, seeing He ever liveth to make intercession for us. "Uttermost" means fully, completely. His robe covers us so we can approach unto God in prayer, at any time, and obtain an audience with Him.

Do you not think that this arrangement magnifies the grace of God through the church, much more than the view held by some of the Lord's people to the effect that as soon as they make a full consecration to the Lord, they are made actually perfect, and free from all imperfection of the flesh? God could do that. There is nothing impossible with God. But that would not magnify the grace of God through Christ half as much as the arrangement God has set forth in His Word. It makes no difference how many Christians there are in the world at one time; it matters not how many members there are in the Body of Christ, their blemishes and imperfections are all covered, and they are made acceptable through their advocate, their helper. To think that God, for Christ's sake, through His merit, accepts us, is a very wonderful feature of His plan. Let us be more thankful to the Heavenly Father for this arrangement.

Now we come to the third proposition, which we will discuss briefly, namely, helpfulness from the brethren, for each other. It is made very plain in God's Word that His people are to help each other. You recall how the Apostle Paul illustrates this in the 12th of I Corinthians, using the human body, made up of many members as an illustration of the Christ class, made up of many members? Now we will offer a few suggestions as to how we may help each other, and incidentally we will offer some suggestions as to ways and works that would not be helpful.

The Apostle Paul tells us that he had a vision. We have a record of this in the 16th chapter of Acts. In his vision, he saw a man of Macedonia importuning him to come to Macedonia and assist them. For what purpose? He tells us that it was to preach the gospel. That was God's way of sending the Apostle Paul to Macedonia to preach the gospel. He was the first preacher of the gospel to visit Europe. Those Macedonians received great benefit from the preaching of the gospel by Paul. I want to emphasize

the fact that the most helpful thing you can do for those you come in contact with, in your family, among your neighbors, and others, is to preach to them the gospel. What is the gospel? It is the saving power of God, the power of God unto salvation. It pleased God through the foolishness of preaching to save them that believe. It is glad tidings of great joy, that shall be unto all people—to the church now, and to the world later. I imagine someone saying, "We would like to have ability to preach it, but we have no such ability." I think you will see from what I am about to say that you have ability to preach the gospel. If you are loyally walking in the footseps of the Master, you are a preacher of the gospel. We want to preach the gospel both orally and practically. All can preach it practically, and I trust we are doing so. In respect to preaching orally. Whether we preach to a small or large assembly, or only engage in conversation with one or more persons, we are proclaiming the glad tidings; we are preparing the gospel. But we should come quickly to the point, and not beat about the bush. Sometimes those who speak from the platform spend much time in leading up to their point, and then when their time is up, they have not yet impressed the thought they specially had in mind.

This is well illustrated by a story I heard of a colored preacher in the South who was approached by one of his congregation, who said, "Brudder Johnson, the congregation has done charged you." "Why, Brudder Jones, what has I done to be charged by de congregation? Hasn't I sputified all right?" "Yes, Brudder Johnson, you has sputified all right." "Hasn't I argufied all right?" "Yes, Brudder Johnson, you has argufied all right, too, but you didn't specify thereto." Some people are good sputifiers, and good argufiers, but they do not specify. Get to the point as soon as you can. Some time ago, a brother addressed an unusually large congregation, and after the people were dismissed, a man who was not interested in the truth said to one of the local brethren, "Your speaker told us what the Catholics believe, what the Methodists believe, and what other denominations believe, but he did not tell us what the Bible teaches." The speaker had not quoted a text from the Bible bearing directly on his subject. I might say, in this connection, when we are preaching the gospel (and any feature of the divine plan is the gospel), it is not well to discuss what other people believe. Perhaps at times it may be proper to mention what our Catholic friends believe or what our Methodist friends believe, to illustrate a point, but people do not wish to hear us discuss for a half hour or more what others believe. They come to learn what the Bible teaches on these questions. They want to know the truth. Sometimes the friends will come together and enter into a discussion about how they downed the preacher. They say, "He could not withstand what we said." Then they go over what they said, talking about things to no profit, but rather injurious. The less we say about the denominations, and the preachers, the better. There is so much truth in the blessed Word of God that we have not time to talk about negative matters. I think this is especially applicable to those who are speaking from the platform.

If we are not qualified to preach the gospel orally, we may practice it. We can all do that. We can all live in such a way that those we come in contact with will be benefitted by our conversation, by our conduct, by our general demeanor, by the expression of our faces, by our kindness in dealing with those whom we may meet. While I cannot say positively that it is so, I have heard that there are some dear brothers in leading positions, and among the most noble of the consecrated brethren, apparently, and some who are laying down their lives for the brethren, who in doing business with the brethren are not always courteous. We need to be as careful in our treatment of the brethren as we would be in dealing with outsiders. It may be that they sometimes overstep the bounds of brotherly kindness and gentleness in the matter of transacting business with others, and do it unconsciously. I do not know much about phrenology, but some people have what is known as the destructive organs, very large. That gives them push, and vim. When a person's head is pretty wide from ear to ear, he has that push, that vim, that gives him executiveness. If they do not have those destructive organs somewhat well developed, they will not do much business. Some people have this faculty very large, and it enables them to succeed in a business way. Sometimes the Lord's people forget this, and they are not quite as gentle as they should be. In dealing with the Lord's people, we should be as gentle, as kind, as when doing business with outsiders.

On this same principle, the apostle said "Do good unto all men, especially to those who are of the household of faith." We each need the forbearance of the others, do we not? I think we all agree that is the case. I think we will all agree that we can preach the gospel practically. Many cannot preach it orally. The majority of the Lord's people cannot deliver a discourse, even five minutes long. Quite a number of them have not the ability to engage in conversation intelligently. But it becomes their privilege to preach the gospel in a practical way. You are acquainted with the helpful literature we have. Very few of the Lord's people are so situated that they cannot put out some of the literature. That is one of the best ways to preach the gospel, dear friends.

I wish to bring to your attention another way in which we may be helpful. It is by speaking kindly to, and treating with marked consideration, the members of our own families, and our near relatives. I think that sometimes we are a little lax in this particular, just as, perhaps, we are a little lax in showing marked kindness to our Christian brethren. There is no better way of impressing our wives, our children, or our relatives favorably toward the truth than by treating them kindly. I know something of this from experience. I am naturally impulsive and aggressive. During my first few years in the truth, I wanted to pound it into people, and especially my own mother, and brothers and sisters. I thought they would be pleased with the truth, and gladly accept it. I tried to pound it into them, and the more I pounded the more prejudiced they became. Then I made up my mind to quit talking, and begin to practice the truth. I treated them kindly, and quit talking so much. It had a good effect. Before long, every member of the family became sympathetic. Now, they are always glad to see me. I have a natural love for my brothers and sisters, and they love me. When we meet, we talk of matters that we are mutually interested in. This has removed a great deal of prejudice, and they think far more of what they call "Frank's religion" now than they did years ago.

We were all impressed by what our dear Brother Detwiler said yesterday, on the subject of gossiping, idle talking, etc. We are all constituted differently. Some by nature, have a melancholy disposition, and are inclined to make a long face. Of course, after a person gets the truth, it seems to round his face out. The truth gives a man a general good feeling. If a man has the humorous bump quite large, unless he is very sick and about to die, he could not help but laugh, and maybe crack a little joke. I believe that humorous bump is a pretty good one. I do not think the Lord would have put it in the head if it was not pretty good. We can go to extremes along that line, as well as along other lines, but it really is a good organ. A little laughter about something perfectly innocent, I think does good at times. If dear Brother Van Amburgh would grow very serious, so that he would not crack a joke once in a while, we would think he must be sick. We may have a bent along that line that would be extreme, and would need to be curbed. I heartily agree with what our dear brother said yesterday about idle talking, etc.

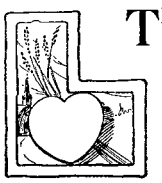
I believe we all agree that in dealing with any, and all, we should be as considerate as possible of their feelings, and surroundings. When we are in the homes of people who are not in the truth, it is not well to talk truth matters to them all of the time. I used to do that the first year or two after I came into the truth. I remember when I got the truth from the 1st volume, in Youngstown, O., about twenty-eight years ago. I have loved that volume ever since. After I began to study, some of the neighbors and friends came in. I used to be a hale fellow, well met. I am of a sociable makeup, and when neighbors came in, I tried to make them comfortable and happy. But after I became interested in the truth, I was studying the volume, with the Bible at hand, and when they would come in, I would say "Good evening," and go back to the book. By and by they said "Draper is crazy." I made a mistake. I should have treated them with more of consideration. I think I have gotten over that difficulty to some extent. Now, when I am entertained in a home, and the head of the family, the children, or someone else has no interest in the truth, I talk about something that will interest them. I ask the parents about their children, their school work, and things like that. I may ask the make of their automobile, and try to think of what will interest them. It disabuses

them of the thought, "Why, I thought that truth man was coming down here to try to convert me." It disarms them of prejudice, and perhaps they will come to the meeting. If any in the family are deeply interested in the truth, it helps to create more of a sympathetic feeling toward such.

What would you think of this procedure? Someone comes to me and says, "Brother Draper, I want to introduce you to Brother B——, who is not in the truth; he is a Methodist?" Would not that be a good way to turn one against the truth? I have heard friends use that very method. It is equivalent to saying, "This brother has no truth." I think, if I was a member of one of those churches, and was introduced in that way, I would say, "If that is the kind of spirit this truth produces, I do not want to have anything to do with it. Would it not be better to say, "I wish to introduce to you our dear Brother B——, a member of the Methodist church, and we trust a brother in Christ, a Christian," or something like that?

What would you think of a wife in the truth, saying to a husband who is unconsecrated, "I love the Lord's people more than I love you"? If I were that husband, and my wife would say that to me, I would say, "You go and live with the Lord's people. If you love them more than you do me, go and stay with them." I think it would be well to qualify in the matter something like this: "Dear husband, I do love you more than ever. Haven't you noticed that since I became acquainted with what we call the present truth, that I am more considerate of your interests, and the interests of the children, than I ever was before? I am sure I love all of you more than I did. I love you as I could not love anyone else on earth. I do not want to love anyone else as much. But my dear husband, I have a different love for the Lord's people. But, however much I love them, and however much I love to be with them, I love you as much as ever, and I love to be with you." Tell your wife, or your husband, that you love them. Let them see that you have a love for them. I know that friction has been created along that line. Some got into the truth, and they do not show their love for the wife and husband any more. Give them more attention. Tell them often that you love them. Let them see that you love them. If I had a wife, I believe I would tell her at least once each day that I loved her. That would be human love. If we are Christians, we have two kinds of love, human love and Christian love. We should have a very warm, Christian love for all God's dear people. Male and female, black and white, and additionally, a very warm, human love for our husbands, wives, parents, children, brothers and sisters. There is no better way to preach the gospel to our families than to let them know that we love them.

Discourse by Bro. Dr. L. C. Work. Subject: "HEARTKEEPING."



THE text of Scripture upon which we wish to base our remarks, is found in Proverbs 4:23: *"Keep thy heart with all diligence, for out of it are the issues of life."*

In choosing this topic we had in mind the thought of the general topic of the day, which is "Helpfulness." We recognized, as is stated, by our text, that the thing which would be most helpful to any of the Lord's children, would be the keeping of the heart. The most important thing, to anyone who is striving to make his calling and election sure, is the condition of the heart. In making this statement of our text the wise man did not mean the physical heart, as we all recognize, although the physical heart is a good illustration of the heart referred to in our text. The heart here refers to the mind, the affections, the innermost thoughts and desires, the intents.

Just as in the physical, when a physician is called in, the first thing he determines is the condition of the heart, so in the spiritual the first thing to be noticed and corrected is the heart condition. We well know that the blood which is propelled by the physical heart is the life of the individual. If the heart is found to be very weak, intermittent, and slow, the physician recognizes that a stimulant is needed, and he applies it. If such condition be permitted to continue there will come a coldness of the extremities, and eventually there will be a gradual dying of the physical man. It is just so in connection with the spiritual sickness. If we find an intermittent, slow, unsteady condition of the new heart, the new mind, then we recognize the need of a stimulus in that case. If such condition be permitted to go on it will mean the death of the new creature.

The Scriptures tell us of one kind of heart which is pleasing to our Heavenly Father. The statement of our Lord is, "Blessed are the pure in heart, for they shall see God." No others will be able to see God but those who are pure in heart. There are two kinds of hearts in the world. The human race in general have a natural heart, depraved and sinful. It is the kind of heart spoken of in the Lord's Word as being "deceitful above all things, and desperately wicked." I am sure we can all agree to the statement of God's Word in connection with this matter. We have all had sufficient experience with the natural, depraved appetites and desires of the heart, so that we realize this statement to be absolutely true. God's Word tells us that we were all born in sin, and misshapen in iniquity from the very beginning.

The mind to which our particular attention is called in the text, however, is the regenerate mind, or heart, the new mind. The only ones in the world to whom this text applies particularly and specially, are those who are in this condition. It applies to those who have recognized their undone, sinful, depraved condition; those who have recognized the need of a Savior to regenerate and renew this condition of heart; those who have accepted the arrangement of our Father through the ransom sacrifice of our Lord Jesus Christ, for our justification; those who have made a full consecration of themselves to do the will of God; those who have been begotten of His Holy Spirit, and become new creatures in Christ Jesus. They are the only ones who can follow the injunction of our text.

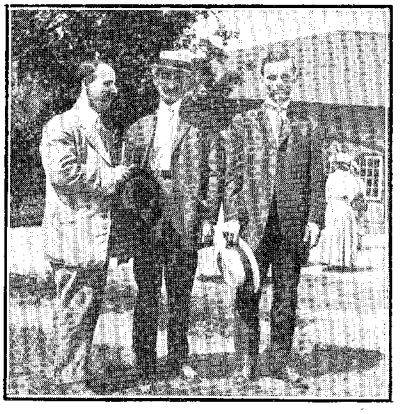
The statement of the text is that we are to keep our heart, for out of it are the issues of life. A great many people have thought that it is not necessary to keep the heart; that all that is necessary is to come to the Lord Jesus and accept Him as our Savior; that having received Him and confessed Him we became Christians; that from this time on we have nothing to fear respecting our condition. They tell us that if we are once in grace we are always in grace. But when we turn to the Lord's Word we find it to teach something very different from the thought just expressed, and which many have held for centuries. The Lord calls attention to the fact that it is only those who endure to the end who will receive the crown of life. "To him that overcometh will I grant to sit with Me in My throne." Many statements of the Scriptures emphasize the fact that after we have received this new heart, this new mind, we are to keep it.

So we might put the thought of our text this way: "You keep your heart." The Lord is not keeping our hearts, from this standpoint. We recognize that without His strength, without reliance upon Him, we would make a miserable failure of trying to live as He would wish us to live. But He has put the responsibility upon us, and so He tells us in another statement of His Word, "Keep yourselves in the love of God." We have something to do in connection with this matter ourselves. While the Lord's strength is always available for us, and while He has assured us that His grace is sufficient for every time of need, we are expected to keep our hearts in submission to His will; in submission to the instruction of His Word. By living in this attitude we can rely upon the Lord's assistance, and He will help us in keeping our hearts.

A garden is often used as an illustration of the new heart, the new mind. In the spring of the year those who do the gardening go out and break up the soil, taking out the weeds and smoothing the ground, and mellowing it, in preparation for the sowing of the seed, that a crop may be produced for the summer, and fall, and winter. After having prepared the ground the different kinds of seeds are placed in it which will bring forth a fruitage—something pleasing, helpful, nourishing to the physical man. After planting these good seeds—onions, tomatoes, cabbage, and all this garden truck, perhaps the man will go away, and in a few days he will return to see how the crop is progressing. He will find that the plants from the seeds he has planted are peeping through the soil, and perhaps all around these plants from the good seed, he will find other plants springing up. Perhaps there will be little difference in their appearance, and it may be difficult to tell one from the other at first. He will let them all grow together for a time and go away again. In several days he

will return again to see his garden. He will probably find that some of the good plants are over-grown and over-shadowed by the evil plants, the weeds. If this condition be allowed to continue his good plants will become yellow, they will lose their life and vitality, while the ragweed and other noxious weeds are sapping the fertility of the soil.

This illustration seems to be a good one to apply to the new mind, or heart. At the time we realized our condition of heart, and accepted the Lord Jesus, there was a breaking up of the old heart condition. We became very penitent. We saw our undone condition. In this way the ground was properly broken up. All the weeds of roughness are taken away, and the ground of the heart is mellowed to receive the good seed. Having come into this condition we accepted the assistance of the Lord Jesus and made a consecration of our



Three Greek Brothers.

lives to the Lord. Then the seed is sown. You remember the Apostle tells us something of the different kinds of seed that are to be planted in this new mind, and the fruits that are to be brought forth. We are told that the good seed is sown on different kinds of soil. Some ground receives it, and brings forth 30, 60, or 100 fold. Other ground is stony, and the crop does not mature. Upon other ground the thorns and briars choke out the good seed, so that the maximum results are not realized. But we are told that there are certain kinds of fruit that the Lord expects in connection with the matter.

The Apostle enumerates the fruits as love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance. All of these are fruits of the Holy Spirit. These are the good seeds to be sown, cultivated and developed. Now while the garden was prepared by having all of the visible weeds, and everything of that kind removed, still we find the seeds and roots of former conditions still remaining, and these spring up with the good seed. It is just so with the new heart condition. After the breaking up and mellowing operation we have still the motions of sin in our minds, in our flesh. Although, under the impulse of the Holy Spirit we make a good start, we are energized and the fruits begin to develop, it takes time for them to mature. During this time there are trials and testings which prove to us the necessity for rooting out these motions of sin that remain from the old heart condition. Just as in the physical condition, so it is in the new heart and mind. It was there necessary to root out and destroy all those noxious weeds, and cultivate the good plants.

So with this new heart condition it is likewise true. You remember the Apostle tells us that we are to be very careful respecting the things that we permit to spring up in our hearts. He says, "Lest a root of bitterness spring up and defile many." We know how very easy it is to have such a condition result, even though we have the new heart, the new mind, and desire earnestly to do the Lord's will. Every little while something comes in that tests our loyalty and alertness in the matter of obeying the Lord's will. Perhaps some brother or sister has been overheard to say something, or has been seen to do something, that would seem to us to be altogether wrong for a new creature in Christ. Perhaps we will say in our minds, "I do not think that a brother or sister in the Lord would do anything like that. I am very sure I would not do such a thing. Of course, I am not judging the brother; I would not do that. I will not say anything about it. I will not tell another, but I will know in my mind that such a condition is altogether wrong." Perhaps there was nothing wrong in what he did, so far as the new heart and mind were concerned. We may think of the matter again from time to time, as the adversary brings it to our attention. Perhaps the adversary brings it to our mind at a time when there would be a good opportunity to mention to a brother or sister some circumstances connected with it. We may say, "I do not intend to mention any names, but I know a brother, or sister, who did such and such a thing. I do not think a brother, or sister, would do such a thing as that. I have my doubts about such one being a brother, or sister." We have stirred up the matter. Perhaps it has touched us a little bit personally. We allow it to grow, and grow, and eventually it becomes a very large matter in our minds. In due time a root of bitterness springs up. We now have a little of prejudice in the matter. The root continues to grow until it becomes quite a plant in our heart garden. The result is that in a little time it will be overshadowing some of the other plants. Perhaps the plant of joy is being over-shadowed a little. There is not quite so much joy, not quite so much freedom in fellowship with the Lord's children. Perhaps the matter of peace has been affected a little bit. If we allow this bitterness to develop we will find that it is gradually choking out the good fruit, the good seed, and the heart is becoming corrupted to the extent that development along the lines of the fruits of the Spirit is being interfered with. The only logical thing to do in a case of this kind is to follow the course we would pursue in a natural garden. Root out the weeds, and throw them away. Destroy everything that would interfere with our full submission to the Lord.

It is a very important matter, as our text states, that we keep the heart. It means life to those who keep the heart. There was a time, perhaps, when it would not have had so much meaning to us; when we thought we were dead it meant that we were not dead; when we thought, no matter what kind of a heart we possessed, we could not die; when we thought our eternal state would be bliss in heaven, or an everlasting state of misery. Failing to understand what death means, we could not appreciate the value of life properly. Having come to a knowledge of the fact that a man is dead when he dies, and that but for the exercise of the power of God all of the dead would forever remain in that state of extinction, we begin to appreciate what an important thing it is to keep our heart in proper condition, that we may continue in life.

How may we keep the heart? If this is the only possible way by which we may gain eternal life, then the knowledge of how to keep the heart is a very important matter. The Scriptures tells us that where our treasure is, there will our heart be also. Now this is one of the ways in which we can keep our hearts, namely, by having our treasure in the proper place. If we have our treasure in heaven where the Lord is; if we are setting our affections upon heavenly things, and can keep our treasure there, then we may be sure our heart will be there. There are many statements of Scripture showing how necessary it is for us to exercise ourselves to keep our affections set upon heavenly things. Someone may say, "I never find it difficult at all to set my affections upon heavenly things; I just delight to think about the heavenly things, about the Heavenly Father and His great love for man. I love to think of His plan for the human race, and His love for them while they were yet in rebellion as sinners; and how God so loved them that He gave His only begotten Son, that whosoever believeth in Him might not perish, but have everlasting life. I delight to think of the character of the Heavenly Father, and that of the Lord Jesus—how He voluntarily gave himself as a ransom sacrifice to purchase back the whole human family from death. I just delight to think of such things as these. I delight to think of the heavenly beings, and all who are in harmony with the Heavenly Father." That is a very easy matter. But when we stop to analyze the matter, and put it into practice, it is not so easy. We may for a time set our affections upon heavenly things, and rejoice in them, but the first thing we know we will find that our affections have been displaced, and some earthly object has taken our attention, it may be legitimate, but very often it is not. Almost before we realize it our minds will be filled with other things related to the earth. Then we will have to make an effort to set our affections upon the heavenly things once more. We will find that they will slip off again, and again, and again. It is necessary for us to occupy our minds with earthly things

to some extent, but I fear they are thus occupied to a greater extent than need be. It requires a great deal of effort to keep our affections set on heavenly things. To the extent that we are able to do this, and make proper comparisons between earthly things, and spiritual blessings, we will be successful in cultivating the fruits of the Holy Spirit.

Then the Master suggests another way that is helpful. He tells us in Matthew 5:29, speaking on the other side of the question, "If thy right eye offend thee, pluck it out, and cast it from thee; if thy right hand offend thee, cut it off." In these ways we will be able to keep our heart in proper condition, to a considerable extent. Of course, we understand that He did mean that we should literally pluck out our eye, or cut off our hand. If we followed the instructions literally it would not be long until we would have neither eyes nor hands, for we are continually transgressing. The Apostle tells us that he could not do the things that he would, and our experience is much the same. The Lord's thought in these words evidently was, no matter if a thing was as dear to us as our right eye, or our right hand, if it was interfering with our spiritual progress we should put it away. He used this forcible illustration to show how very necessary it is to keep the heart.

Again, the Lord tells us of the things that we are to think about. In another statement He tells us that, "as a man thinketh in his heart, so is he." The things that we keep in our mind and heart will determine exactly what we are, and what progress we are making. In Philippians 4:8 we have an outline of some of the things that will be helpful to us in keeping our hearts right. The Apostle says there, "Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, if there be any virtue, and if there be any praise, think on these things." If we think of the true, honest, just, lovely things, and things of good report, filling our minds therewith, we will have such condition that the weeds cannot thrive there. There will be no place for them. The mind must be filled with something. If it is not filled with good it certainly will be filled with the other kind of thoughts, because the mind is active, and continually in exercise.

While we are to "keep ourselves in the love of God," and to "keep our hearts with all diligence," the Lord has given us in His Word some very comforting assurances relative to our standing with Him. There is nothing that can separate us from the love of God, the Apostle tells us. We have in the 38th and 39th verses of the 8th chapter of Romans a statement that is very comforting, respecting our security, our standing, with the Lord: "For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord." I do not think we could add anything to that, as to the security of those who are in Christ Jesus. The first statement is, "I am persuaded that death cannot separate us from the love of God." We recognize something of the power of death. We realize that those who have gone into death are extinct if it were not for God's promise, and His power. So, if there were no power exercised in our behalf, then the power of death would separate us from God; it would separate us from existence, from life. But we have God's assurance that He has overcome death; that He has power to raise the dead. So He has promised that there shall be a resurrection of the dead, both of the just and the unjust. The power of death cannot separate us from God's love, no matter how great that power may be.

Then the next statement refers to the power of life, and the power of angels. From God's Word we have learned that we are lower than the angels, having been created on a lower plane, and with less power. The angels have greater power than man. If we did not have the Lord's word of assurance for it that the power of angels cannot separate us from His love, we would rightly have reason to doubt about it. We recognize that the great adversary, and those in league with him, are at all times striving to win us away from loyalty to the Lord; to bring us into this condition suggested by the opposite statement of the text. But we have the Lord's assurance that the power of the angels, which are mightier than we, and which are opposed to righteousness, cannot separate us from His love. We might go through the entire list, of things present, things to come, height, depth, and every other power that might be imagined, and we have the assurance of the Lord's Word that none of these things can separate us from His love.

But he shows there is one power which can separate us from the love of God. That power we have within ourselves. The Lord did not compel us to become Christians; He did not compel us to become followers of Christ. He invited us to follow the Lord Jesus and having voluntarily taken this position at His invitation, we may voluntarily repudiate it if we choose. God is not coercing the will of any, so we have it within our power to remove ourselves from this position of favor with the Heavenly Father if we will.

We are living in a time in which, I am sure we all agree, we have the greatest opportunities for obtaining a knowledge of the truth, for understanding the Lord's will, and the greatest opportunities for serving the truth and the brethren that any have had since the days of the early church, and even greater than they had. We are to put on the whole armor of God and enter into these privileges in the different ways open to us—the colporteur work, the volunteer work, speaking the truth to individuals with whom we may come in contact, and keeping our hearts and minds filled with the heavenly things in connection with the service of the Lord. We are very sure that those who enter heartily and zealously into the Lord's service are in a very favorable position. They are in position to have the Lord's blessing in connection with the things they do, and the things they think about. They are also in a position of trial and testing.

As suggested in the beginning, the text does not apply to any except those who are new creatures in Christ Jesus. The latter part of the text is of interest to us. "Keep thy heart with all diligence, for out of it are the issues of life." As we have suggested before, there is an issue in connection with the keeping of the heart. For the Lord's people the issue is being tried now. Those who are successful in keeping their hearts will receive immortal life on the divine plane. They will be joint heirs with the Savior in His coming kingdom, and have the privilege of reigning with Him. Those who are not faithful, but who repudiate their contract with the Lord, will have another issue entirely. The issue is not one of life, no matter whether we keep our hearts or not, but it is one of life or death. It will be death to those who fail to keep the heart, and become rebellious, and life to those who do keep the heart. We have the three possibilities at the present time. Those who are more than conquerors receive the prize of joint heirship with the Lord. Those who have been unfaithful to a considerable extent; those who have failed to set their affections upon heavenly things as they should, and who have thus fallen short of the prize, will, nevertheless, receive life, but on a lower plane. Those who prove themselves wholly disloyal will go into second death.

It is a very important matter for each one to strive to keep his heart as the Lord has instructed. We recognize that there must be a great number who will fail to receive this prize, as surely as there is a small company, a little flock, that will make their calling and election sure to a place in the kingdom. It behooves each one of us, in striving to make our calling and election sure, to give earnest heed to the exhortation of the Lord to "Keep our heart with all diligence."

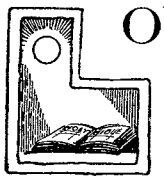
This text of Scripture will finally apply to the whole human race. God has assured us that no one will receive lasting life who is not pure in heart. None but the righteous will enter into life. So during the Millennial reign of Christ all of the human family will enter into their judgment, and have an opportunity to gain life. The Scriptures assure us that the world at large is not on trial for life at the present time. The Apostle tells us that the whole world of mankind "lieth in the wicked one"; that only those who have accepted the Lord Jesus have passed from death unto life. But when the condemnation is lifted from the human race they will have this same condition of heart to attain to. They must reach perfection of heart. This injunction of the Lord will apply to every human being at that time. It will then be a matter of keeping the heart, and being developed more and more toward the condition of perfection until they actually reach that condition, or they will go into second death.

So we see that this issue that is before us is an all-important one, not only for the church, who have the new mind now, but ultimately for every human being. All must reach this condition of perfection in which the first man was created in order to be worthy of life. They must also be tested as to their loyalty, to demonstrate their worthiness of the reward of eternal life.

Discourse by Pastor Russell. Subject: "NEW CREATURES—PERFECT IN HOLINESS."

THEIR HOLINESS NOT OF THE FLESH, BUT OF THE SPIRIT, AND THROUGH IMPUTATION.

HOLINESS MEANS COMPLETENESS—ONLY THE CHURCH ARE HOLY NOW—JEWS FAILED TO BE HOLY—HOW CHRIST'S FOLLOWERS FULFIL THE LAW—VARIED FUTURE OFFICES OF THE CHURCH—DEVELOPMENT OF THE NEW CREATION—PRACTICING ON THE OLD BODY—JUDGED BY HEART ATTITUDE—SELF-DISCIPLINING—ATTAINING THE SPIRIT OF A SOUND MIND—LOVE THE BOND OF PERFECTION.



OUR TEXT is "*Be ye Holy, for I am Holy.*" (I Peter 1:16.)

The word "holy" is related to our word "whole," which signifies to be complete, not broken,not partial. Viewed from this standpoint, this is a wonderful exhortation. Our Lord Jesus also exhorted us, "Be ye therefore perfect, even as your Father in Heaven is perfect." Very properly we notice who are thus addressed. It is not the world; for the Bible is not addressed to the world. The world in its fallen condition, out of harmony with God, and not seeking to know God's will, is not in a position where God can thus address them. They are aliens, strangers, foreigners, as the Lord speaks of them through St. Paul. They have neither part nor lot in the things of God at this time. The world by its wisdom knows not God. His great Plan, so far as the world of mankind is concerned, is yet future. The world is loved sympathetically by the Heavenly Father, and they are ultimately to have a glorious place in His provision, but not yet.

During the long period of time from Adam to the making of the Covenant with Israel, God recognized no nation of people. They were cut off from fellowship with Him. He did, indeed, speak through a few, such as Enoch, Noah, and Abraham, and He made certain declarations to them not clearly understood by any at that time. None were permitted to come into covenant relationship with God,except in the sense that Abraham did, and through animal sacrifices, which typified the great sacrifice for sins yet to come. Then came God's dealings with the one nation of Israel. He separated them from all other nations, and said, "You only have I known [recognized]of all the families of the earth." He commanded them to be holy. He gave them His law, and promised that if they would keep the law they should have everlasting life; they might have those gracious privileges which God mentioned to Father Abraham; namely, that through them all the families of the earth might be blessed. They thought they could keep God's Law; they thought they could be holy; but they found they could not.

This holiness was briefly comprehended in the command, "Thou shalt love the Lord thy God with all thy heart, with all thy mind, with all thy soul, and with all thy strength, and thou shalt love thy neighbor as thyself." What holiness, what completeness, that would be! But the difficulty with the nation of Israel was that they could not keep the Law Covenant because they were imperfect. No imperfect man could keep a perfect law. They could not be holy—that was the long and short of it.

You remember that God permitted them to offer typical sacrifices year by year for over 1,600 years, and thus they renewed this arrangement yearly on the annual Day of Atonement. This arrangement made them acceptable to God for the ensuing year, and thus they were kept in covenant relationship with Him. They tried over and over again to keep the Law, and continually failed. The Apostle Paul tells us that not a single Jew during all that time was justified through keeping the law. "By the deeds of the Law shall no flesh be justified" in God's sight.

HOW CHRISTIANS CAN KEEP GOD'S LAW.

Then came the Gospel Dispensation. Jesus, by His life and by His preaching gave forth a message of mercy, a message of peace, even to those Jews who could not keep the Law, saying still to them, "Be ye holy." They had tried to be holy during all those many centuries but had failed, and how could they be expected to be holy now any more than before? How could they be complete, lacking nothing, any more than previously? Ah, there was a secret, which Jesus disclosed to the earnest and sincere, the "Israelites indeed!" The reason why any could keep the Law after Jesus came, while the Jews could not, was that Christ accomplished an important work, applicable to those who become His disciples. The Jews could not succeed, but we can. How can Christians keep God's Law when the Jews could not? Are we wiser or better born than they? Nay, verily. Naturally "we are all children of wrath, even as others." How, then, do we keep the Law?

In the absolute sense we cannot keep God's Law any more than could the Jews. You have proven to your satisfaction, no doubt, and I have proven to my satisfaction, that we cannot keep that perfect Law in the sense that we would have no imperfection of word, thought or action. We do not in that sense keep the Law. What, then, did the Apostle mean by saying that "the righteousness of the Law is fulfilled in us?" He means that God has made an arrangement through Jesus which legally cancels our imperfections, and makes them as though they did not exist. Thus, by keeping the Law in spirit, and having Jesus cancel the infirmities of our body, which is merely our temporary property, we are perfect before God, we keep His Law.

DIFFERENT OFFICES OF THE GLORIFIED CHRIST.

We see, first of all, that the Lord Jesus, according to the Father's Plan, Laid down His life as a Ransom, a corresponding price, for the life of Father Adam, and this included all the race of Adam, because they fell *in him*, before they were born. Father Adam sinned and the penalty was death. That penalty must be met. Adam died, and all his children have been born under the conditions of sin and imperfection and death during the past six thousand years. They have been dying because sin entered into the world by one man's disobedience, as the Apostle explains. What, then, did Jesus' death accomplish? This: through His death He secured the right to annul Adam's death sentence and to take possession of all the world of mankind. Thus Adam and all his posterity will be awakened from death. Otherwise the entire race would have to suffer eternal death; for the penalty of sin was not merely *dying*, but remaining dead forever.

When will Jesus take possession of the world? At the beginning of His Messianic Kingdom. Mankind are something like a scrap-heap of old machines, engines, boilers, etc., all rusted and twisted out of shape. They do not seem fit for much of anything. But the One taking control has infinite power and ability to rejuvenate and reorganize all of these defective beings. This will be His work during the thousand years of His reign. It will affect all the dead as well as those now having a measure of life. He will bring mankind up out of the conditions of sin and degradation and death, back to the perfection lost in Eden, redeemed by Himself at Calvary.

Why has God not yet done this work for the world? Because this is not His Plan. God purposed to allow sin to demonstrate for six thousand years its awful fruitage, and then to bring in a great Sabbath Day, the great Millennial Sabbath of a thousand years, and in that time to do a work for mankind which they cannot do for themselves. He is to do this work through Jesus, His appointed Channel. In the meantime He has been selecting and preparing the classes who will be His agents, under Christ, to accomplish His great work for man—first an earthly class and then a spiritual class. God has purposed that Jesus shall be the great King of the world, and that the spiritual class, the Church, shall be associate kings under Him.

Moreover, the Heavenly Father has purposed that Jesus and the Church shall be a Priesthood to bless and instruct the world over whom they will reign as Kings. Such a work was the portion of the priests who were appointed under the Law of Israel. They were teachers and helpers of the people. This Priesthood that God is preparing has Jesus for its great High Priest and the Church as under priests. They are also to be the judges of the people. These different features of their future work were shown in type in the anointed priesthood of Israel, in their anointed kings, and in their judges. The Apostle says, "Do ye not know that the saints shall judge the world?" (I Corinthians 6:2.) The Christ, Head and Body, are also to be the world's great Prophet, the antitype of Moses. (Acts 3:22,23.)

All this shows us that the Church is separate and distinct from the world at large. As Jesus said, "Ye are not of the world, even as I am not of the world." "I have chosen you out of the world." There are two different camps. What God will do for the world through Jesus in the incoming Age, by restoring whosoever will to all that was lost in Adam, bringing them back to human perfection, is something very different from what He is doing for the Church now. The inheritance of the faithful Church is to be spiritual, not earthly. It is the Church that is now called upon to be holy.

All the world, in due time, will be called upon to be holy. That will be the rule of the Millennial Age. All mankind will

then have the standard of holiness set before them, and by the assistance of The Christ, Restitution to perfection will be accomplished in all who will then be willing and obedient, and they may become holy as was Adam in his perfection. He was holy until he sinned. Jesus was holy in the perfection of human nature while on earth. The whole world will be expected to come up to the condition of holiness, of completeness, nothing lacking, nothing imperfect. The merit which Jesus has, by virtue of His faithfulness to the Father even unto death, gives Him the right to purchase the human family and help them back to that condition of completeness, of perfection, where they can be holy as God is holy. The angels evidently are holy as God is holy. They have no sin, incompleteness or imperfection.

GOD'S NEW CREATION — HIS CROWNING WORK.

What, then, is the difference in the call to holiness now extended to those who have an "ear to hear" God's present Message? The point is right here. It is not our flesh that is holy. It is the New Creature that is holy. Our human imperfections are covered by the imputed righteousness of Christ. This unique dealing with the Gospel Church is for a specific purpose. We understand that God, who had already created various ranks of angels and other spirit beings, and who then created man, a little lower than the angels, had it in His Plan before the foundation of the world that He would in due time have a New Creation, different from anything created before, and that this would be the greatest, most wonderful creation of all.

This New Creation, God tells us (II Peter 1:4), is to have the Divine nature, which is His own nature. It will not only be higher than the human nature, which in perfection is the image of God, but it will be higher than the angels, who are also in the image of God. It will be higher than seraphim and cherubim and all forms of spirit life. It will be the very pinnacle of life, spirit nature in its highest form.

It is this New Creation that God first began to develop in the person of the Lord Jesus Christ when He was here upon earth, and at the time of His baptism. The Father's purpose in sending Him into the world was, first, that He might be the world's Redeemer; second, that He might become the Leader of the Church. The Apostle declares that "in bringing many sons to glory"—not bringing the world back to the earthly sonship lost in Adam; for he was not then discussing the world's salvation; but in bringing the Heavenly sons to glory, honor and immortality—it pleased God to "make the Captain of their salvation perfect through suffering." God has made Him to be Head over the Church, which is His Body. The Church is a body in the same sense that Congress is a body. Jesus will be the Executive Officer. The work of the Gospel Age has been to gather the members of this Body. The blessings promised to the world cannot go to it until this work of gathering and developing the spiritual Body of Christ has been completed. We believe that this work is now almost accomplished.

The Bible tells us that for the joy that was set before Him Jesus endured all His sufferings even unto death. No doubt He had some of the joy before He left the Heavenly condition and humbled Himself to become a man. He had set before Him by the Father the joy of being the greatest servant of God, of doing His will and of redeeming the world of mankind. For this joy He despised, or set at naught, the shame, and was crucified, for which cause the Father supremely exalted Him to a place at His own right hand. Jesus did not need any one to be His Redeemer, to make good for Him, because He was able to keep the Law. He was perfect before He came into the world, as the Father was perfect, and in the same sense. He came into the world as a perfect babe, He became a perfect man. "He knew no sin." "He was holy, harmless, undefiled, and separate from sinners."

The Bible explains how Jesus could be so different from the remainder of the race. It was because He was specially conceived and born; He had a different Father; He came not from Adam. His life came from the Father Above. It was transferred from a pre-human condition. He had an earthly mother, and received the human nature thus. But He had a separate, distinct life from Heaven, and therefore His perfection. As a man He was whole, complete.

After our Lord had finished His sacrifice in obedience to the Father's will, and had been resurrected, and had ascended to the Father, the next thing was the calling of the Church. The Father alone could do that, and it was the Father's purpose, after the Son had made reconciliation for iniquity. Therefore, although Jesus gathered and taught some disciples, even these were incomplete, not yet New Creatures. He had to speak to them from the viewpoint of faith, of their prospective sonship. They did not receive the begetting of the Spirit until Pentecost, because, as the Apostle explains, "Jesus was not yet glorified." He must first die and be resurrected, and then ascend on High and appear in the presence of God and be recognized as the One who had fully kept the Divine Law, as the One whose sacrifice was all-sufficient to be a satisfaction for sin, as the One worthy to be the Head of the Church, the Channel through which the blessings would come to all His "fellows," the members of His Body, who will be associated with Him in the Kingdom.

THE HOLINESS OF THE SAINTS.

Now we see what the Apostle means when He says, "Present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." We should rejoice to know that if we offer to God the little we have, Jesus will make up what is needed to make our sacrifice fully acceptable to the Father. When the Holy Spirit comes upon one, an unction from on High, it constitutes him a son of God, on a new plane. He is no longer counted as a human being; he has been begotten as a spirit being. But he has no spirit body as yet. He still has the old body, the brain. A new will is there, a new mind. We have the mind of Christ. We had the mind, the disposition, of Christ to present ourselves as a sacrifice, but when we were begotten of the Holy Spirit we received from the start, the embryo, of a new nature. We became New Creatures in Christ.

This New Creature must use the old body to practise on. The Lord says, in effect, "I will not give you the new body now, but I will give you an earnest, or hand-payment." When you make a purchase of real estate you are expected to pay something down to bind the contract, and you may pay the remainder when you get the deed. So when we enter into this contract with the Lord He binds the contract by giving us the begetting of the Spirit, the beginning of our glorious inheritance. If we continue to walk humbly and faithfully before Him, and seek to do His will as we agreed to do, we will be more and more filled with the Spirit, until eventually God will complete the matter by giving the birth of the Spirit. That will be the resurrection "change." The new mind will then be transferred to a Divine spirit body. Then the New Creature will be complete.

During the present life the New Creature must dwell in this earthly tabernacle, the human body. "We who are in this tabernacle do groan, being burdened." (II Corinthians 5:4). Why do we groan? Because, first, this tabernacle is twisted and weak and unsatisfactory in various ways; and second, because an earthly body is not adapted to the cravings and aspirations of a spiritual mind. With the new body the New Creature will be complete. Now the New Creature has the mind of God, desiring in all things to do His will, but the body in which it is tabernacling has inclinations and desires toward sin and toward earthly things. The New Creature desires to live separate from and above sin and all the things of the flesh. So, as the Apostle tells us, there is a continual warfare between the old nature and the new, the flesh lusting against the Spirit, and Spirit against the flesh.

The human body is your body in the sense that a dog may be your dog. The dog is yours, not you. It is not the same with the world. They do not have a new mind. They have not received the begetting of the Holy Spirit. They merely have a natural mind in harmony with a natural body.

But the fallen human body of the saints cannot do the things that the New Creature would have it do, and never will do these things perfectly. How, then, can we be holy? We become holy by having Christ's merit imputed to us, and this merit keeps us holy. The Bible speaks of this imputation of Christ's merit as a robe to cover us, constituting us acceptable to God. We are entirely acceptable if we have this wedding garment on. If we take it off, we lose our lives as New Creatures. But so long as we have the merit of Jesus covering our unintentional blemishes that belong to the fallen nature, that we are not able to overcome, the Father does not regard us from the standpoint of sinners, but from the standpoint of our new nature. "Ye are not in the flesh but in the Spirit, if so be that the Spirit of Christ dwell in you."

It is the New Creature that is to be holy like the Father in Heaven; it is the New Creature that is to be perfect as the Father in Heaven is perfect—not the flesh. Does this give us liberty to sin with our bodies? God forbid. "How shall we who have died to sin live any longer therein?" Says the Apostle. If we made a voluntary surrender of our lives, if we consecrated ourselves unto death in opposition to sin, how shall we live in sin, how shall we find pleasure in sin? If we enjoy sin it is a sign that we do not have the Holy Spirit. The mind of the Lord does not enjoy sin. We are to make a clear dstinction, however, between the impulses of the flesh and the desire of the heart. Any one of God's poeple might be overtaken in a fault through the impulses of his fallen human nature, and under stress of circumstances be led to do or say something that he did not

approve. But so surely as he is a New Creature he will wish to make amends for his fault, toward fellow men or toward God, in order to come back into full harmony with the Lord.

NEW CREATURES TO JUDGE THEMSELVES.

God is judging us according to our heart. "Man looketh on the outward appearance, but the Lord looketh on the heart." The world cannot know all about you and me. They may say, "I do not believe there is any difference between us." They may think our position is all hypocrisy. But we must not judge them. They are looking at things from the natural standpoint, and when they see that we have said or done something that is unkind or improper, they draw their conclusions accordingly. We wish to do the Lord's will. That must be the attitude of our heart. If we willingly consent to sin, we are partakers of the sin. If we have love for sin, a sympathy for sin, it would be a sign that we have lost the spirit of holiness.

If we are overtaken in a fault, then, what shall we do? We must correct this. "The Apostle says, "If we would judge ourselves, we should not be judged; but when we are judged, we are chastened of the Lord." (I Corinthians 11:31-32.) We see that St. Paul's thought is this: If you and I as New Creatures are seeking to be holy as God is holy, we will watch our words and conduct and try to keep a strict rule over our body; that if the mortal body makes some break and gets temporarily from under control, we will get after it and will make it do something in the way of punishment; we will correct the body to make it remember for the future. Suppose you had a dog quite well trained, so you though you had him well in hand. If he were to break away some day and do something you did not want him to do, you might put a muzzle on him and chain him up. You might give him a little switching also, and all of this would be to make him remember that he must not do so again.

So the New Creature, when he finds that his old creature has transgressed, must bring it back into proper subjection, and then give himself some kind of chastisement. A little child had a mother who was quite wise in knowing how to deal with him. Of course, all children cannot be dealt with alike. But to punish her child when disobedient this mother had the custom of sending him into a certain closet, where he was made to sit for a half hour or so to think over what he had done and to make up his mind to do right thereafter. One day the mother missed Johnnie. She looked all over the house for him. By and by she found him in the closet. She said, "Why Johnnie, I did not send you in here; why are you here?" Johnnie replied, "Me is taking some thinks." He was administering punishment to himself. That is certainly the thought. If we as God's children would judge ourselves, the Heavenly Father would not need to send chastisements upon us. If we neglect this, if we are heedless, He will send the chastisements, because He does not wish us to be "condemned with the world."

All true Christians should be on the alert to note God's providences. Nothing can come to us by accident; for all things must work together for our good. If anything occurs to God's consecrated poeple, it must be something that would be good for them or that He has permitted to teach some lesson. If we meet with what would appear to be an accident, if we get into some dilemma, if some peculiar experience comes to us, we should say, "Is this something to teach me a special lesson or is it a chastisement from my Father for wrong-doing?

The Apostle intimates that even physical sickness in one of the Church may be accounted for in this way. I do not mean, however, that all our sickness can be thus accounted for. We read of one of the Lord's faithful children who "was sick nigh unto death," because of over-work in the Lord's service, which had seemed necessary, and there is no intimation that he was miraculously healed. But every experience of a faithful child of God works out for his good and the Lord's glory.

Every child of God needs to be disciplined in order that his character may be developed. Even the Lord Jesus had disciplining, we remember. They were never punishments for sin in His case. And it is for us to be on guard to see that our disciplinings be not in the nature of punishments, so that we may get the greatest benefit from them. "If we judge ourselves, we shall not be judged." How shall we judge ourselves? We made a suggestion recently in the WATCH TOWER respecting the keeping of a careful watch on our thoughts, of starting out properly in the morning, and seeking during the day to cultivate the Spirit of the Lord, the spirit of love. We suggested that at the close of the day an examination be made to determine to what extent we have been successful, to what extent we have walked in a manner pleasing to the Lord, and have been faithful to our opportunities of service. By so doing, we will be able to judge ourselves.

We should first go direct to the Lord for forgiveness if we have done anything displeasing in His sight. Next we should seek to make good any wrong we have done to another. If some one has been wronged, and we cannot make it good, we should try to make amends in some way, so as not to profit by that which was wrong. In these ways the body will be taught that it must do right. It will not be pleasing to the old creature to humbly make acknowledgement to the Lord and to those who may have been wronged, and then to make restitution where restitution is in order. But it must be done.

I am reminded of a story. It is said that a Christian man, who had been by nature inclined to be penurious, was driving along a country road. He saw a poor man and was about to pass him by. Then he thought, "I will give this man a quarter." He was about to give him the money when he thought, "Oh, a nickel will do." But he caught himself and said, "See here, old flesh of mine, you are mean! You could give a quarter, you know you could. You were going to cheat me out of a blessing. Now I will give the man a half dollar." And de did so. So in this way the New Creature can discipline the old body. The Lord will look down and see how anxious we are to do His will; how we are striving every day to keep as near as possible to His standard, and His love will go out to us more and more as He sees this spirit demonstrated in us.

HOLINESS INCLUDES WISDOM, JUSTICE, LOVE.

There is another part to this matter of holiness, or wholeness. How much it includes! We are to study God's character and see what His wholeness, or completeness is. You and I as New Creatures are coming to see how wise is our Heavenly Father. So we will try to be wise also. The Bible explains how the Lord's children are to be wise. They are to have "the spirit of a sound mind." Our minds were not sound, being blemished through the fall, but the new mind is loyal to God. The Scriptures tell us what God's will for us is, what His mind is, and we are to copy Him. As we see that God plans ahead, we become wiser by planning ahead.

But did not Jesus say, "Take no thought for the morrow?" Jesus said that you should take no *anxious care* for the morrow. You may think about tomorrow and plan about it. God knew His entire Plan before the foundation of the world. He thought of the morrow and did not create the world recklessly. We should not bring children into the wrold recklessly nor do anything else recklessly. We should be as wise as possible in what we do and say. It would make a great change in men's lives if they all tried to be as wise as God is wise.

A brother came to me and said, "Brother Russell, I owe so much to Present Truth. Not only has it made my heart happier, but it has changed my entire life. I am a carpenter. As such I am occasionally sent here and there by the firm which employs me. They have increased my wages; they say I am doing better work. I am sure I can think better and reason better." He was learning to be wise, to be more Godlike, and it was profitable to him even in earthly matters.

I think of another brother, a rather bright looking man above the average in appearance. I said to him, "What is your occupation?" He answered, "I am foreman for such a building firm." Have you been long at this?" I asked. He replied, "I was working at it before I came to the knowledge of God's Word, but I was not foreman; I did not then know how to read. My study and reading has been altogether in the SCRIPTURE STUDIES. My firm has now put me in as foreman. All the business of the firm passes through my hands." Thus the knowledge of God applied to his life made this man wiser in respect to his avocation. We have a wise God. If we try to be holy, it will include this quality of wisdom.

It will include another quality—that of justice. What a wonderful thing justice is! My appreciation of justice is growing every day. I see that it is the most wonderful thing in the world to be simply just. Some say, "Anybody can be just. I would not take a penny from any man." But it means more than this. It means not only not to take a penny, but not to take a thousand dollars. There are people who would take a thousand dollars or ten thousand or a million who would not take a penny. A penny would not be sufficient inducement. But to be just includes not only financial matters, but it means to be just with our neighbors, with those to whom you sell and those of whom you buy. It means to give right value, and to be willing that those you buy from shall have a decent profit on their sale. It means that you will not haggle them down until they will not have a reasonable profit. It means to deal justly, generously, as you would be dealt with.

Moreover, the Christian may be unjust in his thoughts of his neighbors. You have no right to think evil of any one. That does not mean that you should trust every one indiscrim-

inately. Keep your eye open, but do not think evil. It is unjust, and we wish to be copies of God. Some of the Lord's people are lacking in complete justice. Their old bodies have minds badly twisted, and the New Creature has not yet discovered what the trouble is, and has not taken the matter fully in hand. I believe we need to practise on this, to think along the lines of justice. Let us try more and more to criticize our own deeds and thoughts, because, unless we have this quality of justice well developed as New Creatures, how can we expect to be fitted for a place in God's Kingdom? If we are not just, how could we be fit to judge others then?

We need also another quality, and that is love. This is the bond of perfection, the great completeness of all. Nothing would be complete without love. *Love* comes in as the crown, the climax. "God is Love." He has Justice, Mercy, Wisdom, Power, but He IS *Love*. That is the essence of His character; that is the dominating feature. But He will not be loving at the expense of Justice, in the arrangements He has made for mankind. So let us copy God in His love. Love extends into every avenue of life. It is an essential quality of holiness.

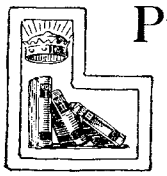
Finally, all these noble qualities are to find their outgrowth in the Church of God, which is the Body of Christ. We should make up our minds, too, to Love especially all who are the Lord's. Not all of the Lord's people are just what we would like to have them. But God has not given us the work of making them over. He will attend to that. Our chief work is with ourselves. We are interested in the brethren, however. We are all soldiers under the one great Captain, we are members of the same Bride class, all called with the same Heavenly Calling. We have all been begotten with the same Holy Spirit, have one Father and one Savior and Elder Brother, if we are in the School of Christ and are learning of Him. How we should love the brethren, then! The Bible puts this as one of the unmistakable evidences that we have passed from death unto life--- if we love the brethren.

It is not enough that we have said, I desire to be a child of God, I would like to sit with Christ in His Throne. Any reasonable person would like to be with Christ in glory, honor and immortality. If we hope to be of that class, we must qualify ourselves for that place. We have promised to give up our human nature and all our earthly interests. We have consecrated ourselves to be dead to these and alive toward God. It is pointed out to us in God's Word what it is to be holy as our Father is holy, to be perfect as He is perfect. Then let this mind be in us which was in Christ Jesus our Lord. "Humble yourselves under the mighty hand of God, that He may exalt you in due time."

Discourse by Pastor Russell. Subject: "HEAVENLY WISDOM vs. HUMAN FOLLY."

"THE WISDOM OF THIS WORLD
IS FOOLISHNESS WITH GOD."

WORLD'S ERRONEOUS VIEWS OF THE CHURCH'S MISSION—TRUE WISDOM FOOLISHNESS IN THEIR EYES—PAPACY'S MONUMENTAL ERROR—LATER COURSE OF PROTESTANTS SIMILAR—INFIDELITY OF THE EDUCATED CLERGY OF TODAY—FEW HAVE HEARING EARS—MESSAGE NOW ONLY TO THE MEEK—NOT REFORM WORK, BUT GATHERING OUT AND UPBUILDING THE ROYAL PRIESTHOOD CLASS OUR PRESENT MISSION.



PASTOR RUSSELL'S text was: "*Let no man deceive himself. If any man among you seemeth to be wise in this world, let him become a fool that he may be wise. For the wisdom of this world is foolishness with God. For it is written, He taketh the wise in their own craftiness. And again, The Lord knoweth the thoughts of the wise, that they are vain. Therefore, let no man glory in men.*" (I Cor. 3:18-21.) He said: Our topic for today is Wisdom, and our text points out the strong contrast between worldly wisdom and the wisdom that is from above. The Apostle draws a very sharp line indeed, and from the world's standpoint his words must seem like a very strange statement—"The wisdom of this world is *foolishness* with God. Let no man deceive himself. If any man seemeth to be wise in this world, let him become a fool that he may be wise." There is a great deal of worldly wisdom among men on every subject. We can see that when Christians have yielded to the spirit of worldly wisdom they have very generally made a great mistake. The world has its own way of viewing every matter—religion as well as other things. The world has taken what they consider a very practical view of things at the present time. They are saying, "We must keep things running on in the present way. The existing order must not be changed. If any one has received a different idea from the Bible, he is very foolish."

From the viewpoint of the world the Church is merely to keep things from going from bad to worse, to keep society as moral as possible. You and I know that nearly all the preaching of today is along the lines of worldly wisdom. The preachers preach civic reform and morality of life. They are now leading men to war, contrary to the Word of God, which tells us not to war with carnal weapons; that we are to be followers of peace, lovers of peace, and are to be known as peace-makers. But worldly wisdom says, "You must approve yourself to the government; you must stand for what everybody else wants. Worldly wisdom is very different from Heavenly wisdom. We are to seek to learn God's wisdom.

WORLDLY WISDOM DEVELOPED AN APOSTATE CHURCH.

The Apostle James tells us that "the wisdom that is from Above is first pure, then peaceable [mark that], gentle, easy to be entreated, full of mercy and good fruits." That is the wisdom God's true children wish to have, that is the wisdom our text enjoins upon us. St. Paul declares that if we have the spirit of the world, and worldly wisdom, it is foolishness with God. What is worldly wisdom trying to do? Some centuries ago worldly wisdom among the leaders in the Church concluded that it was time to set up the Kingdom of God. There was knowledge enough at one time so that they might have known that the Kingdom would not be set up until the Lord Jesus Himself should come. But after the Church had studied and observed for two or three centuries and Christ did not appear to establish His Kingdom, they feared something was wrong with their hopes. They thought that they must take the matter into their own hands and appoint a representative of Christ and begin the Church's reign. So ever since they set up their pseudo-kingdom of Christ they have been claiming to reign and expecting to conquer the world.

The Church became prosperous by getting in with governors, kings and emperors. Their numbers began to greatly increase. Heathen tribes came pouring in.

The Emperor of Rome, Constantine, said, "I will associate myself and my Empire with the Church, and that will help me and my people; it will strengthen the Empire." The Church had become so prosperous that the government could not get along without it. And the Church came to the conclusion that the government was dependent upon it. They thought, Surely this is the auspicious time for the Church to become the ruling power in the world. It was because they had neglected the Word of God and followed earthly wisdom that they sought to set up the Kingdom in the absence of Him who was to be its Lord. What neglect of the Master's words! In His parable of the Nobleman He had pointed out that the Kingdom of Heaven was "like unto a nobleman who went into a far country to receive for himself a kingdom, and to come again." And he said, "My kingdom is not of this world arrangement, order" else would My servants fight." "If I go away, I will come again."

But neglecting the instructions of the Lord, they set up a kingdom. They said, "Christ, of course, is the real King, but He must have a representative." They established a reign of popes, and called the pope "Vicegerant of Christ." The word vice-gerant is derived from two Latin words—*gero*, to carry on, and *vice*, instead of. They said, The Bishop of Rome, the highest official we have, shall be the Pope. They then separated and exalted a "clergy" class as the Church, and termed all the others "the laity." So in the Catholic Church to this day only the dignitaries—the Bishops, Archbishops, Cardinals and Popes—are the Church; they are the Hierarchy. All the others are only children of the Church. They said. As a spiritual Kingdom we will delegate authority to earthly kings. We will permit them to reign over their respective countries if they will recognize the Pope of Rome as the supreme Pontiff over them all. That was worldly wisdom. They dictated terms to these earthly rulers, and all the kings recognized the Pope as a spiritual Emperor whom they must obey. They said, "Christ's Kingdom has come, His representative is at Rome, and all nations must be in subjection to this Kingdom." Worldly wisdom! It was far from the teaching of the Bible.

That worldly wisdom continued. If any earthly prince failed to keep in harmony with the Pope he was censured. If he did not repent, he was told that his kingdom would be taken from him and another prince appointed to take his place. So

Germanic kings and others did penance when they had offended the representative of Christ in the world. Then came a split, in the time of King Henry VIII of Great Britian. He said, "See here! this Pope of Rome objects to my having a fourth wife, and I want a fourth wife. We will do without the Pope, and I will be the representative of Christ myself to the British people; I will be the head of a new Church, and it shall be called the Church of England. Now all of you English Bishops must stand by me or it will go hard with you. I will reward you if you are loyal to me. You shall be members of Parliament, and you shall be called hereafter, Lord Bishops." So we have since had another Kingdom of God (?) in Great Britian.

Luther had gotten in with the Germans, who had come into line with the Reformation work, and they said, We will appoint you as head. We will back you and your system." Later, the emperor became head of this Lutheran state church. So today we have the German Kaiser as the head of the Lutheran Church, supposedly representing God's Kingdom in that country. In Russia, we have the Czar representing God's Kingdom (?) in the Greek Catholic Church. The Pope of Rome declares that he is the only proper representative of Christ and that all these others are in rebellion. The Church of England claims to be the only true Church. And so with the others. We see the confusion they are all in. All are fighting, each thinking they are fighting for God's Kingdom. It is all because worldly wisdom got the control. The kingdoms of this world are not God's Kingdom, any of them, and never were.

BECOMING FOOLS THAT WE MAY BE WISE.

The only way to become truly wise is to become foolish from the world's standpoint. The Apostle Paul tells us that we "are counted fools for Christ's sake," because we wish to follow the Lamb of God, because we wish to guide our faith and actions by the Word of God. Not only are we counted fools from the standpoint of the world at large, but also from the standpoint of the educated clergy. How so! Because nearly all of the educated have now repudiated the Bible. They have the spirit of the world. Believe the story of Adam and the fall? Nonsense! This is the worldly wisdom they have gotten from the colleges of our day. Every college, for the past thirty years, has been turning out Higher Critics and Evolutionists. They say that man has developed from a frog or a tadpole. They even go farther back, and say that he started from a microbe, and has evolved to his present state of development. You are not worldly-wise if you believe in the fall of Adam, and the redemption from the fall through Jesus Christ as our Ransom-price. And foolish people you are if you believe the story of the Deluge, and the story of Jonah and the great fish! It is no matter if Jesus did speak of Noah and the Flood and give it His endorsement. No matter if He did declare that Jonah's being in the belly of the fish for three days typified that Jesus should be three days in the bowels of the earth. No matter if He did speak of Adam and his race as being the "lost sheep," and declare that He "came to seek and to save that which was lost," that He came to "give Himself a Ransom for many." None of the great and wise believe these Scriptural stories and declarations! Oh, no! They are not so foolish!

You see the Apostle had the right guage on the matter. How many of us are willing to be a fool for Christ's sake—a fool in the eyes of the *wise people?* But the worldly-wise who are measuring these plain statements of the Bible according to their own ideas, according to their own foolish reasoning, are coming to naught. The Apostle Paul declared that the time would come "in the last days" when these wise (?) men should "proceed no further, for their folly should be made manifest unto all men."

WORLDLY WISDOM NOW BEING DEMONSTRATED.

This time is rapidly nearing, indeed we are now entering into these days. Look at the things being done today in those countries declaring themselves to be Christ's Kingdom. See how these so-called kingdoms of Christ are acting—like devils, mad men! The Germans have the shibboleth, "On to victory! God is with us!" So also with the Austrians. So with the British, and the Russians, etc. Yet each is desiring commercial supremacy and control; and for their own selfish interests they are fighting each other to the death.

Ah, yes, the wisdom of this world is foolishness with God! By the time this war is over, and the succeeding revolution and anarchy shall have utterly overthrown all these false kingdoms, the world will recognize how foolish they have been. What has the wisdom of this world amounted to? How vain have been all their hopes and ambitions and schemes! How their pride and ambition for power will soon be humbled into the dust! "The lofty looks of man shall be humbled, and the Lord alone shall be exalted in that Day." (Isaiah 2:10-22; 28-21-22; 13:6-13.)

The world has its own conception of what constitutes a Christian. You will notice when worldly people speak of Christians, the matter of whether or not you go out slumming or promote social reforms, whether you seek to improve the conditions of labor, etc., weigh considerably. The majority think we should be out haranguing the lower element of society rather than spending time and effort upon those already church members. Many Christian people have that idea. They think the Christian is to preach Hell or do something to terrorize the people and get them into the Church. They have been doing that for centuries, and how many of the people have they truly led to Christ by such methods? Look at Europe today. Away in the past the emperors said, "We want the people to be subject to the governments. Can you Christians bring it about? If you can, you are the ones we are looking for. How will you do it? We will tell them that if they are not obedient they will be sent to a place of eternal torture, was the answer. We will tell them that this is the Bible Hell. We will fix up a Purgatory, too. Don't fear, we will make these places hot enough for the people, and they will believe it all and be afraid to disobey. Thus by false doctrines suggested by heathen religions and enlarged upon, they drove the people into the churches. These very nations are now engaged in this most terrible war of all history.

You would never suspect that all these are saints, yet only saints are Christians, the Bible plainly declares. This driving of people by the millions into an outward profession and form of religion by telling them that they will go to Hell if they do not come into the Church, has had its legitimate effect. This is readily seen as we look across the water today.

You know they had the theory back in the days of St. Augustine that nobody who was not baptized with water was in the Church, and that anybody not in the Church would go straight to eternal torment. Hence the movement by him to "baptize" babes into the Church, through water sprinkling, which they called baptism. We are glad that we have a real God, One whom we can worship in spirit and in truth. Wrong teaching led these people to put all these little babes into their church organization and declare them church members, this expression being loosely used, for only the Hierarchy were really the Church, the "priesthood." All of this is contrary to the Bible and is the wisdom of this world, a deception of the great adversary. When we come to see the Plan of God, how different it is! We see that God has not commissioned the Church to convert the world. This wrong idea, as we have seen, crept in back there when the Church was exalted to a position of power. They said, We are now ruling, and we must bring the whole world into subjection, we must make them children of the Church. They quoted those Psalms prophetic of the Millennial Kingdom to prove their authority to thus rule. They set out to compel everybody to become a Christian, overlooking the fact that such is not God's Plan at all; for a Christian is a follower of Christ, one who walks in His footsteps of sacrifice. Only the Gospel Age Church is called to do this. God's Call to any to be disciples of Jesus has been a still, small voice which only a few have heard and heeded.

THE MEEK, THE CONTRITE, NOW CALLED.

Jesus said to His disciples, "Blessed are your eyes, for they see, and your ears, for they hear." Of all the Jewish people the only ones that saw and heard what the Lord was telling them were about five hundred brethren, up to the time of His death. All the way down the Gospel Age the masses have not been able to hear. The time for the whole world to hear has not yet come. All will hear when the Milennial Kingdom is established and the knowledge of God covers the earth. All will then have an opportunity to come into harmony with the Kingdom of God. Now the Message is, "He that hath an ear to hear let him hear." If you find one who has a hearing ear, tell him the blessed story. If you meet those who do not have the hearing ear, do not worry about it. Their time is not yet. Go on to those who have the ear to hear.

Among what class may we expect to find the hearing ears? The Bible shows that the meek are the ones who now have the hearing ear. The average man and woman have not an ear for the Truth. Let me remind you of the words of Isaiah 61, used by our Lord Jesus in His preaching. *He* preached in the right way. The 1st verse reads: "The Spirit of the Lord God is upon Me, because He hath anointed Me to preach good tidings to the meek, He hath sent Me to bind up the broken-hearted." The Bible does not tell us to go out and seek to reclaim thieves and murderers and criminals generally, but we are to present the Message to the meek, the contrite. You see the difference. And what shall we tell those who are teachable. We used to think that when we had told them that Jesus died and rose again for their salvation there was nothing more to tell them. When

they had heard this they were to go out and tell some one else about Jesus—how they were to escape eternal woe through Him.

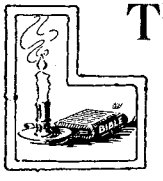
The Bible Plan is very different. When we have heard of God's great Plan, and believe that Jesus died for us, our salvation is only begun. If we are properly exercised, this leads us to a consecration, to the giving up of our whole life to God. But the majority never think of consecrating their lives to the Lord. There are a great many very nice people who are not of God's family. The Message now is only for those who are meek enough to hear His word and act upon it, and this means sacrifice.

The Spirit of the Lord God that is upon Jesus' followers, as upon Him, has commissioned, or ordained, us to "bind up the broken-hearted." There are plenty of people going around with hammers to break others' hearts. We are to tell them of God's love. His mercy, His Plan. We are to tell them how He will give beauty for ashes and the oil of joy for the spirit of heaviness. That is our commission. In doing this we are developing along the lines that God designed. We are called to walk in the "narrow way. No one is called merely to live a decent life. The Call is to be members of the Body of Christ.

CHURCH'S PRESENT WORK NOT WORK OF REFORM.

Worldly wisdom would lead us to another course altogether, and we are, therefore, to fight against the spirit of the world. Some say, "Come, let us consecrate ourselves to working for temperance." Temperance is a good work, but did Jesus work for temperance? Not at all. Jesus was on the side of temperance, and so are we, but it is not our present mission to reform the world. It is worldly wisdom, the worldly mind, that wants to go slumming or to engage in civic reform. Did Jesus or the Apostles spend their time in trying to clean up society? Not a bit of it! What was their work? Their work, first of all, was to find those having ears to hear the Gospel Message calling out the "peculiar people" for a special future work, and second, after finding them, to instruct them and build them up in the most holy faith. If we are to be true followers of Jesus we are to note what He did, how He used His time, and then do likewise.

Discourse by Bro. F. C. Detwiler. Subject: "DISCIPLINE OF THE TONGUE."



THIS morning, on the wings of our faith and confidence, we took a little restrospect of God's dealings with His people of the past, and considered His dealings with His people, even down to the present time. This afternoon, upon the golden rungs of the ladder of God's promises, we have journeyed into the spiritual realm, and had a look at the home of the church, their final resting place. Oh! if we could only have staid there. But, dearly beloved, we have not yet finished our course. There are still things to be learned, disciplines yet to be endured. While it would be a joy if we could enter today into the glorious conditions toward which we are striving, we, nevertheless, feel that there are still some lessons to be learned here before we will be fit to enter into the glorious conditions to which we have been called.

We have selected a subject that comes very close home to us all, and one which, it seems to me, is of the greatest possible importance to every one of us. We take, as a lesson for this afternoon, the words of the Apostle James. You know he was called "the Apostle of works." Faith is a good thing, and without faith it is impossible to please God, but the Apostle James calls attention to the fact that faith without works is dead. Being alone it will produce nothing that will be of lasting benefit. When your faith has brought you along the road as far as faith can carry you, works must complete the task of leading you on to the glorious spirit condition. Being the "Apostle of Works" you need not be surprised at the statement he makes in the 3rd chapter of his epistle. He says, "*If any man offend not in word, the same is a perfect man, and able also to bridle the whole body. Behold, we put bits in the horses' mouths that they may obey us; and we turn about their whole body. Behold, also, the ships, which though they be so great, and are driven of fierce winds, yet are they turned about with a very small helm, whithersoever the governor listeth. Even so the tongue is a little member, and boasteth great things. Behold how great a matter a little fire kindleth. And the tongue is a fire, a world of iniquity. So is the tongue among our members that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell.*" We pause here in reading just long enough to call attention to the fact that this word, "Hell" is translated from the Greek word "Gehenna," which signifies second death. Therefore, reading as it should be read, we have the suggestion that the power of the tongue is capable of setting on fire that which will consume entirely, and accomplish in the individual complete, eternal destruction—second death.

"*For every kind of beasts, and of birds, and of serpents, and of things in the sea, is tamed and hath been tamed of mankind. But the tongue can no man tame; it is an unruly evil, full of deadly poison. Therewith bless we God, even the Father, and therewith curse we men, which are made after the similitude of God. Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not so to be. Doth a fountain send forth at the same place sweet water and bitter? Can the fig tree, my brethren, bear olive berries? either a vine figs? so can no fountain both yield salt water and fresh. Who is a wise man, and endued with knowledge among you? let him show out of a good conversation his works with meekness of wisdom.*"

Our reason for selecting this topic this afternoon, dealing with the disciplining of the tongue, was that the Apostle makes such a special point of it. He considered the tongue the most dangerous of the members. You could take your good right hand and smite down a man, but you could not permanently injure him. With your tongue you can complete an assassination from which that man never can recover. Then, also, the reflex influence upon ourselves bears us in the direction of second death. Therefore, the necessity for disciplining the tongue is apparent.

Naturally, beloved—now mark you! I said NATURALLY, and not one of us is living the natural life at the present time; every one of us is living unnaturally; we are not following the impulses of the flesh, the natural inclinations—therefore we feel safe in making the assertion that we are naturally all gossipers. Some of you may say, "I never told a slanderous story in my life. From my youth up I have abominated anything that looked like, or savored of, working injury to another. You cannot accuse me of being a gossip." But, if you are in this class of exceptions it is because, through disciplining your tongue, you have gotten away from that condition. Be careful that you do not boast. The Apostle gives us warning, saying, "In many things we offend all, and if any man offend not in word the same is a perfect man, and able also to bridle the whole body."

I dare say no one among us would claim to be perfect, and so long as we fall below the standard of perfection there is danger of transgressing with the tongue. We have continual need of watching, and watching carefully, lest this boastfulness and spirit of pride bring us to humiliation, in that through improper use of the tongue we ourselves may be led astray, and away from God, and become instruments in the hands of Satan to lead others away from Him.

But we made a statement a little while ago that naturally we are all gossipers, and we feel as though, in self-defense, we will be obliged to prove this. I wonder how many of us have ever looked up the definition of this word in the Standard Dictionary. I did myself, and I was so astonished that I said, "If the Lord's people everywhere could only realize how necessary it is to bring the tongue under control, in order that we may glorify our God!" The Standard Dictionary gives you as a synonym of the word "gossiper" the thought of "babbler." You say, "I do not know of anyone that could be described as a babbler." I wonder if you have never met one that could be spoken of as a babbler. You know what "babbler" means. Running along and making a little music, is the thought. Have you not met some of the Lord's people who were prefectly happy as long as they could hear the music of their own tongues? If they must be still for a little while it is misery for them. I wonder if you have ever met anyone like that? I know one beloved sister who has wrecked her home because she failed to bridle her tongue. No doubt when she and her husband were married they loved each other, and he delighted in the sound of her voice. Evidently she thought he would continue to delight in nothing else in his life than hearing the music of her voice. She talked to him all day long when there was opportunity, and she wearied him. She broke his heart and drove him from her. Although he is fully consecrated to the Lord, he finds it necessary to get away from home in order to have peace of mind for a little while; in order to have a little opportunity for study. They are both consecrated to the Lord, and each believes that he (or she) is doing the Lord's will the best that individual ability will permit, yet so completely is that sister wound up in her own selfishness that she gives no consideration to the things that are needful to her husband's happiness. Here we see exemplified the power of the tongue. It has wrecked her home and happiness,

and so far as I can see she is going on without recognizing what the real difficulty is; she seems not to understand.

I wonder how many of us have a little tendency in the same direction. Your husband or your wife, may love you dearly, but would like a little peace and quiet once in a while. You know, dear friends, that one of the things that constitutes an individual a social success is the ability to listen. A good listener is a favorite wherever he goes. I wonder how many of us have found this out by experience? Those who have tongues that ramble on and on, and are never still, do not grow in favor. There are many people in this world who think the tongue was intended largely for communicating their troubles to others. I wonder how many people's toes were tramped on this time. If you are a social favorite you have an ear always open sympathetically to hear the troubles that other people would like to pour into it. You say, "there is an excuse for that. Did not the same Apostle James, who spoke so emphatically regarding the danger of misusing the tongue, also say that we should confess our faults one to another." Now we have it. "Confess your faults one to another, and pray for one another that ye may be healed.

Now, my dear friends, we have made a mistake in applying that Scripture there, as it does not belong there at all. If you will read that text in its connection you will find that the Apostle was speaking of some who had gotten so far away from God that they could not even approach Him; one between whom and His God had come a cloud that he could not penetrate, to see the Father's face; one who, in such condition, desired to again enter into the blessings which he had once enjoyed, would find it necessary to call in the elders that they might make intercession for him. Now if any of you are in that state of mind, if you are in that condition, I would advise you to confess your faults, and do it as quickly as you can. Oh, dear friends, if you have any faults, have them between yourself and God. It will not do the brethren any good to know it. It will not be of any advantage to another to know about your faults. Better put the bridle on your tongue before you even suggest to them anything of the weakness that is a burden to you.

I remember speaking of this matter in Connecticut one time, and having to explain it a little later. Some of the brethren got to discussing the matter after the meeting, and when they came to the second service they politely said they did not agree with my conclusions. One said, "Brother, when I am in trouble, when waves of distress roll over me, and I feel the burden to be greater than I can bear, if I can find some brother or sister to tell the trouble to, it divides it in half so far as I am concerned. I feel as if the burden was lifted from my heart." But what about the brother upon whom you have loaded a share of your distress? What is he going to do with your burden in addition to his own? There is one great burden-bearer, you know; there is one who is able to take the burden away, and it will not be a cause of distress to Him. There is one who has a sympathetic ear always open to hear your troubles, and shoulder your burden. We should remember that the Apostle Paul has admonished us that it is necessary for every man to bear his own burden.

"But," you say," in the same chapter the Apostle tells us to bear one another's burdens, and so fulfill the law of Christ." As we understand that Scripture the import is, "Bear ye with one another's burden"—that is, overlook the little, contemptible faults and failings in others, and thus assist them, assuming the responsibility or taking the burden away. The Lord permitted the brother or sister to have this to contend with. Would you thwart the divine purpose in giving it to them for their good and benefit, by taking it away? Yet, how few of the brethren there are but find it very difficult, when they get into trouble, to avoid seeking sympathetic ears to tell their troubles to. Oh, if we could just get over that. We have one great burden-bearer, you know. The Lord is willing to divide the burden with us, and take it off out hearts. There is your way out. Do not trouble the brother with it. He has troubles of his own. I wonder if you have thought of that, as from time to time you came into difficulty and sought consolation from others, remembering that perhaps these have as great burdens to bear as they can possibly get along with.

There is another definition of this word "gossip." We do not want to get away from that. We would like to drive that home so that none of us will make the mistake of being a gossiper hereafter. Another definition is that of "idle talk." We hope we are not talking idly this afternoon, but that there is some profit, some benefit to be derived, from the statements we are making. What is idle talk? We believe it is talk that is to no purpose; that which accomplishes no good. You say, "I guess I am guilty now. I am afraid that now you have found the place where almost all of us could be proven guilty of a little gossiping." You say, "That will not make much difference. Even the wisest of men delight in a little relaxation of mind in jest; in a few idle words to relieve the tension of mind." Do you remember what the Lord said about the matter of idle talking? "Every idle word that men shall speak, they shall give account thereof in the day of judgment." It begins to assume some importance now, does it not? Now we do not understand this term, "idle word" means words merely to no purpose in the text just quoted. Rather, it has the thought of pernicious words, that work evil, sorrow, or touble upon others.

We have an illustration which we believe will make quite clear what idle words consist of. Some time ago it became my privilege to visit a certain place in New Jersey, following another brother who had an appointment there the Sunday before. When lunch time came we were invited to the home of one of the brothers who lived in the place. We accepted the invitation, and went to his home. You know you are all much concerned about the Pilgrim's visit, and frequently put yourselves out to make things comfortable and pleasant for him. So these people had taxed their ingenuity to make things very nice for us. There were others there also. One brother made special effort to keep my mind so busy that I would have no opportunity to think of what I would say in the afternoon. He began to tell me of what had happened the Sunday before. He said, "Brother so and so was down, and we had an excellent discourse from him." I knew the brother, and felt sure the discourse had been good. He rambled along a little while, and finally I began to question him. I said, "What did brother talk about; what was the subject of his discourse?" He confessed that he did not know. I felt charitably toward him. My own mind is not the best in the world. I thought, "I will let him down a little easier." I asked another question. I said "brother, you expressed your appreciation of what you heard, and how much good it did you, and I would like to know what some of the good things were?" He replied, "Well, I do not remember, but it was good; it was an excellent discourse." As stated, I felt sure that the brother who preceded me at this appointment would give none other than a helpful discourse, but here was a brother who had heard it, yet could not tell me a thing about it except that is was good. Would it not have been better had he remained silent? Perhaps he might have gotten some profit himself. As it was, what I got out of it was a good lesson along the lines of idle talk. I wonder how many of us have been guilty in that same way? I venture to say if we could have all of the conversations which have been held at this convention tabulated, and the name of each individual who has taken part signed, so there would be no difficulty in identifying them, that almost every one of us would be proven guilty for I am afraid that the proverb, "Physician heal thyself" would apply here, even now, so great is this temptation to speak idle words.

Then there is another thing, and this comes home to the sisters, perhaps, a little closer than to the brothers, although there are none that can escape it entirely. Another definition given to the word, "gossip" is "to chat." You go out to call on a sister in the afternoon, and spend an hour, to two, or three, chatting. You talk about everything under the sun. You say, "When I go out to visit we talk about the truth, and the truth people." Yes, there it is. You will tell how much you appreciate sister so and so; what a noble character she is. You can spend a half hour telling the other what she already knows. She is as well acquainted with that sister as you are, perhaps. But, dearly beloved, the brothers go to the barber shop, and there they talk about the war, local politics, and other matters not important to us as new creatures. What do you expect to get from that? When election time comes you do not even vote. You are not even registered. You spend time chatting about this, that, and the other, and nothing of permanent value is accomplished.

Do you think now, my dear brethren, that the Apostle was amiss when he spoke of the necessity of disciplining our tongue? Verily no. You and I do not want to be talebearers, babblers, telling things of no profit, advantage, or benefit to others. We would like to get away from all of that. The Apostle tells us how to do it. He says we are to bridle the tongue. This may sound like a rather rude expression, to "bridle the tongue," but we will never get control of it in any other way. The Apostle tells us that evey beast, and bird, and serpent, has been tamed of mankind, but the tongue can no man tame. Why, then, try to hold the tongue in with a bit? The thought is that the tongue cannot be brought to a place where it will "stand without hitching," to use an expression familiar to many. The tongue cannot be brought to a place where we can let it stand and trust it implicitly; where it will not betray us. We think of an illustration that we have used in the past, well representing the impossibility of taming the tongue, and the difference between taming the tongue and disciplining it. You cannot

tame it. That is utterly impossible. It is like the bronchos that come from the west. None of these have ever been brought fully under control, and to a place where they could be trusted. While its master may compel its submission, if for a moment he relinquishes his vigilance and becomes careless to the extent of trusting this animal, the valuable little creature that he has spent so much time with may be gone. It has been known that one of these animals served his master faithfully for years, and then, when confidence was established, it has occurred that this animal would make a personal attack upon his master. Your tongue is as bad as that.

I remember in my youth driving a mare. I had driven her for some time, in every imaginable place and condition, and trusted her thoroughly. I would throw down the lines and let her stand anywhere, and felt perfectly safe about it. Perhaps you have been disciplining your tongue for years, and think you have brought it to a place where it will stand unguarded. I was waked up one day very suddenly. I had on a load of fruit and I threw down the lines, as usual, and went away from the wagon. She ran away and ruined that load of fruit. This serves as a good illustration. You and I are endeavoring to develop fruit of the spirit, and it is possible that we may ruin the whole load with the tongue, if we permit it to run away. The Apostle tells us that, though the tongue is such a little member, it is very destructive if it is not put under bridle.

I remember something that you are acquainted with, at least some of you, that will serve to emphasize this point. You know about the great fire that swept Chicago. Perhaps you know how the fire started. It came from the wick of an old barn lamp. Some good housewife had a cow in a barn, and the cow needed milking. She took the lamp and went to the barn, after dark, to perform the necessary duty. The cow was a little restless, and kicked over the lamp. As a result the greater part of Chicago was burned over, and thousands of people were made homeless. I venture to say if the Apostle could have known of that he would have used it as an illustration of the power of the tongue. What a great disturbance we can kick up with a little indiscretion of our tongue.

You remember Brother Williams told us about spending time in reading in the newspaper about the destruction of some great liner on the ocean by a German submarine, and after reading several columns finding at the bottom "unconfirmed." This suggested that we might waste time in that way. We wish to tell you an incident, which, if it is not true, would doubtless find its parallel in the annals of history. It is said that a century or so ago two of the monarchs of Europe had occasion to meet together to consider certain matters of interest to both countries. They found a neutral country where they could meet, and there have their conference. During the progress of this conference it was necessary from time to time for the nobles from these two countries to bring information to their monarchs. Among those presenting themselves was one especially noble in appearance, and a man of great ability, if the story is true. He was the mental superior of his monarch. He was a man of more force of character and power than the one whom he acknowledged as his sovereign. When he presented himself in carrying out his mission he did so with a proud mien. There was no question of the character of the man himself. He was proud, and he wanted others to know it. The monarch to whom he presented himself was busy with the affairs in hand, but the other who was sitting at the opposite side of the table had opportunity to observe this man. He whispered, almost to himself yet loud enough for the man sitting opposite to hear it, "If that was my subject I would humble him." He had instilled poison into the mind of the other. It was as if he had been stung. The poison began to work. The monarch undertook to humble his subject, and before he had completed his undertaking the whole map of Europe was changed. This bit of acrimony entailed an awful sacrifice. Treasure was poured out like water, and you know something of the suffering that comes from war. It was all because a foolish king had listened to a whispered suggestion uttered by another, and doubtless forgotten almost at the time it was uttered. Think of the terrible fruitage which it bore. Do you not see how necessary it is for us to bring our tongues under control? Think of the happiness we may destroy. Think also of the good we may do with our tongue.

Do you not know that the Bible tells us life and death are in the power of the tongue? With it we can give encouragement, hope, and life; or with it we can blast with death. Think of it: you have in your power, and I have in mine, that which will give life and that which will give death. I have thought of another good illustration, relative to the use of our tongues. There is a law in effect in New York State called the Sullivan Law, which provides seven years of imprisonment for one carrying concealed weapons, such as a revolver, or knife. You and I are carrying around a concealed weapon all of the time. You can take that weapon and stab another's happiness. You can stab the hope of another. If we could pass a law that would close your mouth and mine, and keep them closed against anything like this, what happiness it would bring to us.

You know we sometimes sing,

"Oh for a thousand tongues to sing,
My great Redeemer's praise."

What are you doing with the tongue you now have? Do you ever ask yourself, "What am I doing with my tongue?" Are you using it to malign your brother? You say, "I have never told any evil stories; do not accuse me of that." We will agree to that. I wonder if you ever do any murmuring, or grumbling? I have heard a little bit of that thing since I came to this convention. Some were sent to a lodging place where there was only one window in the room, and it was a little stuffy. It did not suit some. Then I heard of a sister who passed along some information that may be of use to you. She came to see the Photo Drama. There was a crowd here, and she sat down behind a row of the friends. Of course they had seen the Photo Drama before, and they were enjoying themselves visiting together. Perhaps they thought that would make it more interesting to the public. In this way they took the attention of others from outside who wished to listen, and doubtless such went away wondering. I wonder how many have thought that such a course of conduct is not as becoming to the Lord's people as we might desire. A report something like this has come to us from every place where there has been a convention of this kind. Of course they know what is coming next, and they want to tell about it. One of the annoyances to those who attend the theater is to have someone sit near who knows all that is coming, and insists on telling what the next act will be. Beloved, let us see to it that instead of being hinderers to others, we employ our tongues in helping others by words of encouragement and comfort, and instruction. Let us not do aught that will work to their disadvantage.

You know, my friends, that the proper use of the tongue is counted of the Lord as a sacrifice. Did you ever think of that? You can offer upon the altar of sacrifice the service of the tongue, and it is acceptable to God. You say, "I delight to sing the praises of God." The Apostle Paul, in his letter to the Hebrews, calls attention to the fact that God accepts as a sacrifice the service of our lips. Think of that. You and I have wasted our time gossiping, in idle talk, to some extent. Of course we don't want to do that, therefore, "Let us offer the sacrifice of praise and thanksgiving unto God," instead of murmuring and grumbling. We grumble a little, and stir up the spirit of discontent. A person may be quite satisfied and contented with things until another begins to grumble and murmur. Then he begins to think that things are not as right as they might be, and soon he can find fault with everything. Some of those here have stuffy rooms. Let us not sigh for the better room, and the greater comforts we may have when at home. Temporal things are what *men* are to inherit. These things are so small in comparison to the better heavenly things.

Of course you and I would not do anything evil or vicious, but when we give ourselves over to grumbling and complaining we are lending our tongue to an ignoble cause. We have heard some of the beloved criticising something here and there that did not suit them. There is nothing that suits you altogether. Would it not be well to learn a lesson in submission in these things which God is pleased to permit. Let us learn to discipline ourselves, and control our tongue.

If you discipline your tongue you will quickly learn a lesson that will be of considerable importance to you. It is out of the abundance of the heart that the mouth speaketh. When you try to put a bridle on your tongue you will say, "Would it not be better to cleanse and purify the fountain, instead of trying to clean up the stream." If we endeavor to discipline the tongue we will get behind and take hold of the influences, powers, and forces that have been expressing themselves through the tongue.

Then there is another thing that we wish to speak briefly about, and that is flattery. You know how we delight in flattering one another. Some of the ablest brethren that ever served the cause of present truth have been wrecked by flattery. We all have a tendency to flatter a little. It is so nice to win friendship in that way. If we pat a man on the back he is more likely to be pleased than if we walk by and pay no attention to him. But a flattering tongue worketh ruin. You cannot afford to use your tongue in that way.

Another will say, "You know I sometimes say sharp things to the brethren. The brothers all know I am quick tempered." Yesterday or day before I heard a brother in testimony meeting telling what a hot tempered man he was. Some of us ask the brothers to make allowance for us, and say, "brother, you

know I am naturally very quick tempered, and I think you should make allowance for that. I am trying to overcome it, but I have not made much headway yet." "You have had the truth ten years. Have you not gained some control over that temper?" "Well, I am trying to keep it under, but you know I am hot tempered." Instead of making apology for our wrong-doing we are prone to make excuses. Mark what the wise man says about this matter: "Seest thou a man that is hasty in his speech." Something happens, and we do or say something hastily. So the wise man, says, "Seest thou a man hasty in his speech, there is more hope of a fool than of him." Get hold of that tongue, and bring it under control, because unless you do you will fail to attain to those things to which God has called you.

I would that we might all get the thought that every time we use our tongue we are discharging in the direction of our fellow men something that will be either helpful or injurious. I believe it would help us to overcome the tendency to let our tongue run at random. There is a story told that may well serve as an illustration here, although I doubt the truth of it myself. It is said that down among the hills of West Virginia, when the season for planting comes the farmers use their shot-guns to scatter the seeds. They load them with the seeds they want to plant, and shoot them into the sides of the hills. Suppose we consider every word we utter as a seed. What do you speak words for, if it is not to awaken in the mind of another a thought? That is the purpose for which you do it. If we realize that every word we utter is a seed that will germinate in the mind of another, and bring forth fruit, don't you think we will be more careful about the way we use our tongue? The mouth of a righteous man is a wellspring of life. You have it within your power to convey thoughts to the mind of another that will be lifegiving, helpful, encouraging, instructive, and helpful in bringing him along the way that leads eventually to life.

I wonder how many of us remember the words of the Master, "Out of thine own mouth will I judge thee. For by thy words thou shalt be justified, and by thy words thou shalt be condemned." Seemingly we have all, to some extent, overlooked the importance of these things in the past. If you and I are to be judged according to our words; if the final decision is rendered upon that which the mouth has uttered, as being an expression of what the heart contains, how careful we should be. What are we going to do in our intercourse with one another, about this matter of controlling our tongues, and disciplining them? I have thought that this matter might be well illustrated by having two glasses placed before each one. In one would be that potion which would destroy life, hope and happiness—in the other would be a potion that would give happiness, be hope-inspiring and life-giving. You have the two before you. Whenever you come in contact, or communication with another, you are obliged to make use of one or the other. Which will you use? You have to make this choice continually, every day. You say, "I never thought of it that way. I never thought that each word I utter is an influence for either good or evil." Nevertheless, it is true.

Then there is a reflex action, as well. You know there is a good expression quite common among us, that "expression deepens impression." If you are discouraged, if you are inclined to murmur if things do not suit you, just repeat it over two or three times to yourself, and then tell it to someone else, and you will think it is all as bad as you have imagined, and that you are the most abused person in the world. If you refuse to consider the unpleasant things, which will not have a happifying influence, which will not encourage, the difficulties will not appear to be so great. They are minimized in your mind. If you will count your many blessings o'er they will almost seem to grow in your hands. You can see them expand until they fill the whole horizon of vision, and the miserable little things that caused sorrow, discontent, and trouble will grow less.

Now, beloved, what are you going to do with these two glasses that you have filled to the brim? One contains a potion that will destroy life, and happiness, and hope. The other has in it the elixir of life, capable of bringing permanent blessing. You have tasted the sweetness of this potion. If you continue to drink it will bring you final, and eternal happiness. Will you give others to drink of it? Let us resolve that we will bring our tongues into full submission to God and His will; that we will bring them into such thorough submission to Him that they will do continually the things that will be approved of Him; remembering, as the Apostle said, that the tongue is a little member, but boasteth great things. It is capable of setting on fire the course of nature, and it is set on fire of Gehenna.

Then let us resolve, dearly beloved, that the lessons of life in regard to controlling the tongue shall bring not only to ourselves, but also to those with whom we come in contact, more of hope, and joy, and peace, and comfort, that finally we may receive the life which it is possible to attain by a proper use of our powers.

Resolution of Thanks.

WE, THE International Bible Students Association in convention assembled at Hershey Park, Hershey, Pa., hereby wishing to show our deep appreciation of courtesies extended during our meeting here, therefore,

"Resolved, that we, by unanimous vote of Students assembled, and in behalf of the Association as a whole, do hereby express our thanks and gratitute to Mr. Hershey, the Park Management, and to the city generally, for the kind and hospitable treatment which we have received, as individuals and as a body, during the eight days of this convention."

We hereby certify that the above resolution was unanimously adopted by the Convention on Sunday, September 12th, 1915, at which about 700 Bible Students were in attendance.

ATTEST:]

S. N. WILEY, M. D.
Secretary.

W. F. HUDGINGS,
Chairman.

From Africa

Durburn, Natal, Africa, June 16th, 1915.

Dear Bro. Jones:

Herewith I enclose the article for the Convention Souvenir requested. I trust that it is yet in time. By the same Post I am forwarding to you, direct from the photographer, a photo of myself and a group of the Church at Durban. I will also obtain a photo of the Native Zulu Church at Ndwedwe, but it cannot arrive before next mail, as I will require to do a 15 mile walk in order to get it. I hope it will not be too late. If possible, please wait for it, as the Native Church will be particularly interesting to the brethren in the more civilized lands. Thanks.

With much Christian Love, I am,

Your Brother in Christ,

WM. W. JOHNSTON.

Letter from Scotland

MORTON EDGAR,
224 West Regent St.,
Glasgow, Scotland,
August 24th, 1915.

Dear Bro. Jones:

I herewith enclose a "Lecture-letter" which you may find interesting enough to insert in your forthcoming Report, as from the Scottish brethren. There are some new points in this letter in connection with Jacob's and Moses' prophecies concerning *Dan*, etc. I believe that these points have not so far been noticed by the brethren; and you may deem them instructive enough to include them in your Report. Later on I may send you some thoughts in connection with Abraham's life-history—and other matters of interest.

In this country we are still getting on all right, and we have all much to be thankful for. It seems to me that the brethren in America are more disturbed over this war, than we in this country are. Very few orders now reach me from U. S. A. The brethren over on your side of the water appear to think they are taking great risks in sending any orders for books or charts (which I am sure are just as useful now as ever they were). They surely imagine that things are much worse than they really are. So far, letters and book-packets have not gone astray between this country and U. S. A. I wish you would just mention this fact in your Report. From the few letters that *do* reach me, I can see that the brethren are "taking their chances," as it were, that I shall safely receive their orders, and that they may be fortunate enough to get the books or charts ordered. I would like them to get out of that idea; for ever since the war began I have not lost a single order, nor has a single packet gone astray. The only change is a less frequent mail, and in some cases a longer delay between posting and delivery.

I trust that all things go well with you, as they do with us.

With much love in the Lord,

Your loving brother,

MORTON EDGAR.

Discourse by Pastor Russell. Subject: "FULLNESS OF GOD—HOW ATTAINED."

LOVE THE PASSAGE-WAY, BUT ONLY COVENANTERS HAVE THE KEY.

A MOST PRECIOUS TEXT—EMERGING FROM DARKNESS INTO LIGHT—TRUE SEEING AND HEARING—HOW BIBLE TRANSLATORS WERE BIASED—ILLUSTRATIONS OF THIS—JUDGMENT VERSUS DAMNATION—THE BIBLE "DAY OF JUDGMENT"—THE COVENANTERS AND THEIR BLESSINGS—OTHERS BLINDED BY "THE GOD OF THIS WORLD"—ONLY THE HUMBLE NOW CALLED—SPIRITUAL COMPREHENSION OF THE SAINTS—THEIR FUTURE GLORY.

HE SPOKE from the text, "*That ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth and length and depth and height, and to know the love of Christ which passeth knowledge, that ye might be filled with all the fulness of God.*" (Ephesians 3:17-19.) He said in part:

This is to me one of the most precious texts in the Bible. It gives us a breadth and depth of thought, a deep inhalation, as it were, of God's greatness and love. The Apostle was writing to those who had been Christians for some time. The Church at Ephesus was a noble Church. St. Paul felt it worth while to pray for them that they might have this still larger appreciation of God.

The quality of Jehovah's character that especially touches our hearts is His love. Doubtless we are particularly impressed along that line because of the misrepresentations that we received in earlier life. Children born of parents who have long enjoyed the knowledge of Present Truth, having never been taught the doctrine of eternal torment, etc., often take the Truth as a matter of course. They have never believed anything else than the Truth and it seems to them the natural and proper thing. So it would have been with all if we had not been perverted in mind through false teachings until it was difficult to believe in the love of God as presented in the Scriptures. But having come out of darkness into God's marvelous light, our appreciation of His love is the stronger by reason of the contrast with our former misconceptions.

I believe it will be so in the next Age, when mankind are delivered from their heathenish ideas—not only the heathenish ideas of those without any knowledge of Christ, but the heathenish ideas taught them by woefully misguided Christians. When the world come back from the grave with all their false ideas in their minds, and find out about the real God and His gracious Plan, it will be such a revelation that they will be made the more appreciative because of the wrong thoughts they had before.

In chapter 1 of this Epistle St. Paul prayed for the Ephesian Church that the eyes of their understanding might been lightened more and more. In time past we wondered whether the world could be fully responsible before God; whether they had heard enough of the Gospel to give the Heavenly Father reason for roasting them forever. Did they hear a church bell ring? Did they hear some one sing a hymn? Did they hear somebody read from the Bible? Yes. Very well; if they are not saints, they are bound for Hell, was the orthodox teaching. How absurd! Hearing with the outer ear is really the smallest part of real hearing, is it not? Jesus in His day spoke of some who had ears, but could not hear, who had eyes, but could not see. Then He said, "Blessed are your eyes, for they see, and your ears, for they hear." Those who followed the Lord Jesus—something more than five hundred altogether—were the only ones in the Jewish nation at that time who had ears to hear.

FEW HAVE REALLY HEARD THE GOSPEL.

While many have heard the sound of a church bell, have heard sermons and hymns, a comparatively small number have really heard the Gospel. Notwithstanding the fact that men were born in sin and misshapen in iniquity, will God torture them through all eternity if they do not turn around and do contrary to their natural instincts? Have we not been wrong in our heads? Surely we must have had a screw loose somewhere or we would not have believed anything of that kind.

It takes a long time to get wholly free from what we have learned in childhood from the catechism, and from our hymn-books, as well as from the twist given to many Scriptures. As an illustration, we have every reason to think that the men who translated the King James Version of the Bible were very conscientious, but they had their minds thoroughly poisoned. It is impossible for a person with his mind poisoned not to let the poison get into his pen, if he is writing. They seemed to feel that the Bible did not have enough Hell in it, and they wished to put in all they could.

One illustration of this is found in the 5th chapter of John, 29th verse. In verse 28, Jesus was saying, Marvel not at the things I have told you about My Kingdom; "The hour is coming in which all that are in their graves shall hear the voice of the Son of God and come forth; they that have done good unto the resurrection of life." I suppose the translators thought that the Lord was going to send everybody to everlasting torture, so in the next clause, "they that have done evil unto a resurrection of judgment," they gave the translation, "resurrection of damnation." They had to get the *damnation* in. They supposed, though it was not in the original, that this thought should be there, and that they, as translators, should put it into the English text. They did so. But there is no "damnation" in the Greek. The word is *krisis*—judgment.

These translators had been taught that there is a place of torment; and here was a text that seemed to imply that everyone would have an opportunity of some kind—that those in harmony with the Lord would have a life-resurrection, while the others would have an awakening to a process of judgment. They thought they must make it a hot time someway, so they put it "damnation," and scared the rest of us. What would a resurrection of damnation be? We were told that the people were in Hell as spirit beings; and that after they had been roasted for a long time as spirit beings, they would have a resurrection and get more substantial bodies, so that the flames could get a better hold on them. How ridiculous! How absurd! Whenever people ignore the Word of God they get into some absurdity.

Those translators were not stupid men. They were seventy of the most intelligent preachers, the most highly educated men of their day. They agreed to render the word *krisis* as "damnation," although this same Greek word occurrs four times more in the same chapter and they did not render it "damnation" in any of the other four instances. But to give the proper translation in verse 29 would interfere with their eternal torment theory. The Revised Version, you will note, sets the matter straight. It renders the word as it should be—"judgment."

What is the resurrection of judgment? It is the resurrection that comes to the world during the Day of a thousand years in which Christ is to reign. That whole period is the Day of Judgment, as St. Peter tells us. "God hath appointed a Day in which He will judge the world in righteousness by that Man whom He hath ordained"— Christ Jesus, the Head of the Church, and the members of His Body. They are to be the judges in that thousand-year Day. All the world at large will have their opportunity in that Day of Judgment.

We, the Church, are now having our day of judgment, from the time we give our hearts to the Lord and make a covenant with Him until the close of life. It is a matter of life or death with us from the time we make this covenant. We shall have a chance for life in the next Age, if we have now covenanted to sacrifice our time, our talents, our influence, our riches, our all, in the Lord's service.

GOD'S SPECIAL COVENANT WITH THE FEW.

In exchange for our hopes of human Restitution, God has given us the first payment, a hand-payment, so to speak, of the reward of the Divine nature, in that we have received the begettal of the Holy Spirit. Now old things have passed away; old hopes have passed away. While Jesus is prepared to give Restitution to the world, you and I who are now God's children cannot get Restitution. (John 15:19; 17:14.) We have given up Restitution, that we may have the hope of being partakers of the Divine nature, which God has invited us to share with His Son.

All who have made that covenant with God must have had their eyes opened previously or he would not have made the covenant with them. He does not make a covenant with the heathen—the unenlightened world—but only with those who have an intelligent knowledge of His offer and the terms of its attainment. How was it with yourself and with myself? We had first to learn something of God. We had to learn that He is a Rewarder of them that diligently seek Him. We had to learn how to seek Him. We learned that there is a strait gate and a narrow way that "leads to the life"—the life offered during the Gospel Age only. We learned that Jesus is that "Door, "or Gate"; and that we must come to that Door and present ourselves intelligently. The eyes of our understanding were opened, or we could not have done this.

But our discernment of these things was not complete

at the time we saw enough to lead us to present our bodies as living sacrifices unto Him. It was not until we had been covered with the robe of Christ's righteousness to make us acceptable to the Father, and begotten of the Holy Spirit as New Creatures, that the higher things opened before us. "The heavens were opened, and we began to understand the deep things of God. (1 Corinthians 2:10.) This special blessing is restricted to those who have come into this special relationship to God and to Christ, through this Covenant of Sacrifice.

God spoke of this class and their covenant in times past, saying, "Gather My saints together unto Me, those that have made a covenant with Me by sacrifice." It is not Catholicism, not Methodism, nor Lutheranism, nor Episcopalianism, nor Russellism, but, "Gather My SAINTS together unto Me." If we have not made this covenant, we are not of the saints referred to. These are the true Covenanters.

JESUS THE ONLY WAY OF SALVATION, NOW OR EVER.

The whole world is still out of relationship with God. They lie in the Evil One. (I John 5:19, Rev. Ver.) God is not giving them an opportunity now. He is giving the opportunity only to those who have come in the appointed way, by faith in the Lord Jesus Christ. Others are aliens, strangers and foreigners, "without God and having no hope in the world."

Do we see the difference? Without knowledge we could not come. In the future the whole world will be enlightened. Knowledge is to be given them. It will be true then as now that no man can come unto the Father, except by the Son; that without faith no man can be received by the Father; that all must receive the Lord Jesus Christ and believe in Him. "There is no other name given under Heaven or amongst men" whereby any can be saved. But all will have their eyes and ears opened in due time regarding that Name, so that all may be saved, if they will. (Isaiah 35:5.) Thank God for this!

What has stopped the ears now! What has blinded the eyes? What has hindered men from knowing of God and His salvation? The Apostle Paul says, "The god of this world." This god is Satan. Jesus tells us that Satan is "the Prince of this world." How does he blind men's minds? By misrepresenting God's glorious character, putting darkness instead of light, error instead of Truth. Through misleading and deceiving, this great Prince of Darkness has sought to keep the people away from God. Why has he done this? The Apostle says, "Lest the light of the glorious Gospel of Christ, who is the Image of God, should shine unto them." When the light of God's goodness shines into a heart, it begins to scatter the darkness. If Satan can keep out the light of God's goodness he will keep us away from God. But if this light gets into the heart, it will draw us nearer to God every day and hour.

POOR OF THIS WORLD CHIEFLY CALLED.

It is a matter of great importance to have the eyes of our understanding opened, "that we may be able to comprehend with all saints," as the Apostle says. The word "comprehend" means, to fully take in, to encompass. We cannot fully encompass. We cannot fully encompass God; He is too great. What can we comprehend, then, with all saints? On this subject of the goodness and love of God the saints are to have comprehension; other people will not get much on this subject. Are the saints brighter than other people? The Bible says they are not. "Not many mighty, not many wise, not many noble, not many rich, not many learned, but chiefly "the poor of this world, rich in faith." These are the ones who are to have the comprehension, which comes only to those who possess God's Holy Spirit, received through His begetting. It is this that influences our minds.

We have the same brains that we had before; but when the Holy Spirit begins to set things in order in our minds, when it gives new principles to work on, it enables us to produce better thought from these brains than would have been possible before. Thus our minds become more and more sound, just as under the hand of a master musician even a defective musical instrument might be made to yield something acceptable, which an inferior player could not produce.

The Apostle tells us that God has chosen the mean things of this world. It is a pretty hard expression to human pride, but it helps to keep us humble. This is what we need. The heady and high-minded are not so susceptible to the influence of the Truth as are the humble class. It is to the humble ones that the Lord's Word appeals; and they are simple enough to take it. The wise of the world say, "God did not mean that; He must have meant something else in harmony with my wishes and desires." The simple-minded take God's Word as it is, and consequently receive increasing light. "God is light; and in Him is no darkness at all." The Bible reflects His light. In proportion as we get this light from the Bible we can understand God's love and Plan.

THE HEAVENLY ILLUMINATION AND ITS EFFECT.

There is a supernatural illumination which all receive who receive the begetting of God's Holy Spirit. The Apostle says in his letter to the Hebrews that the Church "endured a great fight of afflictions, after they were illuminated." When did the illumination begin? When they received the spirit-begetting, which is granted during the Gospel Age, and only to those who surrender themselves entirely to God through Christ. This is the thought of the Apostle when he prays for the saints that the eyes of their understanding opening, opening, opening—a gradual opening is the thought of the Greek—they might be able to comprehend what are the lengths and breadths and depths and heights of God's love.

Our Lord Jesus made His covenant with the Father in line with the Scripture which says, "Gather My saints together unto Me, those who have made a covenant with Me by sacrifice." Here was the first saint of the Gospel Dispensation. He said, "I delight to do Thy will, O My God! Thou hast invited Me and I have come, in harmony with Thine arrangement. Jesus was now thirty years of age, which was as early as He could present Himself to God sacrificially. Then He was buried in the water to symbolize that consecration. His human nature was there buried in symbol. His rising from the water represented symbolically His rising to newness of life as a spirit being. God then gave Jesus the begetting of His Holy Spirit John, who baptized the Savior, testified that he saw the Spirit come down in bodily form like a dove and rest upon Jesus. He says that he was told by the Lord before he saw it that the one on whom the Holy Spirit would be seen to thus come would be the Messiah, the Anointed of God.

In connection with this we read that as Jesus came up out of the water, "the heavens were opened unto Him." What did that mean? Could Jesus see clear up into the sky? Not any farther than before, we presume. The word "heavens" means higher things. It does not refer to the vault of heaven, but to the things of God's Word. They opened to our Lord in the sense that He began to understand them as never before. During the thirty years before that time He had been one of the few who could read. Sabbath after Sabbath He had read the different lessons of the Law, and was familiar with the letter of the Scriptures.

Could Jesus understand the deep things of God? No; for He was then only a natural man. He had not been begotten of the Spirit. He was limited by the Law so that He could not present Himself at an earlier age than thirty. Immediately upon reaching this age He was about His Father's business, consecrating His all to God. (Hebrews 10:7.) The Father there gave the Holy Spirit, which began at once to operate upon Him. This illumination of the higher things came to Him—all those things contained in the Law and the Prophets bearing upon Him and His course as the Messiah.

Jesus had often wondered about these matters. Here He saw the description of the glory and grandeur of Messiah's Kingdom; and there were other statements, apparently about Himself being led as a lamb to the slaughter. He had read about Moses lifting up the serpent in the wilderness, of the killing of the sacrifice of the Day of Atonement—the bullock and the Lord's goat—and of the scape goat. The question with Him was, Which types refer to Me? What am I to do? It was not for Him to know until He became thirty years of age, and made His consecration. Just as soon as He had done this He received the Heavenly illumination.

Jesus then went away into the wilderness where for forty days He thought on these things that He had considered so many times before but could not understand. Now He could see how He Himself was pictured by the serpent that Moses lifted up in the wilderness; how He corresponded to the Passover lamb, and to the bullock of the Atonement Day; how He was the One to have "His grave with the wicked and with the rich in His death." This illumination that came to Jesus comes also to His followers. We are to follow His steps.

HOW WE ARE TRAINED FOR KINGDOM SERVICE.

There will be no unprepared persons in God's Kingdom. No one will be there who is not fit for the place. Although we are favored in that covering of our sins, the invitation to become associated with Christ, and the assistance which God renders in the way, are all of grace, nevertheless God expects us to co-operate with grace, and develop in our heart and life those qualities which He points out as being His own. St. Paul mentions this fruitage of the Holy Spirit—"Meekness, gentleness, faith, patience, long-suffering, self-control, brotherly-

kindness, love." Love is the sum of them all. You say, "I have some of these, but not in perfection." None of us have. We cannot do perfectly so long as we have imperfect bodies; but we can show skill.

If a master musician sits down at a broken-down instrument we detect his skill, in spite of the defective medium through which he operates; and we say, "If he had a perfect instrument I am sure he would produce delightful music." So the Lord is not expecting us to produce perfect works with these defective bodies, but to do our best. If the Lord sees that our intentions are perfect, and that we are trying to put into practice the good principles we have learned, so far as our abilities will permit; if He can see that we are so handling the old instrument as to get out of it the best that we can produce, then He will say, "I am satisfied; I will soon give you a new body, and then you will do perfect works." Some of your neighbors may not understand, and it may be that your family will not; but if you have God's Spirit, He will know how to reckon with you.

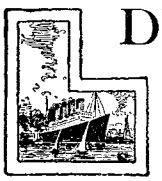
God wishes us to be faithful to Him, to prove our loyalty, to learn more of His character, to understand more and more what is His will, that it may have its proper influence upon our hearts and lives. As the Apostle says, "The love of Christ constraineth us." As He manifests His love toward us He wishes us to reciprocate. This is implied in our text. Let me quote it again: "That you, being rooted and grounded in love, may be able to comprehend what is the length and breadth and depth and height, and to know the love of Christ which passeth knowledge, that ye might be filled with all the fulness of God."

O this blessed fulness! Are you realizing it? If so, "the Spirit of glory and of God resteth upon you." Go on, dear fellow pilgrims in the narrow way! A little while, and we shall see His face. A little while, and all our trials will be ended. A little while, and all the things that now appear so grievous will seem but "light afflictions, which were but for a moment,', and which worked out for us "a far more exceeding and eternal weight of glory!"

A Message from Burma.

October 8, 1915, Rangoon-Burma.

Dr. L. W. Jones, M. D.,
3003 Walnut Street, Chicago, Ill.,
United States of America.



DEAR BROTHER: Your letter of the 27th of August, to hand a few days ago.

Regarding your request for a report about the work in Burma, I regret to say that at present, there is no regular class of Bible Students. I help two brothers and one sister, in their studies, in their private homes, which are distant from one another, they find it inconvenient to meet together, owing to the nature of their work.

There are also a few Adventist friends who seem to be interested in the Truth, and have asked me to help them. I shall do so to the best of my ability, if arrangements can be made for a class so much the better. The difficulty with these friends is the Sabbath question, but we know they will overcome that through a clearer knowledge of the Truth.

I do a good kind of distribution of our literature and meet with some opposition.

I think dear brother, my letter will be too late for your Supplementary Report, but I know you will be glad to hear of the welfare of the brethren from this side.

I remain dear brother,
Yours in His service,
E. TRUWELIN.

A Few Sample Testimonials.

A Brother: I come from a place called Egypt. Some might wonder how any good thing could come out of Egypt, but I found a very good thing therein namely, the Truth.

A Sister: This is almost like being caught up to the third heaven.

A Sister: Some time ago I came to California to find a place to build a home, such as I though I could build. I found such a place and went home happy. The Drama came to our town. I attended it and got the Truth. I had been looking for the Truth. When the Truth became clear to me my dream about California faded away. I am happy to tell you that I am resting in His grace.

A Sister: Some have felt that the Lord's people should not spend money for taking such a trip as this one to the coast, arguing that the money could be better spent in some other way. We remember that in the closing days of the Lord's ministry an admirer of Jesus, Mary by name, broke an alabaster box of precious ointment, and with it anointed the feet of Jesus. Some protested that the expensive ointment should not be used in this way. It seemed extravagant. The Saviour commended her course, saying, "against the day of my burying hath she kept this" or done this. It was an exhibition of deep love that helped Him to endure what was to come upon Him a little later. When we see what a blessing and encouragement is brought to the various classes as our tourists come in and join in service with them, it seems like breaking the alabaster box. It is helping the feet members of the Christ to get ready for their burial.

A Brother: Seven years ago we thought there were no more crowns. Today I feel seven times as unworthy, but I am trusting in the merit of Jesus, and I trust I am winning a crown.

A Brother: This is my first testimony. I have only been a child of the Lord about four months. I have been so richly blessed by attending this convention. I am so thankful to the Lord for His many blessings. I thank Him for the Pilgrims, and the good thoughts they have given to us from the platform. I hope to go home and put these all into practice. I am thankful, too, that the talks are being reported so I can go over the things that I forget.

A Sister: For some time it has been a solemn thought to me that as Elijah and Elisha walked on together, the fiery chariot awaited Elijah at any moment. He knew not when. I want to be so prepared that I may be ready always. Brother Russell has pointed out to us that the only ones that will be of the little flock will be those who are filled with the Spirit. I am praying the Lord, not only that I may have some of His Spirit, but that I may be FILLED WITH the SPIRIT.

A Brother: One of the best ways I have found to cultivatel ove for the brethren is not to think of them as individuals, but to think of them as members of the Body of Christ.

A Brother: I am a farmer. I know that to produce a good crop in a natural way it is necessary to cultivate it, and keep down the weeds. I find this true in developing love for the brethren. Some of my neighbors think I am spending too much time, and neglecting my work, in meeting with the brethren. I cannot see the Father and the Lord Jesus, and the only way I can develop love for them is to learn to love the brethren.

A Sister: Some of the weeds that hinder growth of love for the brethren in me, are little surmisings when little faults are seen in them. The cultivator that I have found effective in removing these weeds is to take the brother or sister to the Lord in prayer. I find this soon removes the weeds of criticism, and my crop of love thrives. I trust if any discern faults in me that you will use this cultivator of prayer.

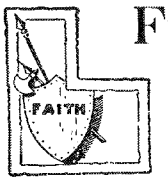
A Brother: Thinking of the subject of discipline I have been reminded of how the soldiers are disciplined; how they are denied food, the privilege of talking to one another, and many other things that they desire to do. I have found this a helpful way to discipline myself. When I have done something displeasing to the Lord I deny myself something.

An isolated Sister: I was sick, and had told a visiting sister of some special thing I would like to eat. She brought it. Then I thought if the Lord had desired me to have it he could have put it into the sister's mind to bring me this, but I had taken it into my own hands, so when the dear sister brought it to me I disciplined myself by not eating what she had brought. I gave it to one of the children.

A Brother: I have found it helpful, when praying to God for assistance in overcoming along a certain line, that I co-operate with God by watching my experiences along that line.

A Sister: When things do not go to suit me I find a tendency to lapse into an attitude of indifference toward attending the meetings, or fellowshipping with the brethren. Last night I had gone to bed, not intending to attend the prayer, praise and testimony meeting, but upon thinking about the matter I decided that I should not miss that meeting, so I got up and came. Pray for me that I may be aroused from this attitude of indifference.

Discourse by Bro. Paul S. L. Johnson. Subject: "FAITH."



FAITH is the first of the primary graces. Not only is it the first of these graces in order, but the first in importance in this dispensation. It is the most important, not by reason of supremacy, for to love must be ascribed the place of the greatest of the graces (1 Cor. 13:13), but by reason of its present office and by reason of its being the foundation and energizer of all the other graces. Of no other grace does the Bible have so much to say; and when we consider that we are living in a faith dispensation, the reason for its occupying the place of greatest importance becomes at once apparent. In the next age it will yield its place of primary importance to love;

for that will be a dispensation of works, when love will be the most important as well as the greatest of the graces. Now, it is according to our faith; then it will be according to their works, *i. e.*, love. But the faith that now avails is the "faith which worketh by love" (Gal. 5:6).

A quality of such commanding importance to the new creation should deservedly be clearly understood and should necessarily be largely possessed by them, and to contribute toward securing these two objects the subject will be herein set forth, both from a theoretical and a practical standpoint, with the earnest prayer that the Lord may be pleased to bless this study to these ends.

I. ITS NATURE.

What faith is will first engage our attention. It may be defined as a mental appreciation of, and a heart's reliance upon, certain objects. This definition is based upon Paul's statement, "Faith is the confidence of things hoped for (heart's reliance); the evidence of things not seen" (mental appreciation) Heb. 11:1. It will be noticed that the apostle traces the matter in reverse order to its unfolding, as frequently is done in the Scriptures on various matters, *e. g.*, I Pet. 5:10; Rom. 8:30, 31. According to this definition there are two parts to faith; one of these is exercised by the mind, *i. e.*, mental appreciation; the other is exercised by the heart, *i. e.*, heart's reliance. Neither of these can be absent in a genuine faith. Both must be present in a true faith. Mental appreciation must be present as the foundation, the heart's reliance must be present as the superstructure; both are as necessary to the house of faith as a natural foundation and superstructure are necessary to a natural house.

Accordingly in faith the mind will have to exercise an intelligent appreciation. Such an intelligent appreciation embraces three elements: knowledge, understanding and belief. In a real mental appreciation all of these parts are present. Knowledge is the first of these. We cannot exercise faith in a person or thing of whose existence we know nothing. "How shall they believe in Him of whom they have not heard?" (Rom. 10:14.) That this proposition is self evident appears from the form of the question in which the apostle states the thought. Therefore, to have faith in God and things about God, we must have knowledge of Him and them.

But knowledge is not sufficient; additionally an understanding of the person or things believed in is necessary. For faith must have a reasonable basis for the things on which its knowledge lays hold. Therefore God invites us to reason on the things of faith with Him, saying, "Come! let us reason together" (Is. 1:18). For this reason the apostle speaks of his understanding the mysteries of Christ and prays that we may be able to *comprehend* with all saints the breadth and length and depth and height (Eph. 3:18); and Jesus assures His own that it is theirs, but not the world's, to understand the mysteries of God (Mark 4:11, 12). Indeed it is this understanding of the things of faith that works the subsequent parts of faith as is apparent from a proper translation of Rom. 10:17. "So then faith cometh by *understanding*, and *understanding* by the Word of God," whose reasonableness works an understanding of it in a properly disposed mind.

To believe in understandable things—things whose meanings are incomprehensible, is credulity, not faith. Satan desires us to be credulous; God desires us to be believing. Satan would have us believe that such credulity is the acme of faith, while God prizes a faith built upon an understanding of the things that He reveals to us. In this respect, Satan acts like a confidence man who picks out as his victim a credulous, and, therefore, a foolish person; while God acts like a wise father who seeks to raise not foolish, but wise children.

Nor is an understanding of the objects of faith sufficient to give us that degree of mental appreciation which is an ingredient of faith; for many a person, *e. g.*, Thomas Paine and Robert Ingersoll, had an understanding of some Biblical matters, but lacked the fulness of mental appreciation necessary for faith. A third thing is therefore necessary to fill out this idea, *i. e.*, belief; *the mind must give its assent to the things of which it has knowledge and understanding as true.* This accords with the Lord's statement (John 3:36), "He that believeth not the Son [does not believe that the Son tells the truth] shall not see life." Heb. 11:6 is also to the point. Accordingly we see that the three elements of the mental appreciation which constitutes the first part of faith are knowledge, understanding and belief.

The second part of faith is heart's reliance. Not simply the head, but the heart must act in a genuine faith. By a heart's reliance we understand such a full persuasion of the trustworthiness of the person or thing as makes them one's own and produces corresponding conduct in him who exercises such confidence. Such heart's reliance makes the person or thing toward which it exercises itself a reality and a possession for the believer; and makes him act in harmony with this reality and possession.

Accordingly, just as there are three parts to the mental appreciation of faith, so there are three parts to the heart's reliance of faith, *i. e.*, full persuasion, or assurance, appropriation and corresponding activity.

The first of these is full persuasion or assurance. Numerous Scriptures prove this to be a part of heart's reliance (Rom. 4:21; 2 Cor. 5:6-8; Heb. 10:22). This part of heart's reliance makes the objects of faith real to us and is indicated in the stanza:

"Lord Jesus, make Thyself to me a living, bright reality,
More clear to faith's vision keen than any outward object seen."

This feature of heart's reliance is the basis for its other parts.

The second part of heart's reliance is appropriation, *i. e.*, a real faith makes the objects of faith its own in the sense that the Scriptures teach they are to be taken into one's possession by faith. Thus a living faith lays hold upon God as our Father, Jesus as our Savior, the promises as our Mother, etc. This feature of faith Paul indicates in the expression, "and embraced them," in Heb. 11:13; *i. e.*, made them their own. In verse 17 he expresses the same thought in the words, "had received the promises."

The third part of heart's reliance is an activity that corresponds to the requirements of faith. Every example of faith presented to us in Heb. 11, the great faith chapter, proves this. So completely does such a faith possess one that it dominates him, animates him and enables him to express his conduct in the various forms of faith. Verily,

such an one walks by faith. There is no heart's reliance where no corresponding conduct is produced. When we look at the list of faith's heroes given us in Heb. 11, we see that in every case their faith made them energetic, prompting them to act as faith dictated that the situation required. With them the persons and the things on which their faith rested were so real, and were theirs in such a sense that they acted upon the requirements of the situation; and that for the reason that they were fully persuaded of, and embraced them (Rom. 4:18-21; Heb. 11:13). Only then may we rest assured that we have a true, full faith when it produces proper and appropriate action (Gal. 5:6). Accordingly we see the Scripturalness of our definition of faith as well as the elements of its two parts.

II. ITS OBJECTS.

There are proper and improper objects of faith, *i. e.*, there are proper and improper persons and things toward whom and which faith exercises itself. The human heart was originally adapted to exercise a mental appreciation of, and heart's reliance upon God and the things of God; but by the fall a deep perversion of the organ of spirituality, whose proper quality is faith, has fallen to the lot of most people, and therefore we find the vast majority of mankind either lacking in faith altogether, or in large part, or else fixing their confidence in wrong objects. Hence many either exercise no, or very little faith at all; or attach their faith to wrong objects, such as self, husbands, wives, parents, children, friends, governmental, religious, capitalistic, industrial and social leaders and positions, wealth, false gods, creeds, nature, knowledge, native land, parties or sects. While some of these are properly to be given a measure of our confidence, none of them is to receive such mental appreciation and heart's reliance as constitute faith in its Biblical meaning. Such a faith should be given to God and Christ alone in respect to the matters that Scripturally pertain to them (Jer. 17:5-8; John 14:1). We should therefore exercise a mental appreciation of, and a heart's reliance upon God and Christ personally, and with respect to matters Scripturally pertaining to Them. Our confidence in Them and in these things should be full and absolute (Prov. 3:5-7), after we come to a knowledge, understanding and belief of them. Our confidence should be in Them as persons and not as abstractions; real persons, who become ours in certain respects as faith appropriates Them to itself in certain relations. This would imply at least four things: that we exercise a mental appreciation of and a heart's reliance upon Them in respect to Their existence, Their attributes, Their words and Their acts, past, present and future.

The first respect in which we are to exercise faith in Them is Their existence. We must have knowledge and understanding of, and belief with respect to the reality of Their existence as well as such a full confidence in it as makes it a living reality to and a possession of us, and as makes us live in harmony with such an attitude toward Their existence (Heb. 11:6). Before we take any other step of faith in God and Christ, this feature of faith must be present in us. It is not only the antecedent, but also the foundation of faith as it unfolds itself toward other things pertaining to God and Christ. If Satan convinces a person that They do not exist, he makes it impossible for that person to exercise faith in Them in any sense whatever.

The second respect in which faith exercises itself toward God and Christ pertains to Their attributes, which may be divided into two classes: attributes of being, and attributes of character. While Their attributes of character are in every case similar, in some respects their attributes of being are not the same, the Father having some that the Son does not possess. The following are the Father's principal attributes of being, some of which the Son does not have: Personality, corporeality (not material, yet substantial), spirituality, selfexistence, eternity, selfsufficiency, immortality, omnipotence, omniscience, omnipresence (not of body, but of certain attributes), supremacy, unity and invariability. A well rounded faith will have a mental appreciation of, and heart's reliance upon Him in respect to these qualities of His being. The principal attributes of the characters of God and Christ are wisdom, justice, love and power. A well-ordered faith will have a mental appreciation of, and heart's reliance upon Them in respect to these qualities. It will be fully persuaded of their perfection, of their perfect blending, of their perfect dominating all Their other qualities of character in such a blending, and of the perfect crystallization of all these features of Their characters. These features of character imply the presence in Them of other, but less important qualities on which our faith would operate. As faith in Their existence is the basis for all the other steps of faith in Them, so faith in Their attributes of being is the basis for faith in Their qualities of character, which in its turn becomes the basis for faith in Their words and acts as in harmony with Their characters.

The third respect in which faith operates toward God and Christ pertains to Their Words, more particularly to God's Word, the Holy Bible, which is also Christ's Word, since He was God's agent in giving it (John 16:14, 15). An analysis of the thought contents of the Bible shows that its thoughts are of seven general kinds, doctrinal, preceptorial, promissory, hortatory, prophetical, historical and typical. As faith in God's Word grows, it will increasingly have a mental appreciation of, and heart's reliance upon the doctrines, precepts, promises, exhortations, prophecies, histories and types of the Bible; and that because it has full assurance with respect to the reliability of God's and Christ's characters.

The fourth respect in which faith operates toward God and Christ pertains to Their acts. Because it trusts Their characters, it must rely upon Their acts, which are the outflow of Their characters. Therefore faith is fully assured that every act of Theirs, past and present, has been and is in completest harmony with perfect wisdom, justice, love and power, blended, dominating and crystallized. So complete is this reliance upon Their characters, based upon Their mental appreciation of Them, that faith is fully assured that all Their future acts will display the same conditions of these glorious characteristics. Faith in this fourth respect has a particular sphere of activity in its personal experiences with God's and Christ's providential acts. Therefore a person full of faith implicitly relies upon it that what God has done, is doing and will do providentially to him is in perfect harmony with His character and Word; and He will exercise such a faith, not only in favorable, but also in unfavorable circumstances.

Summing up the discussion of objects of a proper faith, we would therefore say that they are God and Christ as persons, especially in respect to their existence, attributes, words and acts.

III. ITS REASONABLENESS.

Those who have exercised faith have been and frequently are the targets of ridicule on the part of unbelievers as fools and superstitious. While there are many things palmed off as objects of faith that are foolish and superstitious, and that therefore are open to ridicule, the things that are matters of a real Biblical faith are the acme of reasonableness. The four respects in which we are to exercise faith in God and Christ are demonstrably reasonable, even apart from the Scriptures, as we now proceed briefly to show from grounds that satisfy reason.

Faith in the existence of God is reasonable. We reach the conclusion that there is a God, by reasoning from effect to cause; and that He has personal characteristics by reasoning from design and adaptation, as we see these in nature and ourselves. Reasoning from effect to cause, we see that all things existing about us came from certain causes, which in turn came from other causes, and these still from other causes, and so on, until we come to the first examples of these things. This the reader can trace throughout all the forms of nature about us, in fruits, flowers, trees, plants, animals, fowls, reptiles, fish, insects, etc., etc. When we come in our reasoning to the first of these and the things of which they were made, and the planet on which they were made, as well as the other heavenly bodies, the question still obtrudes itself. What is the cause of these? We are finally forced to conclude that there must be a first Cause of all first effects; and if there is a first Cause, it must be causeless, or it would not be the first cause; and if it is causeless it must be eternal. This first Cause, from which all other causes in ultimate analysis proceeded, is God. Thus reasoning from effect to cause, we are forced to conclude that there is a God; *i. e.*, "He that built all things is God" (Heb. 3:4).

So, too, reasoning from design and adaptation, we conclude that this God is personal; because the universe over-

whelmingly evidences personality in the Creator by the exhibition of His wisdom, power and determination, marking the millions of examples of design and adaptation confronting the student of nature. The universe, itself, the planetary systems in their rotations and cycles, the planets in their movements on their axes and orbits, the laws of gravity, adhesion, attraction, repulsion, etc., the seasons, day, night, light, darkness, the distribution of land and sea, the tides, zones, minerals, atmosphere, mountain chains, plains, streams, rain, shine, heat, cold, foods, drinks, living creatures and their organs—all of these designed for and adapted to one another and to the needs of the living creatures demonstrate one and all a personal being of marvelous personal attributes as their Creator, Preserver and Director. Thus God's existence and attributes of being as a person are demonstrable from reason, and faith in them is therefore reasonable. Any human being apart from gross perversion can see this.

Further, nature about us and within us demonstrates the attributes of God's character. His wisdom and power we have already seen demonstrated from nature about us (Rom. 1:20). The multiplied evidences of His great kindness in giving His creatures so many blessings demonstrate His love, while the laws of nature blessing those who use them aright and injuring those who abuse them, demonstrate His justice. Moreover, our marvelous physical, mental, moral and religious capacities demonstrate His wisdom, justice, love and power. Surely if He has given us the sentiments of wisdom, justice, love and power (now much marred by the fall, yet present in us), He must have them in superabounding measure, on the principle: "He that made the eye, shall He not see?"

Further, the fact of His having such attributes coupled with the other fact that as beings of mental, moral and religious endorsement, we deeply need and continually crave a proper knowledge of, and a heart's fellowship with him, which man's contradictory and barren efforts to gain prove him unable of himself to originate, demonstrates that He will give or has given the knowledge necessary to effect such a fellowship, *i. e.*, demonstrates the reasonableness of expecting a revelation from God of His Plan with reference to man, his past, present and future.

If it is reasonable to expect a divine revelation of God's purpose for man, it is reasonable to assume that such a revelation would be properly accredited as coming from God. And of all the books which claim to be such a revelation, the only one which meets this requirement is the Bible. Hence, the reasonableness of accepting the Bible as such a revelation. The following reasons very briefly stated are sufficient proofs of its divine origin: The intellectual inability of its writers to invent it; their good characters; the impossibility of their knowing, apart from inspiration, some of the events which (science since demonstrating them as facts) they give; the times of their writing; their ignorance of the meaning of much of what they wrote, since proven true; the Bible's miraculous and prophetic evidence; its harmonious contents and the practicability of its plan; its marvelous efficacy to realize its designs; its wondrous arrangements; its secret use throughout its entirety of the number seven and its multiples by adding, subtracting, multiplying, dividing the numeric value of the letters of its words in all its paragraphs and larger divisions, a fact just lately discovered; its indestructibility; its harmony with true science and history; its effect on the church along lines of character, and on the world along lines of civilization; its complete harmony with God's character; its agreement with the experiences of the Christian life, and its refutation of all attacks. All of these things which, when elaborated in detail, would furnish and have furnished volumes of cogent and irrefutable evidence of its inspiration from God, should satisfy, and have in many cases satisfied reason that the Scriptures are God's revelation to man, and are worthy of acceptance as such.

Finally, in His dealings with various individuals, God has always given each one as large a degree of evidence of the reliability of His acts as the person's degree of faith warranted his receiving. To some, more evidence in this respect is given than to others, the reason being that the former exercise their faith in a larger degree and wider sphere than the latter; God's rule being to give the greater and more elaborate evidence to the greater and more elaborate faith. Whenever we trusted the Lord with respect to divine knowledge, we have invariably been given the evidence of its reliability; those who go no further are given no further evidence. Whoever trusts the Lord with respects to the steps of justification, *i. e.*, repentance toward God and faith in the Lord Jesus, is given experiences which demonstrate to him the truthfulness of the Scriptural teachings on these lines, and God's acting in harmony with His character and teachings in His providential acts in one's justification experiences. Whoever takes the various steps toward and in consecration and deliverance is given in his experiences connected therewith the evidence that God's character is acting in the providential events of his life along the lines that the Scriptures teach He will act. Thus one undergoes as he progresses the Scripturally indicated experiences of begettal, quickening, growth, strengthening, balancing, perfecting in this life, and finally birth of the spirit of resurrection. Many instrumentalities and events come into his life to produce these results just as the Bible teaches. He always finds God doing His part in the providential events of his course. Therefore he is given to see the reasonableness of relying upon God's acts. This has proven true in the experiences of multitudes who have closely watched these events. And to them, though not to others, the evidence is demonstrable that God is reliable in His acts along the lines of their sanctification and deliverance as well as their justification.

Summarizing we would therefore say that it is reasonable to believe in God and Christ as persons with respect to their existence, attributes, words and acts.

IV. ITS FUNCTIONS.

Faith's field of activity is the largest of all the graces. Its function in general is to initiate and share in all activities and in many instances exclusively to conduct them. Its fields of work are indicated best in 1 Cor. 1:30, where we read Christ "is of God made unto us wisdom and righteousness, sanctification and redemption," deliverance. In the first two of these, as far as our activities are concerned, faith is the exclusive active grace. It is true that Christ teaches us as this passage as well as Matt. 23:8 inform us: yet that quality in us which takes in the teaching, understanding, appreciating and appropriating it to ourselves is faith. "By faith we understand." Heb. 11:3. It enables us to perceive, reason on, appreciate and appropriate not only the surface, but also the deep truths; not only those that pertain to our condition while we were yet in sin, showing us the way out of sin, error and alienation into righteousness, truth and fellowship with God in justification; but also those truths which lead through justification to consecration, spirit begetting, quickening, growth, strengthening, balancing, perfecting, final deliverance and future glory, honor and immortality. It is the student quality in us along religious lines.

Then, too, faith has the function of exclusive activity in leading us under Christ's ministry through the successive experiences associated with justification, first repentance, toward God whereby it enables us by the knowledge it gives us of God's word to hate and forsake sin; love and practice righteousness; second, faith in Christ whereby we believe that God for Jesus' sake is merciful to us receiving us into, and keeping us in fellowship with, Him. Therefore the Scriptures have so much to say on justification by faith and not by works. Rom. 3:21; 5:1, etc., etc. Faith likewise helps us to live a justified life after we have accepted Christ as our Savior. It purifies our hearts from sin and our minds from error by the good word of God which it uses as a holy water (John 15:3), and thus it continues us in fellowship with God through Christ. Rom. 5:1.

Then, too, it exerts all of the initial and much of the subsequent activity in us whereby we progress to consecration. Through the good word which it holds on our hearts and minds it adds to itself over and above its justifying aspects, consecrating powers; and thus grows into a consecrating faith. By increasing its mental appreciation of, and heart's reliance upon God in respect to the reliability of His character, words and acts, it attains the condition in which it can trust Him where it cannot trace Him, in which it does not need sight to enable it to walk with God, and in which it can say with Job, "Though He slay me, yet will I trust Him." Thus with the assistance of a consecrating love it enables us to present ourselves living sacrifices. And throughout our experiences in the consecrated life both with respect to the human will and body and with respects to the new creature it takes exclusively the initial parts of all the steps leading us onward.

And not only so, but it also assists very markedly in all the subsequent parts of these steps. Therefore the apostle assures us that we walk by faith and live by faith. 2 Cor. 5:7; Heb. 10:38. Therefore it enables us to see, appreciate and teach the deeper things of the spirit; to strengthen ourselves and others for the heavenly journey; to offer acceptable sacrifice of a sweet smelling savor; to fight the good fight of faith; to lay hold upon the heavenly promises; to remain dead to self and the world and alive to God; to watch our conduct to conform it unto God's word; to approach the throne of grace with prevailing petitions; to detach our affections from evil, as well as hate, avoid and oppose it; to use our all in the Lord's service; to abound in the graces, in balance and in crystallization of character and to suffer in harmony with the word. It initiates all of these activities and largely supports them after they are initiated. Thus it greatly assists us in sanctification.

It has its final function in deliverance or victory. "This is the victory which overcometh the world, even our faith." In all the conflicts of the Christian life it under the Lord is largely responsible for every victory that we gain. In our temptations it enables us to manifest it, as well as hope, love, obedience and every other good word and work. Satan, the world and the flesh are conquered by it. It robs losses, disappointments, delays, restraints, shelvings, our and others' faults, chastisements, failures, necessities, hardships, oppositions and sufferings of their stings. It beats down death's terrors and makes us more than conquerors through Him that loves us. And largely on account of it will we gain the victory over the grave through God's resurrecting power swayed by our Lord. All of these activities of faith show us how very large are its functions. Its functions are undoubtedly the largest of all the graces; for this reason in this, the faith dispensation, it is the most important of all the graces, though love is and forever will remain the greatest.

V. ITS DEVELOPMENT.

A grace having such remarkable functions and through them exercising such glorious activities is highly desirable; and its development is a thing diligently to be sought. Fortunately those who are of faith (Gal. 3:9) have it by heredity in large measure. It has doubtless been increased in them by educational and environmental influences and experiences in which they have taken an active and purposeful part. However, faith of the overcoming kind requires more than simply natural causes and agencies for its cultivation. Faith is not simply a natural gift of God; in its overcoming aspects it is a gift of God's grace (Eph. 2:8) wrought in us by Him in connection with Christ's ministry on our behalf through means of the Spirit, Word and Providence of God. Accordingly we are not to consider ourselves as the source of such a faith, nor even the primary agent of, nor having at our natural disposal the necessary means for, its production; rather, we are to consider God as the source, Jesus as the primary agent, and the Spirit, Word and Providence as the means of producing and sustaining it. Our relationship as new creatures to its cultivation is that of secondary agents co-operating with God, the source, Jesus the primary agent, and the Spirit, Word and Providence, the means of its production and continuance, as it is developed in us. Eph. 2:10. Yet as secondary agents we have a necessary part in its cultivation, a part which is so important that if not fulfilled, will leave us without its attainment. In cultivating faith, therefore, our part would be faithfully in obedience to God under the direction of Christ to use the Spirit, Word and Providence of God to produce and maintain it. In so doing we will use the lines of procedure, i. e., adding, acting and abounding. 2 Pet. 1:5, 8. The process of procedure, i. e., maintaining the consecrated attitude toward faith, arousing our powers to activity in faith, producing, strengthening, balancing and perfecting our faith; the modes of procedure, i. e., detaching it from wrong, and attaching it to proper objects, suppressing its enemies, presenting it as an impenetrable obstacle to attacks, supporting it by other good features of character, using it as a servant of righteousness and holiness, and adjusting it properly to other qualities; the order of procedure that the Lord by His Spirit, Word and Providence marks out for us to follow; and finally the methods of procedure, both the general and the special. In general it may be said that some of these methods are more useful than others; and in detail it may be said that to some individuals some of them may be more useful than they are to others, while some more useful to the latter may not be so helpful to the former. Each will have to find out which of the methods will most assist him in securing the best results; and then use them principally, though every new creature will find some help in every one of them. Of the general methods probably the majority of the Lord's people will find the most assistance from the first, second, sixth and seventh methods of developing good, i. e., watchfulness and prayer for, and persistent determination and practice in developing good, which in this case would be faith. Of the special methods probably the majority of the Lord's people will find the first and second methods the most helpful to develop faith, i. e., subjecting our hearts and minds to the influence of the Lord's word by holding upon them its pertinent parts; and imitating God and Christ by devout contemplation of their characters. It will be unnecessary to give illustrations of these points as the reader will find these in lectures II, III and IV in The Methods, published in the 1912 Convention Report.

The cultivation of faith in its finer ramifications will tax our vigilance, perseverance and strength; for with the possible exception of love no other quality requires more attention than faith; and without any exception none is more frequently, more sorely, and more continually called into exercise than faith. The results that it achieves more than compensate our efforts in cultivating it. Let us therefore with all diligence seek to make it ours as a permanent and inalienable possession, relying upon our Heavenly Father to assist our efforts through His Son's ministry on our behalf by His Spirit, Word and Providence.

VI. ITS TRIAL.

Our faith must undergo trial in ever increasing severity, until it is crystallized. The trial of our faith implies its subjection to the pressure of untoward experiences. The Lord allows all sorts of contrary circumstances and events to come into our lives and the natural tendency of these is to weaken our faith, to compromise our faith or to crush our faith. When we prevail in these experiences we are victors in the trial of faith; when we fail in them, we suffer defeat. Our faith being subject to their pressure is the trial of faith. 1 Pet. 1:6, 7.

It is a mistake of many popular religionists to assure their hearers and votaries that their becoming and remaining Christians make them immune of trials, that life will henceforth be one song of joy. Such teachers need to be taught some of the first principles of the oracles of God. The Christian life in its riper aspects is one in which there are a continual succession and intermingling of joy and sorrow. As the Lord Jesus, who rejoiced in spirit, was nevertheless called the man of sorrows; so the Lord's people do greatly rejoice, though, if need be, they are in heaviness for a little season through manifold temptation. 1 Pet. 1:6. Fiery trials are therefore to be expected (1 Pet. 4:12), especially along the lines of faith. James 1:2-4; 1 Pet. 1:7.

The necessity of the trial of our faith becomes manifest from the figure that Peter uses in the last reference. Our faith on account of its being more or less mixed with human mindedness he compares with the gold and dross in gold ore which must be subjected to the fires of the crucible to separate the dross from the pure gold. So fiery trials purge out of our faith whatever of the natural and sinful disposition is connected with it and thus give us a quality by far more valuable than gold. Without these trials these faults would cleave to our faith and thus make us unfit for the inheritance of the saints in light. Through these trials, other things being equal, we are gradually prepared for the glory of the Christ-like character, the honor of the heavenly kingdom, the immortality of the divine nature and the reflection of praise upon the Heavenly Father. Rom. 2:7; 1 Pet. 1:7. These trials tend to separate the fully faithful from all others; and are of great worth because of their marvelous results.

The apostle speaks of our being tried by fire. Though some of the Lord's people have had trials by literal fire, his thought refers mainly to symbolic fires, i. e., severe experiences. This we can readily recognize when we see the things whereby the Lord tests us. Such tests come in the forms of losses, disappointments, delays, restraints, shelvings, our faults, others' faults, failures, chastisements, hardships, necessities, opposition and suffering like pain, weariness, sickness, sorrow, danger and persecution. These come singly, in pairs and in larger combinations, and certainly at times create a vehement heat taxing our powers of endurance to the ut-

most. Not a few fail in their trial of faith. But failure here means the shipwreck of all; and should be striven against with might and main.

How may we endure the trial of our faith? Let us fully satisfy ourselves that

"By strength of ours here naught is done,
Our loss were soon effected.
But for us fights the valiant one
Whom God himself elected."

It is of utmost importance, if we desire victory, to become fully assured that we of ourselves are unequal to the endurance of the trial of our faith. John 15:4, 5; 2 Cor. 3:5, 6. "But our help cometh from the Lord," and is ours for the asking and appropriating. Let us never forget that our trial times are our danger times, and this will help us to secure ourselves and gain victory. The Lord helps us through Jesus by the appointed means, on which let us lay hold with all our powers.

Certain of the methods will especially help us endure our trials of faith victoriously, though all of them will prove quite assistful. Watchfulness to overcome unbelief and retain faith will prove of greatest assistance; for our trial times are danger times; the enemies of the new creature are especially active at that time to overthrow our faith and will succeed in their endeavors, unless we are watchful. "Be sober, be vigilant, because your adversary, the devil, as a roaring lion goeth about seeking whom he may devour; whom resist steadfast in the faith." 1 Pet. 5:8, 9. Prayer to overcome unbelief and maintain faith is likewise very helpful whenever faith is laboring under heavy pressure. When faith's part of the line of battle is sorely beset, let us cry out to the heavenly headquarters for re-enforcements that thereby we may beat back the enemies' attacks. Not to seek help at the throne of grace in times of temptation is fatal, while our cries for aid are readily answered and we are enabled to be victors. Our former victories in the good fight of faith, recalled to memory, will help us successfully to withstand in the day of temptation. A consideration of the victories of faith's heroes in their battles will prove assistful. Let us therefore keep in mind during our trials the faith battles and victories in biblical and subsequent times; and from these we will gain inspiration; thus the cases of Abraham, Joseph, Moses, Joshua, Samuel, David, Daniel, Jesus, Paul, Peter, John, Arius, Waldus, Marsiglio, Wickliffe, Huss, Luther, Wesley, Miller, and a host of others will prove very helpful to us amid our trials. Submitting our hearts to the influence of the faith sustaining portions of the Bible by holding them upon our hearts will mightily support us in trial. Its doctrines, promises, exhortations, prophecies and types are especially adapted to this use and will mightily strengthen us in our hour of trial. If our faith staggers under repeated blows let us support it by other and strong features of character. This is one of the most helpful methods to use during trial. Illustrations can be found on this point in lecture VII in the Methods. To the final victory of faith undergoing temptation the method of presenting an impenetrable heart and mind to the enemies' attacks is especially adapted. It was especially by using this method that Jesus repelled Satan's attacks in the wilderness. Matt. 4:1-7. It will enable us, when faithfully used, to beat off all his attacks as well as those of the world and the flesh. Let us therefore make faithful use of the lines, processes, modes, order and methods of procedure in character development as they apply to our faith under trial and it will come out of its trials more than a victor through Him who loved us.

VII. ITS RESULTS.

Faith in God and Christ is an exceedingly fruitful thing. Its results are probably larger than those of any other grace. It results in blessing to God. It surely pleases Him (Heb. 11:5, 6) when He sees that we give Him the confidence that His qualities, teachings and acts demonstrate that He deserves. It leads to His receiving from some, at least, the honor that He so richly merits. He has been greatly dishonored by Satan and his servants, who have treated Him with unbelief, hatred, disobedience, ingratitude, misrepresentations, reproaches and blasphemy, whereas He deserves the opposites which He has received through the faith of His Old Testament servants and His New Testament sons. Again the faith of His servants and sons have ministered to Him in the interests of His plan. Thus faith helped Abel to sacrifice acceptably; Enoch to live righteously; Noah to save the worthy; Abraham to become the father of the faithful; Jacob to gain the covenant favors; Joseph to save many lives; Moses to free, rule and organize a nation; Joshua to conquer many nations; Samson to perform unexemplified exploits; Samuel to defend his people; David to consolidate and make powerful his kingdom; Elijah to brave the wrath of Ahab and Jesabel; Daniel to stop the mouths of lions; Meshach, Shadrach and Abed-nego to quench the heat of fire; Zerubbabel and Ezra to lead back a nation from captivity to a waste but promised land. In all these acts these men not only furnished types of God's plan, but contributed toward its service.

The faith of God's sons has even in larger measure helped carry forward to completion the plan of God and thus has served Jehovah. Jesus' faith enabled Him to become the center and executor of the divine plan even to the braving of His people's wrath and enduring the rigors of crucifixion. Faith enabled Peter and John to overcome the Sanhedrin; Saul, to become a Paul, exhausting the whole category of woe in loyal service of God's plan; Ignatius to face the lions in the amphitheatre; Arius to resist Constantine's imperial powers and decrees and the clergy's excommunications in defending the unity of God; Waldus to feed God's sheep in spite of the inquisition; Marsiglio to lay the foundation of the Reformed temple despite the pope's threats and intrigues; Wickliffe to defend many truths against the world; Huss to overcome the flames of the stake in the interests of the same truths; Luther to conquer pope and emperor in standing for justification by faith; Melancthon to overthrow the learning of the Scholastics in the interests of a Reformed faith; Wesley to bear the ridicule of the English speaking world in his stand for consecrated living; and Miller to inaugurate the modern movement on the subject of the second coming of Christ and overcome gross ridicule when some of his views failed of realization. Faith has carried the harvest work to a successful conclusion and is advancing to such a conclusion the gleaning work as it has animated the hearts of Pastor Russell and his colaborers. Truly in the interests of God's Plan His Old Testament servants have "through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword; out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens; women received their dead raised to life again, others were tortured, not accepting deliverance, * * * and others had trials of mockings and scourging, yea, moreover, of bonds and imprisonment; they were stoned; they were sawn asunder; were tempted; were slain with the sword; they wandered about in sheepskins and goatskins, being destitute, afflicted and tormented; * * * they wandered in deserts and in mountains and in dens and caves of the earth." Heb. 11:33-38. On the other hand, to advance God's cause His New Testament sons have not only done or undergone almost all of these things literally, but they have done and are doing or undergoing greater things than these; i. e., their antitypes; for God's servants in their deeds and sufferings furnished types of the acts and sufferings of His sons. Thus we see how wonderfully faith has contributed to the pleasure, honor and service of God.

Faith likewise results in great blessings to its possessors. In this life it greatly rewards its exercisers. For every advance step that they take is a reward of a previous step of faith. This is manifest in every stage of their experience; and was briefly traced in the section of this lecture wherein the functions of faith were discussed and needs no repetition here.

Faith also blesses others; for as God's servants and sons have exercised faith in serving God's plan, their endeavors resulted in helping all who were responsive. Thus in the Old Testament times the faith of some helped others to the degree that the latter responded; and inured to preparing them for more and more blessing eventuating in not a few cases in preparing them for princeship in all the earth in the Millennium; while in the New Testament times the faith of some has helped others to take the various steps necessary to come into harmony with God and become fit for kingdom and priesthood with Christ, while still others have received help from the faith of God's children, the better to be prepared to be blessed by that glorious kingdom and priesthood. Surely faith working by love has been of surpassing fruitfulness in its results. Such a faith as this God invites us to develop and maintain, giving us thereto all the helps of His oath-

bound promise, of Christ's highpriestly ministry; and of the possession and operation of His Spirit, Word and Providence. Such a faith deserves our utmost endeavors to cultivate and retain. And to such a faith all the future belongs, a future as rich as the promises of God, as sure as the oath of God and as desirable as the rewards of God! Amen.

"O for a faith that will not shrink, though pressed by every foe;
That will not tremble on the brink of any earthly woe.
That will not murmur or complain beneath the chastening rod;
But in the hour of grief or pain will lean upon its God;
A faith that shines more bright and clear when tempests rage without;
That when in danger knows no fear, in darkness feels no doubt.
That bears unmoved the world's dread frown, nor heeds its scornful smile;
That seas of trouble cannot drown; nor Satan's arts beguile;
A faith that keeps the narrow way till life's last hour is fled,
And with a pure and steady ray illumines a dying bed.
Lord, lead me to a faith like this, through trial though it be,
For O the rest of faith is bliss, the bliss of rest in Thee."

Discourse by Bro. Paul S. L. Johnson. Subject: "HOPE."

OUR text is found in Romans 8:24, 25: *"For we are saved by hope; but hope that is seen is not hope; for what a man seeth why doth he yet hope for? But if we hope for that we see not, then do we with patience wait for it."*

This is Hope Day, and it is appropriate that we speak of hope.

I. ITS NATURE.

We wish first to call attention to what is meant by hope. Hope includes both desire and expectation. Both of these qualities must be present or we would not have hope. If we were to give a more lengthy definition we might say that hope is the quality of heart whereby we desire and expect some future good. If we have desire, but no expectation, we would not have hope. If we have expectation and no desire we would not have hope. Both must be present in order that there be hope.

Some illustrations will show this. Take the case of a man condemned to execution. Let us assume that he was convicted entirely upon circumstantial evidence, and that since his trial new evidence has been brought to light giving complete proof of his innocence. In fact, the guilty party has been found, and has confessed his guilt. His friends undertake to gain freedom for him. They enlist the support of the jury, the prosecuting attorney, the judge and the pardon board, and all unite in petitioning the governor that he release the man from the sentence, evidence having been unearthed proving him innocent, the guilty person being now in the toils of the law. His friends come and tell him the situation. What would the effect be? He would have both desire and expectation of deliverance. There would be desire present, as a matter of course. The glowing description of the situation given by his friends would prompt him to expect to be released, and that speedily, therefore he would be exercising hope, both desire and expectation being present. He would be desiring and expecting some future good.

Now let us suppose that no evidence had been found exonerating him. On the contrary, everything found out since the trial has been more incriminating. His friends had tried every avenue of release for him and had failed, and now they come to him with great sorrow of heart, saying, "We would be glad to help you, but we cannot; it is impossible." What would be the condition? He still desires release, but he is not expecting it. Therefore he does not have hope, for there would be desire but no expectation present. When expectation is absent, even though desire be present, there is no hope.

Let us change our illustration to show that if there be expectation and no desire present, one does not have hope. If pardon or commutation of sentence are impossible, the execution is certain; there is no chance for release. The execution is being prepared for. What is the attitude of the man? The person does not desire execution, but does expect it. Therefore he does not hope for execution; for though he expects execution he does not desire it. Therefore he does not exercise hope with reference to it. Thus we see from three sides of this illustration that hope must have the two qualities, desire and expectation; and that the absence of either nullifies hope.

This is what our text as well as other Scriptures show to be the case. We are saved by hope. Our salvation is not a matter of present attainment. We desire and expect to realize it in the first resurrection, "but hope that is seen is not hope," i. e., if one does not desire and expect a future thing he does not hope. A thing experienced is not a matter of hope. It may be a matter of faith, but not of hope. We do with patience wait until we shall receive it. This passage proves the definition, and the explanation of the definition.

II. ITS OBJECTS.

Now, having explained what is meant by hope, we desire to show how hope is used in two senses in the Bible. First, it is used to mean the quality of mind and heart whereby we desire and expect some future good. Then, again, it is used in the sense of the thing desired and expected. Tim. 4:10, "We *hope* in the living God" illustrates the first sense; the Apostle in Hebrews 6 mentions those who have fled for refuge to lay hold on the HOPE set before us. This is an example of the second sense of the word; that is, the thing desired and expected. Again, "for the HOPE and resurrection of the dead I am called in question this day." That was the glorious hope contained in the covenant. The Bible uses the word hope, therefore, in two senses; i. e., in the sense of the activity of the heart or mind whereby we desire and expect, as well as of the thing one desires and expects.

What are the objects which our desires and expectations seek to gain? God has given us many splendid summaries of these, and the best of these is contained in the Sarah features of the Abrahamic Covenant. God's promises to us are contained in the Sarah features of the Covenant, as stated in Genesis 22:17, 18. God said, "Thy seed shall be as the stars of heaven; thy seed shall possess the gates of his enemies, and in thy seed shall all the nations of the earth be blessed." The Sarah features of the Covenant are called our mother. These three promises, therefore, constitute our mother, therefore the Bible often speaks of the promises as our mother. That leads us to raise the question, "Why does the Bible do this?" We reply, it is because these promises do for us as new creatures exactly what a natural mother does for the embryo. The mother provides nourishment and development until the embryo is ready for birth, and that is what these promises do for us. They provide nourishment for developing the new mind. This is not an imagination; it is a fact.

Let us see what is contained in these promises:

"Thy seed shall be as the stars of heaven." We cannot well catch the thought, unless we quote the part of the promise which we omitted in the quotation above, it not being of the Sarah features of the Covenant. It is a part of the Abrahamic Covenant, but it is not a part of the Sarah features of the Covenant. The Sarah Covenant pertains to those features which develop the little flock, consequently we omitted the second part of the first promise, the one referring to the earthly seed as the sands upon the sea shore. These promises throw light upon one another. The stars are heavenly objects, while the sands upon the sea shore are earthly, and for that reason there is suggested the thought of two seeds, one heavenly and the other earthly. It is respecting the heavenly seed that we desire to speak more particularly, for it alone has Sarah as its mother.

The promise, "Thy seed shall be as the stars of heaven," indicates that this seed will be spiritual. This contains many thoughts. It implies first, that the seed will be spiritual in nature; thy seed shall become divine; thy seed shall some day have indestructible bodies and life undiminishable; they will have bodies capable of dashing through space as do our thoughts today; they will not be hindered by walls, doors or bars, even as was the case when Jesus, after His resurrection, came into the upper room where the disciples were assembled, having the doors closed and probably locked for fear of the Jews; they will have bodies that will be under the perfect control of a perfect will, able always to do exactly what the will wants done. They will never offer any obstruction or hindrance to that will. They will have bodies that will never

be weary, hungry or thirsty, sick or in pain. They will have bodies full of the elixir of life. All of this is meant by the first promise.

These are the things implied in this promise. If the faithful are to have bodies of this kind they must first have divine hearts and minds. We know the reason, as our dear Brother Barton told us so well yesterday. If one had a dog mind in a human body, he would have a dog disposition, and if one had a human mind in a divine body he would have a human disposition. It would be sadly out of place. "Thy seed shall be as the stars of heaven" implies that we shall have a divine heart and mind. God obligates himself to develop in that seed a mind like that of the Lord Jesus, just as He did in Him. That promise helps to develop such a mind, and in that sense it mothers us. Thus by holding these promises upon the heart and mind we are developed into the likeness of the Father and the Son. Thus we may desire and expect to have characters like the Heavenly Father's and the Lord Jesus'. We may desire and expect, if faithful in using the Spirit, Word and Providence of God, to gain such a character.

But this promise implies still more. If we are to have our hearts and minds developed and made ready for spirit bodies of the divine nature, we will also have spiritual, divine sights and associates. We would be very lonesome indeed without spiritual associates. In such associates we will have pleasure and delight. For that reason the promise contains the further thought that the seed will have the pleasure of associations compatible with spiritual conditions. Therefore they will have the blessed privilege of being presented to, of seeing and being associated with God as sons and heirs. A higher blessing than this is impossible for us to conceive. So we may desire and expect, by faithful use of the Spirit, Word and providences of God, to gain a character of this kind, and to gain the blessed privilege of seeing and being associated with our Father as sons and heirs.

Then there is another thought. We are to see and be associated with the dear Redeemer. He is another of the spirit beings with whom we may have the blessed privilege of association as well as of sight. By the faithful use of the Spirit, Word and Providence of God, we may desire and expect to see and be associated with our dear Redeemer as brethren and joint heirs. What a glorious prospect. It is a privilege beatific. Jehovah has organized a business firm, named Jehovah and Sons, and we are, if faithful, to have the privilege of being partners in that firm; of always seeing and being associated with the dear Redeemer; of seeing Him eye to eye and face to face; of showering on Him our love and have Him shower on us His love; of sharing with Him all of the riches the Father has been pleased to bestow upon Him.

It will be our blessed privilege eternally to see and be associated with the Body of Christ, as members in particular, with the apostles, prophets, evangelists, pastors, teachers and other brethren of the gospel age, known and unknown to us. What a blessed fellowship! How blessed to meet Paul, Peter, John, James and others of like spirit, and be eternally associated with them as brethren and joint heirs. We may desire, therefore, and expect, by a faithful use of the Spirit, Word and Providence of God, to have this blessed privilege.

Then again, we may desire and expect by the faithful use of the Spirit, Word and Providence of God to see and be with the great company, the angels, and the ancient worthies. Notice a change in expression here. We may see and be *associated* with, i. e., *share* as partners with God and Christ; while we may desire and expect to see, and *to be with* the great company class, the angels and the ancient worthies, we will not be in partnership with these, if we are of the Christ. The little flock will be an exclusive company. It is a desirable thing, and one that we may expect from the promise of the Lord, to see such good beings as the great company. They will be such as had a sincere love for righteousness. They remained appreciative of the blood of Christ, which redeemed them, and they finally carried out their consecration, although not willing to sacrifice thoroughly and zealously. It will be a blessing to see and *to be with* such loyal, true characters as were the ancient worthies. Then we *will see and be with* all the angels as well as those who had a charge respecting us in a providential way, causing all things to work together for our good. We are to have all these privileges. The promise likewise contains the thought of possession. The whole universe will belong to Christ and the church. We cannot imagine how rich this would make us. Our desires and expectations may reach out and lay hold on, and make these our own. What a glorious thought it is!

The second promise on which our desire and expectation may lay hold is, "Thy seed shall possess the gate of his enemies." What does this mean? We recall that in ancient times the cities were walled. These walls were for protection and strength. That is why walls, in the symbols of the Bible, represent safety, power, protection. They were intended to defend the people against attack. Having control of the gates would mean to have control of the city. What is the thought underlying this passage? Let us see: We have certain evil qualities entrenched in our human nature, and it is the function of the new nature to gain the victory over these. This is suggested by the words, "Greater is he that ruleth his spirit than he that taketh a city." We have sins, errors, selfishness and worldliness, as our enemies, and these forces are led by Satan, the world, and the flesh. Each one of these constitutes a different corps in the army of evil. The various forms of sin would constitute the soldiers of the corps of sin; the various forms of error, the soldiers of the corps of error; the various forms of selfishness the soldiers of the corps of selfishness; the various forms of worldliness, the soldiers of the corps of worldliness. Satan is their commander-in-chief, and the world and the flesh are lieutenants, acting with and under him in this fight. It would appear that the Canaanites picture the evils of our natural hearts and minds which must be overcome. Walled with depravity are our natural hearts and minds, the antitypes of their cities. Satan, in our hearts and minds, by and through the world and the flesh, is using his soldiers (the various forms of evil) as an army by which he seeks to retain control. The various elements of truth constitute an army corps in the army of God; the various elements of justice another corps; the various forms of love a third corps; and the various forms of heavenly mindedness a fourth corps of the army of God.

This army of God is surrounding these symbolic cities and is to take possession. God guarantees that the faithful will conquer these cities. "Thy seed SHALL possess the gate of his enemies." Therefore, brethren, we may each one of us desire and expect, by a faithful use of the Spirit, Word and Providence of God, to overcome our enemies, our sins, errors, selfishness and worldliness.

Then we know that sometimes when soldiers are hard pressed, it is the privilege of their associates to come to their assistance. That suggests another phase of this promise. It is our privilege as soldiers of Christ to help our brethren to overcome their enemies, their errors, sinfulness, worldly-mindedness and selfishness. The Lord will help us to help them to victory in overcoming their enemies. So, we may not only desire and expect to overcome our own enemies by the faithful use of the Spirit, Word and Providence of God, but we may also expect to help our brethren to overcome their enemies.

There is a third thought lying in this text: "Thy seed shall possess the gate of his enemies." It is this seed that is expressed and implied in 1 Coninthians 15:25, 26, "For Christ must reign until He hath put all enemies under His feet; the last enemy that shall be destroyed is death." These enemies are not Jesus' individual enimies. He never had sin, or error; nor will He then have selfishness, or worldly-mindedness. The enemies of 1 Cor. 15:25, 26 are not His individual enemies which He conquered while in His flesh, but this passage refers to the enemies of mankind which become His enemies, because they are the enemies of those whom He has purchased. He makes their cause His cause. What are these enemies? All that came to them through the curse. Sin, error and death with all their train of evils. All of these belong to this group of enemies which Christ will then destroy. The promise that the seed shall overcome these enemies means that God's faithful people will be used by the Lord to put away all unholiness and all evil; to blot out and to extirpate them. As stated in the Bible, "there shall be no more sin." "All iniquity shall close its mouth." The Scripture will then be applicable, "O death, where is thy sting; O grave, where is thy victory? The sting of death is sin." 1 Cor. 15:55, 56. There will be no sin, error and death anywhere; they will be out of existence. We may desire and expect by the faithful use of the Spirit, Word and Providence of God to overcome the curse itself, and to conquer every enemy of human happiness. This feature of the promise is limited wholly in application to the next age. Now we

expect it; it is a hope; it inspires us to go onward, but the realization is wholly future.

"In thy seed shall all the nations of the earth be blessed." This is the third part of the Sarah Covenant, our mother. This promise implies seven distinct things for the human race. Five of these are in every way unconditional and two are in their enjoyment conditional.

First, being dead they will be awakened; they must be released from the Adamic penalty. Rom. 5:18, 19.

Second, they will be furnished a complete knowledge of the truth. John 1:9; 1 Tim. 2:4.

Third, they will be put under conditions conducive to righteousness, in contrast with the conditions of the present, conducive to sin. Luke 2:10.

Fourth, their minds will be so worked upon as to be favorably disposed toward Christ. John 12:32, 33.

Fifth, they will be so affected by the good work then being done that they will willingly acknowledge Jesus as Ruler and bow down to Him. Phil. 2:9-11.

The other two are unconditional, as to the persons to whom they will be offered, but whether the people will receive the blessings will be dependent on what they will do. Their offer will be made to all. Christ and the Church will offer everybody the privileges of the highway of holiness (Isa. 35:8-10), but they will be required, as a condition of their enjoying its privileges, to consecrate themselves to the Lord. All will, however, be blessed with the opportunity of entering the highway of holiness. The other is the offer of the Holy Spirit. Joel 2:28, 29. Christ will offer everyone the privilege of receiving the Holy Spirit, but it is and will be impossible to receive the Holy Spirit except by rendering obedience. Thus we see that five of these features are unconditional in the blessings offered and in the persons to whom they are offered, while the other two are unconditional as far as the persons are concerned, but in order to receive their benefits the people must fulfill certain conditions. We may, therefore, desire and expect, by the faithful use of the Spirit, Word and Providence of God to bless the whole world of mankind with an opportunity of gaining everlasting life. We may further also desire and expect to be used by God as His agents to lift up all who obey to everlasting perfection; and we may desire and expect to hand over to God a perfect race for His eternal enjoyment. We may well take courage, with such a glorious, divine hope. Our desires and expectations may, therefore, reach out and lay hold on, and cling to these glorious promises. Let us do this, brethren. The more we lay hold on and cling to them the more they mother us. Just as a mother is loved by her child, so these promises are loved by us as we lay hold on them. Let us lay hold on them with all of our mind, soul, heart and strength.

III. ITS BASIS.

Some people to whom we tell these good things smile knowingly at us. The worldly-wise know better, of course! They look upon us with compassion not unmingled with an air of superiority and say, "Those poor people mean well, but they are indulging in day-dreams." They tell us that we are following a will-o'-the-wisp that will lead to the swamp of disappointment. They tell us we are like a boy with a pipe blowing soap bubbles of many colors, which, though beautiful, will burst as soon as they strike something, and sometimes without touching anything. We cannot blame them, because the high calling is such a wonderful thing, so beyond all human conception, that if it were not for our having an understanding and appreciation of God it would seem incredible that such things should be offered to us. Let us remember, brethren, that we are almost all of the lower, the more fallen of our race; and that God should offer such things to the less gifted and noble of the race is not in accordance with human reasoning. We cannot blame the poor world for thinking that we are indulging in imaginations, and that we will be disappointed. They may say, "I wish it were true, but it is too good to be true." As though our Heavenly Father could not or would not do anything that to His wisdom seems good and proper. What has God given us to stay our hearts against such attacks as these? In other words, what basis have we for our hope?

God has given us sure foundations for our hope. Our hope is not a will-o'-the-wisp; our hope is not a castle in Spain; our hope is not a day dream, it is not a soap bubble. Our hope has the most solid foundations that one who has the faith quality could desire or expect to have. What is its foundation? It has a three-fold foundation. The first foundation of our hope is God's oath-bound promise. No one could think of anything stronger than that. To one who is blessed with the faith that can trust God where he cannot trace Him; and who can say with Job "Though He slay me, yet will I trust Him," nothing could be stronger as a basis of hope than the oath-bound promise, which God made because He saw our need of a strong hope. In Hebrews 6:13-19 this matter is beautifully set forth: "For when God made promise to Abraham, because He could swear by no greater, He sware by himself, saying, 'Surely blessing I will bless thee, and multiplying I will multiply thee' (Gen. 22:16). So after he had patiently endured he obtained the promise." Then below the Apostle draws his conclusion. "For men verily swear by the greater; and an oath for confirmation is to them an end of all strife. Wherein God, willing more abundantly to show unto the heirs of promise the immutability of His counsel, confirmed it by an oath, that by two immutable things in which it was impossible for God to lie, we might have strong consolation who have fled for refuge to lay hold upon the hope set before us: which hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil, whither the forerunner is for us entered, even Jesus, made an high priest for ever after the order of Melchisedec."

Let us look at this promise for a little while, and see what the Lord has to say in it for us. The Apostle here calls attention to God's dealings with Abraham before He gave him the oath-bound promise that his seed should do the work of blessing. After Abraham patiently endured; after he succeeded in the trial which came when he was called upon to offer up his son, he was given the oath-bound promise. Paul draws the conclusion that men swear by the greater, and an oath for confirmation is to them sufficient evidence. Where people have confidence in one another, and then add an oath, it ends all strife. That is not always true in our day, but it was at that time. An oath to them was something sacred. Then he adds, "God, willing more abundantly to show unto the heirs of promise the immutability of His counsel, confirmed it by an oath." The promise has three parts, as mentioned. Its heirs are the Christ class. It also has an application to other classes. It has a certain application to the great company. Another feature in the promise is for the ancient worthies, and another for fleshly Israel. Referring to the part which pertains to the little flock, God confirmed His word by abundant assurance. God, willing more abundantly to show unto the heirs the unchangeableness of His plan to exalt to the divine nature and to use this seed to bless the world; and to give victory to and through this seed over all enemies—to give certainty to these things God confirmed the promises by an oath. That by two immutable things His promise and oath, wherein it is impossible for God to lie, they might have strong consolation. Brethren, God cannot lie. This promise will only then become untrue when God becomes a liar, when God becomes a perjurer, when God denies Himself, when God steps down from His throne and rends His robe of righteousness, then and then only will it be proper for the faith class to doubt this promise. These things are impossible, brethren. We know God too well to think that He would do these things. "That the heirs of promise might have strong consolation; He confirmed it by an oath, that by two immutable things in which it was impossible for God to lie we might have strong consolation." God knew we would need strong consolation; He knew that things would give way, here, there and elsewhere, until everything human would fail us; He knew how prone the flesh would be to cling to natural things, and He wanted to give strong consolation as a means of refuge against the frailties of the fallen humanity. The Almighty has condescended to give oath to us that He will keep His promise to us who have fled for refuge to lay hold upon the hope set before us. These glorious promises are the hope set before us.

This hope is an anchor of our soul. The new creature is pictured here as a ship, which has an anchor, and that is the hope. There is a chain holding the anchor, and that is the promise and oath. Faith holds the chains to the ship. The storms are howling, the winds are blowing, and the waves are rolling over the ship time and again, but that cable has been made unbreakable, and that anchor immovable, "both sure and steadfast," and for that reason the ship cannot drift. With her prow to the waves she is kept from going down. She is safe and sure because she has an anchorage that is

steadfast. The anchorage is so strong that no power can cause it to drag or break. "An anchor sure and steadfast, and that enters within the veil," into the holy of holies, the divine nature, "whither the forerunner is for us entered, even Jesus, made an high priest forever after the order of Melchisedec." Could we want anything stronger than this as a basis of hope? What stronger thing could God give us? Those whose hearts abide in loving, child-like faith could not want anything stronger. God's oath-bound promise remains the object of our faith, the source of our strength, and therefore the ground of our hope. God will be faithful to us, through thick and thin. The anchor will not heave, and the chain that holds will not break, because it is backed by the Almighty. God has too much at stake to fail. He has given His Word and oath. No power in heaven or earth or air will break God's loyalty, and of that we are sure. "Praise our God, all ye His saints and be thankful at the remembrance of His Holiness." Yea, praise, trust and hope in Him, for He is worthy.

This brings us to the second basis of our hope, the high-priestly ministry of the Lord Jesus Christ. One may reason like this: "I am sure God is dependable, and He will do exactly as He said He would do. I am sure He is no liar; I am sure He is no perjurer. He will keep His word; but the trouble is with me. I will fail; it is too hard for me to stand. There is no help for me. Brother So and So, and Sister So and So could do it; Paul, Peter, John and James—such great, strong ones could overcome, but I am so weak and insignificant that I will break down." God knew our weakness in this particular, and He provided the ministry of our Lord to give us all the needed external help to make up for our weakness. Therefore, the second basis of our hope is the high-priestly ministry of Jesus. Jesus is our hope. 1 Tim. 1:1.

Jesus as high priest does seven things for us, which make His high-priestly ministry the second basis of our hope. Two of these He did while in the flesh, and the other five He is doing now in the spirit. The first thing He did as High Priest was to offer himself as a sacrifice to make us acceptable in the Father's sight. The second thing He did was to develop a character that would enable Him to be a faithful and merciful High Priest. By sacrificing the dear Redeemer has gained a sufficiency of credit before God to cover every feature of our weakness that comes from Adam. Nothing that comes from Adam can be counted against us as long as we are faithful, while under the covering of our dear Redeemer. This proves that our ignorance and weakness cannot overthrow us, if our hearts are right.

Jesus has become a faithful and merciful High Priest. Heb. 2:17, 18. By experience He found out how hard it is to overcome. He therefore sympathizes with us. He is not only touched with a feeling of our infirmities, but He is deeply touched. He comes as a sympathetic High Priest, assuring us that nothing will be allowed by Him to touch us that would crush us. As a mother would shield a child in danger, so He will shield us. He who has compassion will not permit us to be overwhelmed with an experience too difficult to bear, so long as we are faithful.

Then the other high-priestly quality which He developed was faithfulness. In His training for the priesthood He needed to learn sympathy, but to be balanced He must also have the quality of faithfulness. While mercy will not allow anything that would be too severe to come to us, His faithfulness will not withhold anything that would be necessary for our development. This happy combination in Him enables Him to fit us for the kingdom. His faithfulness will not permit too little, and His mercy will not allow too much pressure to come upon us. Thus we are given sufficient assurance that we will come out right, if we are faithful.

The other five things beginning with the third work of His ministry are done exclusively in His spirit condition. Third in order, but the first done in the Spirit, is this: He satisfied Divine justice by imputing of His merit on our behalf. Fourth, He intercedes for us, receiving blessings and gifts for us. Jesus said, "If ye love Me keep My commandments. And I will pray the Father and He shall give you another comforter, that He may abide with you forever, even the Spirit of Truth, whom the world cannot receive because it seeth Him not, neither knoweth Him; but ye know Him for He dwelleth with you and shall be in you." John 14:15-17. So then, Jesus said He would pray the Father and His prayers would bring God's blessings and gifts to us. He intercedes for us, as well as imputes His merit on our behalf.

Then He does another thing, the fifth work of His ministry. He teaches us all that we need to know, as to what to believe and do and what not to believe and do as well as how to do and how not to do. He teaches us through such instrumentalities as His wisdom may deem best. He offers our sacrifice as the sixth work of His ministry. He lays hold on us by the spirit which He gives us. By this energizing power, and the influences with which He surrounds us He leads us into circumstances where He by His spirit sacrifices us in God's service, as He gives us opportunities. This enables us to carry out our consecration. He helps completely in this.

Then again, our dear Redeemer does a seventh thing in His high-priestly ministry on our behalf—He lifts us up to perfection. The good work which He began as God's agent He completes. This means that He develops in us every good word and work; this means that He gives us opportunities to serve, as well as to grow in knowledge and grace; this means that He gives us the trials and testings which we need to cleanse us from "all filthiness of the flesh and spirit," and to "perfect holiness in the reverence of the Lord"; this means that everything necessary to make us like Him and the Father in character He does to a completion. What more could we want, so far as external help is concerned, than these seven things? God omits nothing that is needed for our external help.

Some might yet say, "I am weak." But let us remember, where there is infirmity the Savior makes up for this weakness. "My strength is made perfect in weakness." For this reason we may desire and expect to gain these good things which God has promised. It is because we have the assurance that we will have the grace required for every time of need that we have a second basis for our hope. It is not an imagination; it is a glorious realization by which God revives the hope of His people that Jesus' high-priestly ministry gives them every external help to enable them to overcome.

There is just one thing more that we need, and God has given it that we may receive the needed development of character. We need God's spirit, that the character of the Son and the Father may be developed in us. It is the only internal help that we need. Without that spirit we could not develop this character, but by that spirit we can, for it contains all of the capacities for developing Christ-likeness. God furnishes this and it is the third basis for our hope. The first basis of our hope is God's oath-bound promise to us; the second is Christ's high-priestly ministry for us; the third is our participation in the Holy Spirit, which gives us all the internal ability to overcome. This makes it possible for us to overcome, if we faithfully exercise it. Let us see how this is the case. In Col. 1:26, 27, the Apostle makes mention of "the mystery hid from ages and generations, but now is made manifest to his saints * * * which is *Christ in you, the hope of glory.*" What is meant by "Christ in you?" Of course not Jesus personally, but His mind, His spirit, His disposition. This is a basis for our hope of gaining glory. How is this the case? Paul tells us in Eph. 1:13, 14. He says, "In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation; in whom also, after that ye believed ye were sealed with the Holy Spirit (notice what he calls it) which is the *earnest of our inheritance* until the day of redemption (deliverance) of the purchased possession." Here he shows that the possession of the Holy Spirit is another foundation of hope. It is the earnest of our inheritance until the day of deliverance. We get some of the inheritance, therefore, in the present life, but a large part is reserved for beyond the veil. We receive some of it here, for he calls the Holy Spirit the earnest. What does that mean? It is a word used in connection with commercial transactions where part payment is made to bind a bargain and the balance is paid later. Suppose I wanted to buy of you a house worth $5000. We agree upon the price, and I say, "I will take the house, and pay you the $5,000; you draw up the deed and furnish me an abstract and I will pay you the money." You likely would say, "It will cost something to have the deed drawn and the abstract made, and in the meantime something might happen which would hinder you from purchasing the house. And in the meantime others might want to buy it, and we, thinking you had bought it, would not sell to them, and thus would be losers. You had better pay down $500 on this house and that will be a proof that both you and we are in earnest. This will bind you to

buy and us to sell the house." The $500 would be called an earnest.

Here Paul calls the Holy Spirit an earnest. This is what God has given us as a part of our inheritance, *now while in the flesh.* This is to us an assurance that He will give us the whole, if we fulfill our covenant of consecration. Therefore he calls the Holy Spirit an earnest of our inheritance. Now brethren, he says the Holy Spirit is given as an earnest of our inheritance until the day of redemption of the purchased possession, i. e., until the day of our deliverance. So now God says to us, "You are now sons and daughters, and to prove that I am thoroughly in earnest in this matter I have given you a part of the inheritance. I have promised you the divine nature, and now I have given you the divine heart and mind. Take this as an earnest, and you may be sure I will give you the rest, if you fulfill your part." The possession of the Holy Spirit is therefore the third basis of our hope; for it furnishes us with all the necessary capacities to overcome as well as assures us of God's earnestness.

God wishes us to develop a very intelligent and sympathetic appreciation of the principles underlying His character, that we may fully conform ourselves to them now and forever. He will co-operate lovingly and sympathetically with us in what He wants us to do, but, brethren, if God did any more than these three things, the foundation of our hope, He would weaken our wills, and thus He would frustrate what He wants in us. Therefore God cannot do any more for us and fit us for the inheritance He wants us to have, namely, the divine nature and joint heirship with Christ; to do more would unfit us for His purposes.

"How firm a foundation, ye saints of the Lord;
Is laid for your faith in His excellent word!
What more can He say than to you He hath said?
You who unto Jesus for refuge have fled."

IV. ITS FUNCTION.

We want to give a little space to the discussion of the function of hope. What good does hope do? Hope is one of the general graces that work throughout the whole heart and mind. Its particular functions are to encourage, i. e., to make us strong to do and dare for the Lord, and also to support us in every good word and work against every evil word and work. It helps us to become more humble; it helps us to cleanse ourselves of filthiness of the flesh and spirit; it helps us to be more loving to the Father, to the Son, to the brethren, to the world and to our enemies; it helps our forgiveness, our liberality, and our self-forgetfulness; it strengthens our longsuffering, self-control and patience; and it stimulates our faith and zeal. There is not a quality that we need as overcomers that hope does not brace. These two functions of hope, i. e., to stimulate our hearts and minds and to support us in good and against evil, while the most important, are not its exclusive functions. This can readily be seen, when we learn at what stage of our religious experience hope in its biblical aspects begins to operate. While hope operates in the natural man in natural respects, and thus shows activity, while one is not even tentatively justified; and works also in justification in some degree, yet with reference to its objects, as described in the second section of this lecture, it cannot operate until after spirit begettal; for only to the spirit begotten are these spiritual promises (Gen. 22:17, 18; Gal. 3:16, 29) given. Therefore, hope as herein treated first begins to work after consecration and spirit begettal. It not only stimulates us unto, and supports us in, every general feature pertaining to sanctification and deliverance, but also helps us in their special features, i. e., to maintain the consecrated attitude, overcome evil, strengthen, balance and perfect our characters; to remain dead to self and the world and alive to God, to study and spread His word; to watch and pray; to labor and suffer for the Lord; and become like our living Head in detaching our affections from improper objects as well as hating, abstaining from, and fighting against, them; to become heavenly in our affections, to use our all in harmony with the Lord's will and thus in the graces, in balance and crystallization of character, to manifest our Father's and Elder Brother's Holy Spirit.

In the battles of the Christian life hope, next to faith and love, helps us most efficiently to overcome. Desiring and expecting the things contained in the promises, it arouses us to the greatest bravery to beat down the attacks of Satan, the world and the flesh as these manipulate sinfulness, erroneousness, selfishness and worldliness in spiritual conflicts against our justice, wisdom, love and heavenly mindedness. It likewise mightily arouses us to attack evil in its every form as we find it in us, and in many of its forms, as we find it about us. When the fight waxes sore it continues to encourage, support and strengthen us until victory becomes gloriously ours.

V. ITS DEVELOPMENT.

In its development hope is acted upon much after the manner of faith and love. The source of its development is God. Jesus is the primary and the new creature is the secondary agent in its production, while the means for this work at the disposal of God, Jesus and the new creature are the Spirit (power), the Word and the Providence of God. Generally speaking, the procedure in cultivating hope is largely like that used in developing faith and love. It is the second of the primary graces. It undergoes, therefore, the three lines of procedure in cultivating Christ-likeness, i. e., adding, acting and abounding. It must pass through all the processes of procedure in character development, i. e., it must maintain the consecrated attitude, arouse itself to activity, grow, purge out its evil, become strong, be balanced and perfected. So, too, it must act in the modes of procedure in developing character. It must detach itself from evil, suppress evil, present an impenetrable front to evil, attach itself to good, use itself as a servant of righteousness and holiness as well as help other features of character to do the same; it must support weak features of character by its strength, and help secure a proper adjustment of various features of character to itself and to one another. Its order of procedure follows its order among the primary graces in the lines and processes according to their order. Its order of procedure uses the modes and methods of procedure not in a fixed way as in the case of the lines and processes, but rather as they are most helpful to the various individuals. Every one of the methods of procedure both general and special will be found helpful for developing hope. This is true even of the general and special methods for overcoming evil. For in attacking or resisting the enemies of hope they will help it grow, act and abound. The most helpful of the general methods for developing good to use in cultivating hope are the first, second, sixth and seventh, i. e., watchfulness and prayer for, persistent determination and practice in, developing good, in this case hope. Of the special, the first and second methods for developing good will yield most help, i. e., subjecting the heart and mind to the influence of the word by holding its pertinent parts (in this case those pertaining to hope) on them. It will be unnecessary to give details here as this has been done especially in lectures II, III and IV in the Methods published in the 1912 Convention Reports, to which the reader is referred. The application of other methods to the cultivation of hope may be found in others of these lectures.

VI. ITS TRIAL.

Like faith and love, hope must be put into the crucible for refining and purifying. Untoward circumstances naturally tending to crush hope are permitted to test it. If it gives way under their pressure, it becomes weaker; and if it continually succumbs to this pressure, it is finally crushed. Satan seeks by the circumstances which act as a pressure on hope to wreck it and turn it into despair. The Lord's intention in permitting such tests to be brought to bear upon our hope is the reverse of Satan's. Thereby the Lord would refine and purify our hope, purging it from human-mindedness and filling it with heavenly-mindedness; thereby He would strengthen, balance and perfect it, as well as better fit it to perform its functions of encouraging, stimulating and helping other features of the Christian character. Though applied from a different angle, the circumstances that test hope are like those that try faith and love, i. e., losses, disappointments, delays, restraints, shelvings, our and others' faults, failures, chastisements, hardships, necessities, oppositions and sufferings. The average child of God will probably be more sorely tested in hope by disappointments, delays, restraints, shelvings, his own faults and failures than by the other means of testing. Most particularly are his faults and failures the hardest tests on hope. Satan never wearies of bringing these to our attention, seeking thereby to overthrow our hope and bring us into despair. Contrasting these with the attainment of others, and with the greatness of the things contained in our hope, he seeks to convince us that there is no use for us to hope to win out, as it would be impossible for us with such faults and failures to overcome, and be-

come fit for the kingdom and its privileges. How many a one of us has he confined in Giant Despair Castle for a long period by such suggestions! It is unnecessary for us to consider the various ramifications of the trial of hope along the lines of circumstances given above. Rather would it be to our greater profit to consider the ways whereby we may overcome whenever our hope is under trial. Our trial times being our danger times, and our strength being unequal to meet their demands we are to be fully of the conviction that we are unable to overcome of our own strength; but are to be as fully convinced that the Lord through Jesus' ministry is an all sufficient helper in all tests. This assurance will all the more enable us to make a faithful use of His Spirit, Word and Providence furnished us by Him to enable us to stand the trial of hope and of every other feature of character. And all of the methods, both general and special, for overcoming evil and developing good will prove helpful. But the following of general methods will render the most valuable assistance; watchfulness, prayer, hope and persistent determination to endure hope's tests. The following special methods will render the most valuable aid: Subjecting the heart and mind to the influence of the Word of God by holding its pertinent parts (especially the three foundations of hope) on them; imitating God and Christ; supporting hope by other strong features of character; and presenting an impenetrable hope to attacks upon it by evil. On these heads no further applications will be necessary than those found in the Methods, especially in lectures III, IV, VII and IX. To these the reader is referred for details.

VII. ITS RESULTS.

Hope is rich in results Godward, manward and usward, as we exercise it. By the office that it exercises in encouraging, strengthening, balancing and perfecting us in various directions, it enables us to do such deeds as delight God's and Christ's hearts, honor them and serve the cause that they are advancing. These among other things are the reasons why God gives so many promises upon which He intends our hope to seize. Hope, also, has a large share in helping us to gain results in our own development as new creatures. Thus it encourages us to continue dead to self and the world and alive to God, to study and spread God's word, to watch and pray, to suffer and endure, to hate, avoid and oppose evil, to detach our affections from improper and attach them to proper objects, to use our all for the Lord, to exhibit the graces as well as cultivate balance and crystallization of character. It helps us gather and build up the saints, reach those who will be of the great company, give a testimony to the world, overthrow of Satan's empire and introduce God's kingdom! It assists in sustaining trials; makes fearless in the presence of death and the grave, and prepares for a glorious triumph in the first resurrection. It will animate Christ and the church largely in their work of uplifting the world and will play no small part in bringing about the complete overthrow of evil and the triumph of good to the eternal glory of God and Christ. Rev. 5:13. Such a glorious quality and its results we may well earnestly covet.

"Hope of our hearts, O Lord appear, Thou glorious star of day!
Shine forth and chase the dreary night with all our fears away.
We've waited long, we're waiting still, longing with Thee to be.
Our eye is on the royal crown, prepared for us and Thee.

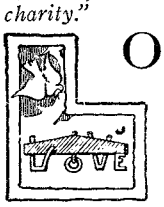
"O the blest hope of sharing, Lord, Thy glory from above,
Is linked with that most precious thought, Thine everlasting love.
And with the joy, the holy joy, unmingled, pure and free,
Of union with our loving Head, and fellowship with Thee.

"This joy e'en now in part is ours, this fellowship begun;
But O what rapture shall we know when victory's fully won!
There near Thy heart upon Thy throne, Thy ransomed Bride shall see
What grace was in the bleeding Lamb who died to make Her free!

"O what are all our sufferings here, if, Lord, Thou count us meet
With that enraptured host to appear and worship at Thy feet.
For this good prospect, loving Lord, our hope we'll exercise
With wisdom, power, with right and love, to share with Thee the prize."

Discourse by Paul S. L. Johnson. Subject: "CHARITY."

Text, 2d Peter 1:7: "Add unto your brotherly kindness charity."



ONE of the evidences of the increase of depravity in the human race is the fact that many of our words gradually become depraved in meaning. Such is the case with the word taken as our theme. It has come to mean, giving alms to the poor, which certainly proves that the word has become depraved in meaning. We can see how this meaning has come into the word, but its history as well as that of many other words is an indication of depravity in the race. Thus some of the noblest words take on degraded meanings. Charity as used in the Scriptures means something deeper, nobler, better than giving alms. Upon some of its phases we will touch in this lecture; for we want to discuss some of its main features in harmony with the topic of the day, LOVE.

I. ITS NATURE.

What is meant by charity? Our reply is charity means love. What is meant by love? We answer love means good will. It always means good will. There are many expressions of love in which some of the graces are not found, but there is never an expression of love in which good will is not found. It is therefore the heart of love; it is what that quality is. There are many manifestations of love that do not contain gentleness. For instance, a father when giving his son chastisement for wrong doing may not be very gentle while so doing, but he while so doing should have good will, i. e., love toward his child. Again, there are expressions of love in which forgiveness is not manifest. God loves the sinner, but He does not forgive until there is repentance. Again, there are expressions of love in which long-suffering is not shown. To show long-suffering at times would indicate an evil disposition. To show long-suffering to another to the extent of injuring him would be loveless. Though others could be given, these illustrations suffice to prove the point. Therefore we see that there are expressions of love in which the other graces are absent, but in none of these acts of love is good will absent. There never can be an expression of love in which there is no good will. It is therefore what the Bible means by love, for what is never absent, but always present in every exercise of love must be its essence.

Good will, or love, is of two kinds. There is a duty love, and there is a disinterested love. We sometimes speak of natural love, but natural love of a proper kind is a part of duty love among natural beings. There is also a sinful love which really is no love at all. What do we mean by duty love? Our reply is: duty love is the good will that by right we owe to others. There is a certain good will that we are obligated to give to others, which if withheld, we sin, and which if given, we do not deserve any special credit. We have thereby simply done our duty. Such love we usually call justice. Such love is not a tooth-pulling operation, a burden, as many people think justice is. Many people do not like the word justice; they look upon it as a tooth-pulling operation. There is a moral obligation to show good will to others, and being prompted thereby we call it duty love. Justice, therefore, is what is meant by duty love. We are to get over thinking that justice is a cold, lifeless statue which, if embraced by us, gives us a chill. Rather, we are to understand that justice is a lovable thing, an appreciable thing, and a good thing, but it is not the whole of the love after God's mind. There is love in it, but that degree of love only which is required by right; therefore, we owe a certain degree of love to God, and to our neighbor. The degree of love that we by right owe them is the love that God requires, and is what we mean by justice, i. e., duty love. The statement "Thou shalt love the Lord thy God with all thy heart, and with all thy mind, and with all thy soul, and with all thy strength" is the expression of the duty love that God re-

quires for Himself. The same may be said to be the expression of duty love to the Lord Jesus, the statement "Thou shalt love thy neighbor as thyself" is the expression of duty love to the neighbor.

But we are to speak of disinterested love. What is meant by disinterested love? Not a love that has no interest in others; for interest in others is the very essence of love. Rather, the idea is that we are not taking interest in self, in our efforts to manifest this form of love toward others; for thereby we do things for others that would not be to our interests. It is a love that does not look out for the interests of self, but a love that looks out for the interests of others. It is a love that "seeketh not her own," but seeketh the good of others. This is biblical charity and is meant by the expression, "disinterested love." The idea is that disinterested love ignores self-interest, and looks out for the good of the other, at the expense of self-interest. If we were to define it more detailedly we would say that disinterested love is the good will which, apart from obligation, but based upon a delight in good principles, delights in giving; and that which it gives is appreciation, sympathy or pity and service.

Such a love is mentioned in John 3:16 by the Lord Jesus, as having been exercised by the Father, "For God so *loved* the world that He gave His only begotten Son, that whosoever believeth on Him might not perish, but have everlasting life." That was a most wonderful expression of disinterested love. Such a love was expressed by the dear Redeemer in John 15:9, 12: "As the Father hath loved Me, even so have I loved you; continue ye in My love. * * * This is My commandment that ye love one another as I have loved you." Again Jesus expresses this love in John 14:21: "He that hath My commandments and keepeth them, he it is that loveth Me; and he that loveth Me shall be loved of My Father, and I will love him and will manifest myself to him." These Scriptures manifestly treat of disinterested love.

II. ITS ELEMENTS.

Having explained what is meant by the word love, or charity, we desire to consider another line of thought contained in the subject under discussion, namely, its elements. What are the ingredients of love? When light passes through a spectrum it is caused to assume its various elements. When we look at love through the spirit's spectrum we find that it contains certain elements. We want to find out what these elements are. To make the matter clearer and less abstract we will use an illustration of a building to help us to understand and keep in memory these elements of love.

We want to use as an illustration a building having three stories and a foundation. This will picture forth love in its various parts and amplifications. We will now give a more extended definition of love, in which we will state its elements. Disinterested love is the good will which, apart from obligation, but based upon a delight in good principles, delights in those whose characters are in harmony with good principles; sympathizes with, or pities, those who are mistreated, or whose characters are out of harmony with good principles, and delights to lay down life in the interests of good principles. This definition comprehends within itself all the elements of disinterested love.

We will now explain the elements of disinterested love. It is based upon a delight in good principles. On account of this basis we find that it contains the element of appreciation. It delights in those in harmony with good principles, because it delights in good principles. Whenever it sees anybody who is treated contrary to, or who is out of harmony with, good principles, it sympathizes with, or pities him, as the case may require. Then, out of such delight in good principles, and in those in harmony with them, or out of sympathy with, or pity for, those who are treated contrary to or who are out of harmony with good principles, it takes a holy pleasure in laying down life on their behalf in the spread of good principles. Its willingness to render them service, even to the extent of sacrifice, is the last of its elements, which, therefore, are appreciation, sympathy or pity and sacrifice.

We will now apply our illustration of a three-story building. Of course there would be a foundation to such a building. The foundation of this three-story building is used to represent the basis of disinterested love. We have already seen that the basis of charity is a delight in good principles. We must love good for its own sake. That delight which we have in good, because of what it is, is therefore the basis of disinterested love. Ps. 1:2. Therefore, in developing love we must first learn to delight in good principles. We cannot otherwise develop charity. We can develop duty love, which does not require sacrifice, without a delight in good principles, but no one can develop charity without a delight in good principles. Just as one could not build a house unsupported in the air, neither can one cultivate charity without this foundation, i. e., delight in good principles. If we want to develop this love, let us see well to it that we have a good foundation, thoroughly and substantially erected, that will sustain the rest of the house. Without such a foundation our house of charity would collapse.

We come now to the first story. What does the first story in this illustration represent? It would represent a delight in those whose characters are in harmony with good principles, i. e., appreciation. This, then, is the first story in the house of love. We will go from one floor to another by stairs, of course. This represents the Word of God. The first story represents delight in those whose characters are in harmony with good principles. Notice how this is built upon its foundation! *It is because we delight in good principles* that we take pleasure in those who exhibit harmony with them. It does not mean that we will take no interest in those otherwise constituted. They will be taken care of by love's next element, i. e., sympathy or pity. We take pleasure in the former class because we delight in good principles, and because they being good are in harmony with them; not because we get certain benefits from them, which would be duty love, but because of their good characters.

The second story of our house of love represents sympathy or pity. We are to have sympathy with a certain class. We are not to have pity *for* them. We are to have sympathy *with* them. We are to feel with them. To feel with one is what sympathy means. There are others with whom we are not to have sympathy, but we are to feel for them. Therefore, we exercise pity for them. The second story of the house of love is sympathy with a certain class, and pity for another. We have sympathy with those with whom we are one; their mistreatment is our mistreatment and their misfortunes are our misfortunes. We have pity for others whom we keep at arm's length, because their sufferings are not our sufferings; yet we feel for them.

The third story of our house represents self-sacrifice, always rejoicing to lay down life for others. This is the beauty of disinterested love; it always loves to serve. It is a love that delights in good principles, and in those who are in harmony with good principles; it is one that has sympathy with, or pity for, those who are treated contrary to, or who are out of harmony with, good principles. It is a good will that will always delight to sacrifice in the interests of good principles. Therefore, the third story of our house of charity is sacrificial service.

Of course a house is incomplete unless it has a roof. So we want to put a roof upon this house of love, and that roof is patience. By this we do not mean longsuffering, nor simply endurance, but by patience we mean the strength of heart and mind whereby, through steadfastness in welldoing, amid obstacles and difficulties which it cheerfully endures, we press on that we may glorify God continually. That must be the roof of the house of love. We must have that steadfastness in practicing disinterested love that will allow nothing to turn us aside from its exercise.

III. ITS OBJECTS.

Now we are ready to divide our house into rooms, representing those toward whom we are to manifest charity. We will have as many rooms in the cellar as there are good principles; and we are going to have five rooms on each floor of the house of love, our house beautiful. On the first floor the front should be the largest room, and would represent delight in God with all our hearts, minds, souls and strength, because of His perfect harmony with good principles. It is fitting that the largest room in our house is the front room on the first floor. Let us remember what the first floor represents in the figure—a delight in those whose characters are in harmony with good principles. He whose character is itself perfection, the best and the most marvelous in its attributes, is Jehovah. Because of such a character He is the one to receive the highest measure of our appreciation; because God's character is perfect in wisdom, justice, love and power in a degree which no other character equals, God is to have the supreme place in our hearts. The Bible says we are to delight ourselves in God, because He is delightsome. If our

God were an eternal torment God, of course we could not love Him with appreciation. We might have duty love toward Him, from gratitude for a supposed deliverance from eternal torture, but we could not have the disinterested love of delight in Him. Because our God is a God of wisdom, of justice, of love and of power, we can give Him the very highest form of appreciation which it is possible for our hearts to exercise. This we are called upon to do, with every fibre of our being and with all the delight we can put into our appreciation. Let us make this room in our house of love, the house beautiful, furnish it well and see that we live in it continually. Let us have this front room as a parlor for God alone.

Just back of this room we will build another, as long, but not quite so wide. This other room would represent delight with all our hearts, minds, souls and strength in our dear Redeemer, because of the perfect harmony of His character with good principles. Our dear Redeemer's character is perfect in wisdom, justice, love, and power. While this is the case, its perfection is not on such a grand scale as the Father's perfection in these particulars. We are not saying this in disparagement of the Redeemer; but it is not possible for any other to have such perfection as the Father's. The dear Redeemer is, indeed, the express image of the Father, but the image is never equal to the original. The Father's character is the most glorious in the universe, but our Lord has a character as nearly equal to the Father's as it is possible for a creature to be equal in character to His Creator. That is why we gave God the largest room, and build another not quite so large for Jesus. He is like the Father, although His character is not quite so great. It is perfect, indeed, but His faculties have not quite the same compass as the Father's. Therefore, God's wisdom is greater, God's justice is greater, God's power is greater, God's love is greater than that of the Lord Jesus. Though this must be said, there is plenty of room to give all the appreciation that it is possible to give to the dear Redeemer. We remember that the Bride is represented in the Song of Solomon as speaking of Him. After heaping upon Him one expression of endearment and praise after another she summarizes her feelings in the words: "Yea, He is altogether lovely!" Surely we can say of our Lord Jesus that He is altogether lovely, altogether delightsome! We want to build this room of delight in His character in our house beautiful and live there continually.

Back of this room on the first floor we want to build a third room, decidedly narrower than the others, though its length runs the entire width of the house. This we will use to represent charity for the brethren, in the form of appreciation of or delight in their characters. The brethren are unlike the Father and the Son, in that their characters are not yet perfect. As long as they are in the flesh they will not have absolute perfection. They may now attain to perfect love, but that is not absolute perfection. It means a Scriptural love for the Father, for Christ, for the brethren, for the world, and for our enemies. It does not mean absolute perfection, for such love cannot be attained in the flesh, but perfect love is reached when we attain a Scriptural love for our enemies. We are to delight in the brethren, but this delight will not be unmarred. The love we have for the Father and the Son, and our delight in them, are unmarred. We know of nothing in them that could mar our delight in them, based upon love of good principles, for they are absolutely perfect. Thus we see why this room for the brethren is smaller. There is, however, good in the brethren in which we are to delight. They are fighting the good fight; their wills are subjected to His will; they are exercising faith in Christ as their Savior; they hate sin and love righteousness; they repented of past sins and sought harmony with God; they are growing more and more like the Father and the Son; they delight in good principles; they suffer for righteousness; they watch and pray and delight to study and spread the Word. They will overthrow all evil, introduce every good, give the world an opportunity for life, lift up the obedient to perfection and the faithful to eternal life to God's and Christ's glory. Because good principles are a delightsome thing to us, we take holy pleasure in the brethren, who, according to these things, are largely in harmony with good principles. Therefore, we take delight in the brethren because there is and will be in them to a smaller or larger degree, these evidences of harmony with good principles.

Just back of this room we want to build another. This will not run the complete width of the house, decidedly narrower than the one to its front, representing love for the brethren, and not so long. This room would represent, to our mind, the love of application for the world of mankind. One says, "How can you give any appreciation or delight to the world of mankind?" We reply, there is much good in many of the world. Let us give an illustration that shows this. In the writer's home city Columbus, Ohio, in 1913, there was a disastrous flood. Many lives were lost, homes were swept away, and much misery was caused. During the progress of the flood there was a young lady in the flooded district marooned in the second story of her home, trying to keep out of the water, but, though standing on a chair, was even then ankle deep in the water. As she looked outside in the moonlight at the flood rushing by, she saw a man struggling to reach a tree that was nearby. He gained the tree and climbed it. Presently the weather turned cold, and she was afraid that the man, becoming cold, would fall asleep, and would thus, losing his hold on the tree, and falling into the water, be lost. Although he was an entire stranger to her, she decided to keep him awake. She had a very fine singing voice. She called to the man, "You are in danger of going to sleep on account of the cold, and then you will fall into the water. I will sing to you to keep you awake; and I want you to listen to every word I sing." She began to sing, and sang the whole night to keep that man awake. As morning dawned policemen came in a boat and rescued the man. He was almost numb. He said that time and again he could scarcely hold to the tree, on account of cold and sleepiness, but the singing of that unknown woman kept him awake; thus she saved his life in spite of the discomfort it caused her. The fact that she was willing to forget her own unfortunate condition to keep this man from a watery grave shows that there was something of true nobility in her. There are more in the world like her. Some vestages of God's image in humanity have survived the wreckage of 6,000 years of falling, and therefore some still have a degree of harmony with good principles.

As we see these remnants of God's image in the world we are to let our hearts go out to them in appreciation. We may delight in such, because they show some degree of harmony with good principles. We thus will build the fourth room on the first floor of our house of love. Let us occupy it frequently.

Beside this, as wide but not so long, we will build another room, about one-half the size of the one just constructed. This room would represent appreciation for our enemies. One says, "How may we delight in our enemies?" We cannot delight in the unkindness that they show to us. One of the hardest things in the world is to learn to appreciate one's enemy. One of the hardest tests of love is to come to and remain at the point where we can delight in the good in our enemy, because that which he is doing to us is constantly tending to stir up in us the opposite of delight, namely, displeasure. Yet, we are to give such a love to our enemies. The foundation of our house, delight in good principles, makes this possible.

If we delight in good principles more than we delight in ourselves we can take pleasure in any character wherein we see those good principles manifested even in a small degree. There is good in our enemies. As an illustration will show: A certain brother had an enemy for many years. The Lord gave him that enemy because He loved him; for one of the greatest blessings we could wish one another is to have enemies. How could we learn to love our enemies if we had none? It is not that we want one another to be hurt, but we want one another to have the opportunity to develop Christlikeness, and this we cannot do without enemies. The hardest battle that the brother whose experience we are giving ever had in his Christian life was to learn to love that enemy. For months and months he had to keep bringing to his mind certain Scriptures, and certain facts regarding her, in order to have some delight in her. She had a number of good traits. She was a most excellent wife. He scarcely ever saw a better wife. She was an excellent mother. He did not ever see a more excellent mother, viewed from the worldly standard, for she was worldly. She was a fine housekeeper. She could also be a lady, when she wanted to be, as she could be otherwise, when she felt so inclined. He held his mind on these good qualities, until he actually took pleasure in her. Consequently, when he thought of her, he

would have no feelings of rancor. To get himself into that condition, however, was the biggest battle he ever had to fight in his life. It was much easier to pity her; it was much easier to do some sort of service for her, yet he learned to delight in her because he saw some good in her, and because he loved good principles.

Let us, therefore, build as the fifth room on the first floor of our house of love a room which we may continue to occupy—taking pleasure in the good we see in our enemies. The obstacle to building such a room will be this: the tendency to hold on our minds the wrongs they have done us; which tend to sour our minds and hearts. By thinking of the good in them we will learn gradually to take pleasure in them. It will not be the same degree of pleasure that we can take in one who is not an enemy; it is not to be the same degree of pleasure that we take in a friend, much less in the brethren, in Christ or in God, but we may, nevertheless, take pleasure to some degree in them because we see good in them.

Mounting the stairs of the Word of God, we ascend to the second story, where we want to build five rooms. The first and front room we will build for God. The second floor represents sympathy with, or pity for, others, as the case may warrant. We should not exercise pity for God, because there is nothing in Him that calls for our pity. We may have sympathy with God, not because we find in Him any disharmony with good principles, but because God has been so sadly mistreated. He deserves faith, hope, love, reverence, adoration, and joyful service. What has He generally received? Most of His creatures, Satan and Satan's servants, have treated God with ingratitude, unbelief, hatred, disobedience, misrepresentations, reproaches and blasphemies. When we think of how good, and kind, and lovable He is, and then recognize how terribly He has been mistreated, surely if we are of the family of God we will sympathize with Him. We want to feel with Him because it is a family matter (since He is our Father), and because He deserves such good but has received such shabby treatment. Our first room, therefore, on the second floor of the house of love, our house beautiful, will be sympathy with God because of the ill treatment He has received at the hands of Satan and his servants.

Behind this we want to build another room, as long but not quite so wide; this will picture to our minds sympathy with our dear Lord Jesus. We are not to feel for Him, because that is pity. We are to feel with Him, to have sympathy with Him, not because there is any fault in His character, for, though we do sympathize with the brethren because of their faults, there being no fault in God or in His dear Son; we do not sympathize with either of them because of any disharmony with good principles in them, but in the case of both the Son and the Father, it is because of the mistreatment that they have received. Oh, how the Son has been mistreated, both while in the flesh and since His exaltation! He is worthy of love, gratitude, devotion and service, and He has been given these by His faithful people. But for the most part the reverse has been His treatment. He has, like the Father, been treated with unbelief, disobedience, hatred, ingratitude, misrepresentations, reproaches and blasphemies by Satan and Satan's servants, both while He was in the flesh and since He has entered into the spirit condition.

Because of this mistreatment poured out upon Him who deserves so much better, our heart should go out to Him, feeling with Him in all His afflictions. We are to feel with Him because we know that He deserves the best, but generally has received the worst. Sympathy with Jesus, therefore, is the second room we want to build on the second floor of our house of love, our house beautiful; and let us live frequently in this room.

Back of this we want to build a third room. We will have to build this room for the brethren, and that of two parts. The brethren are mistreated by Satan and Satan's servants also. Because they are God's people, and as such deserve appreciation, kindness, and love, but do not receive them from Satan and his servants, but because on the contrary they are hated, reproached and reviled by them, and because they do not deserve these things, our hearts should go out in sympathy with them. Not in pity! For we are not to feel for, but *with* them; for the word to sympathize means to feel with, and the word to pity, to feel for another. So on account of the mistreatment that our brethren receive, let us feel with them.

There is something else required in the charity of sympathy that we give the brethren. There is some degree of disharmony with good principles in the brethren. While there is much of good, there is also some of evil in them. Instead of this influencing us to dislike them, and thus injure our sympathy, it should draw forth our sympathy; we should feel the more with them. There is no greater misfortune in the world than to be out of harmony with good principles. One who finds himself in that condition is unfortunate indeed. It is unfortunate to be out of harmony with the perfect standard physically, but to be mentally depraved is a greater calamity. To be morally and religiously blemished is the worst of all calamities. If we are not in harmony with good principles we are suffering from the greatest calamity. Therefore, when we recognize that the brethren are to some degree out of harmony with good principles; when we discern that they are seeking to overcome the wreckage of six thousand years of falling and that this gives them great hardship; when we see that on account of these faults they fail to receive God's highest pleasure, and are subjected to Satan's buffetings, our hearts should go out to them, we should feel with them, to the extent that they may be out of harmony with good principles. This is the second part of the third room on the second floor of our house of love. Let us inhabit it frequently.

Back of this we will build the fourth room, letting it extend two-thirds the width of the house. This will represent pity for the world. Let us give this room a double section. We have pity for the world because of its mistreatment. The poor world has been terribly mistreated by Satan, by each other, and frequently the people of the world mistreat themselves. They have faults, lacks and blemishes, physical, mental, moral and religious. It is a terrible misfortune to have these. These subject them to God's displeasure, and to the sentence of death. These subject them to Satan's buffetings and further injury. It has brought upon them various calamities. This will mean to them hard efforts when they rise in the next age to have their trial for life. This consciousness of their unfortunate condition should prompt our hearts to pity them. We are not to feel with them, as we feel with the brethren. They are to be separate and distinct from the brethren in our feelings. We are to feel for the world. In sympathy we feel with the person who is suffering. In pity we stand somewhat aloof, and yet are touched by his condition, realizing that he is suffering and that thus he is in misfortune.

Beside this room, but only one-half its size, we want to build another room, pity for our enemies. It is much easier to learn to pity our enemies than to learn to delight in the good that is in them. The fact that they cherish enmity proves them to be out of harmony with good principles. This will bring upon them punishment—God's wrath. It is one of the most terrible things in the world to be out of harmony with, and subject to the wrath of, the highest Being in the universe. These things bring many sufferings upon them, and will make it hard for them to rise from their fallen condition when they come to their trial for life. These considerations enable us to pity them.

We should have a second section in this room. We should recognize that Satan takes advantage of them by working on their weaknesses, furthering their depravity; they frequently mistreat one another, and thus are the victims of much suffering; these things should enable us to have pity for them as well as because of their characteristics contrary to good principles. If we give faithful attention to the building of this room on the second floor of our house of love, when completed we will have the second floor of our house of love, our house beautiful, entirely finished.

We will now go to the third floor, and build there five rooms, one for the Father, one for the Son, one for the brethren, one for the world of mankind, and one for our enemies. Let us remember that the third story represents service and sacrifice. Because of our delight in good principles, and, as a consequence, because of our delight in those who are in harmony with good principles, and as a further consequence because of our sympathy with, or pity for, those who are out of harmony with good principles, or who are mistreated, we take pleasure in laying down life in the spread of good principles, thereby blessing others with sacrificial ser-

vice. That is the way disinterested love, which is the highest form of love—agape love works. We have defined philia love as duty love. Philia love does not sacrifice. It renders to the other what is due. Agape love sacrifices. This is the love of which we are here speaking.

As on the other floors, the largest room on the third floor we will give to the Father. Everything we do in the form of sacrifice should be done to God, even though it be presented through and sometimes is done to the dear Redeemer. The Lord Jesus "offered Himself without spot *to* God." We also do whatever we do to the Father, because we have presented ourselves to the Father, and we wish, under our Head, to offer ourselves in sacrifice to God; 1 Pet. 2:5; Rom. 12:1. Therefore, our services, no matter what they are, or who is their beneficiary, are to be done to God. That makes this room for God the largest room on the third floor of the house of love, our house beautiful.

Right back of this we want to build another room, not quite so large, sacrificial service for the dear Lord Jesus. We have yielded ourselves to Him to be sacrificed by Him; and thus have entered in His sacrifice to be sacrificed with Him. He, our High Priest, takes the first steps in every sacrificial act of ours; and this makes us a sacrifice to God. We are to yield ourselves to the Lord Jesus primarily to be sacrificed for the Father and secondarily for the Son, out of delight in their characters, and out of sympathy with them for the mistreatment they have received. When we gladly lay down life in carrying forward the glorious plan of God, this is to be done with the heart's sincerest delight. Joy and gladness should be in our heart and mind as we do this in part in the interests of our dear Lord Jesus.

Back of this we will build a third room of sacrificial love, which represents that which is given to the Father, *in the interests of the brethren.* The sacrifices we perform in the interests of God's children, along the lines of God's plan, are offered directly to God. He is pleased, however, that the sacrificial service done to Him shall be done largely in the interests of His children. Our works of sacrificial service, therefore, will be largely done for the purpose of gathering the elect, and building them up in the way of the Lord. Any work that we do the brethren because they are brethren, and are of the Body of Christ, is accepted as a sacrifice to God, when done for Him. This sacrificial love will enable us to delight in laying down life for the brethren. We take delight in saying "NO" to selfish cravings, and to the cravings of the world, when they want to dominate us in the using up of our all, in order that our sacrifices may be for the good of the brethren. We will seek to lay down our life in their interests. But while our brethren will be the direct beneficiaries of these good works, yet our service is given unto God.

Back of this, and extending two-thirds the width of the house, filling up the balance of its length, we will build a room of sacrificial service in the interests of the world of mankind. That is, we will take pleasure in laying down our lives for the furtherance of God's plan, that among other purposes the world may now be given a testimony with respect to sin, righteousness and the coming kingdom; and that later on they may have the opportunities of restitution. Whatever we do in the interests of God's plan, for the benefit of the world in giving them a testimony of the coming kingdom, as well as instruction regarding sin and righteousness; whatever we do that the world may receive benefit by and by in our giving them now a knowledge regarding restitution and the future blessings, would be building that fourth room in the third story of the house of love. This we want to erect. It is not so large as the room representing sacrificial service for the brethren; but let us make it as spacious as we can in conformity with the larger requirements of the rooms for the Father, the Son and the brethren.

Besides this one, half its length, but the same width, we will build the last room of our house of love, sacrificial service in the interests of our enemies. We are not sacrificing mainly or directly for the world now, but only as this is incidental to our service of the brethren. Out of delight in good principles; out of delight in them as their characters are in some harmony with good principles, out of pity for them as being, or being treated, out of harmony with good principles, we take pleasure in doing something in the way of laying down life for God's plan in the interests of our enemies, giving them a testimony regarding sin and righteousness, and the coming kingdom. While so engaged we have the happy thought that our sacrifice, counted in with the Lord's sacrifice, will ultimately result in restitution blessings coming to our enemies.

As the final thing in our building we must see that a roof is placed over the whole house. If it has no roof we will not dwell there with any degree of comfort. Without it the symbolic rain and shine, cold and heat will come in, to our discomfort. We must, therefore, have a roof over our house of love, the house beautiful. That roof is patience, steadfastness, with cheerful endurance under God's leadings. Disinterested love must have the support of all the patience we can muster in order to be kept active under all circumstances. The Apostle Paul says in Hebrews 10:36, "For ye have need of patience, that after ye have done the will of God ye might receive the promise." What is meant in this passage by doing the will of God? Our answer is, developing perfect love. We have so far explained the significance and production of perfect love. In doing this we have used the figure of a house for the reason that we desire the lesson to remain more firmly fixed in our minds. Doing the will of God, therefore, is to develop perfect love. But, after we have gained the mark of perfect love, what further need is there? There is then need of patience, as the Apostle here says, "Ye have need of patience, after having done the will of God," i. e., after ye have developed perfect love; after ye have gained the mark. Why? Because trials come then. To use another figure, we are exposed to all kinds of weather, to winds and storms, but we are enclosed here in this house of love. The cold of trouble, the storm of temptation, the heat of trial, beat upon this house of love, and unless the roof is there to keep us secure within we will suffer injury, and it cannot long remain a habitable house. Let us, therefore, see that we are steadfast in delighting in good principles, steadfast in delighting in those who are in harmony with good principles; steadfast in sympathy with, or pity for, those who are out of harmony with good principles and who are mistreated; and steadfast in gladly sacrificing in service of good principles in the interests of God's plan. Let us persevere cheerfully, enduring joyfully the trials that come upon us, pressing on each day in exercising love, until we have our house of love completely built. Then we will have attained what the Apostle had in mind when he said that the Lord's people are "built up in love," "unto a perfect man."

IV. ITS FUNCTIONS.

Passing over the discussion of the reasonableness of charity in a separate section, since the preceding section shows implicitly its reasonableness, its functions will next engage our attention. These, though broader than those of hope, are not so broad as those of faith; for disinterested love, and that only in its appreciation of good principles and of God as their embodiment, first begins to work in us as we are about to consecrate. Later in our justification experiences we learn to delight in God's Word, which is the depository of good principles; and as we hold its doctrinal, preceptorial, promissory, hortatory, prophetical, historical and typical truths (these are what we have used the expression, good principles, to mean), as far as we can at that period of our religious experience understand them, upon our mind, they, already delighted in, not only arouse in our hearts love for God, for the good that He has already done us, but for the good that He is. And by the help of consecrating faith, this appreciation for God enables us to want to delight to do His will. This delight increases together with consecrating faith until it enables us to present ourselves to God, in whom we so delight that we delight to do His will; Heb. 10:7. Thus the first function of charity is by the assistance of faith to enable us to present ourselves for sacrifice unto God.

It has a second function, i. e., the office of being the most active grace in our carrying out our consecration. Faith initiates, and helps fulfill the rest of, all steps of consecration, hope lends its stimulation to them, obedience gives its submission to them and their demands; but love, most of all, acts here. Its delight in the Word prepares us better to understand the things of consecration, as well as to gain strength from them. It inspires us mightily to teach, strengthen and encourage our brethren and others. It yields the richest odors of our incense to God. It helps us best of all to be dead to self and the world and alive to God. It certainly makes us watchful and prayerful. It energizes us to become in the affections of our hearts more and more like Christ.

More than all other things it helps us to detach our sentiments from sinful, selfish, worldly and erroneous things as well as to hate, avoid and oppose them. It most ably fixes our affections on heavenly things and enables us to use our human all for the Lord. As a reservoir sends forth many streams so love causes almost every grace to grow out of it. It is for this reason that the Apostle says of it, "Charity suffereth long and is kind, charity envieth not; charity vaunteth not itself; is not puffed up; doth not behave itself unseemly; seeketh not her own; is not enraged; thinketh no evil; rejoiceth not in evil but rejoiceth in the truth; beareth all things; believeth all things; hopeth all things; endureth all things; charity never faileth." 1 Cor. 13:4-8. The Apostle might have shown other graces that flow out of charity. Therefore it originates many and supports all other graces. It mightily serves to secure both balance and crystallization of character amid their trials to overcome. Therefore, is a function in deliverance. Not only does it by its faithfulness in exercising itself contribute to its gaining victories for itself in its own testings; but it, with the possible exception of faith, more than any other grace helps our other features of character and makes our endurance of evil easy. It has our trials and tests; it contributes, next to faith, the chief help whereby we gain victory. It overthrows the resistance of obstacles, quenches the terror of death and the grave, and more than any other grace will condition our gaining the prize and our degree of honor in the kingdom. It is doubtless supreme among the graces. 1 Cor. 13:13.

V. ITS DEVELOPMENT.

Its source, its primary and secondary agents, and in a general way, its means of development are the same as in the case of faith and hope; there are some differences in the means, i. e., the Spirit, Word and Providence, of its development, that is, generally speaking, a different faculty of the Spirit, other parts of the Word, varying Providence of the Lord are used in its development from those used in producing faith and hope. So, too, generally speaking, the same procedure on our part operates in its development as operates in the cultivation of faith and hope, i. e., the same lines, processes, modes, order and methods; yet there will be some differences, for variations will here appear in some details. Therefore, in its development we will have to add it, keep it active and make it abound. We will have to keep it in the consecrated attitude, arouse it to activity, make it grow, purge it from its faults, strengthen, balance and crystallize it. We will have to detach it from, and suppress, the evil in it and make it present an impenetrable front to evil as well as attach it to good, make it serve righteousness and holiness, use it to support other good features of character; and do its work in adjusting itself to itself and other features of character. As to its order in its lines of procedure it follows in each line all the other primary graces, i. e., faith, hope, self-control, patience, piety, and brotherly love. 2 Pet. 1:5-7. In the order of its processes of procedure it follows the order of each process. There is no fixed order in the modes and methods of procedure as we seek to produce charity. Nor will each one necessarily lay the same stress on the same methods. The variation in the individuals will cause varying emphasis on the different methods. Every one of the general and special methods for developing good will prove helpful in cultivating love. Even all the methods of overcoming evil will render some help. In using the general methods probably the majority will find about equal help in each. The first and second special methods for developing good will doubtless give all of us the most help. In the lectures III and IV in the methods as these appear in the 1912 Report, the explanation and applications of these two special methods to developing love are given with somewhat of detail. About every lecture in the methods gives some application of the special methods for cultivating love. We will, therefore, refer the reader to these.

VI. ITS TRIAL.

Our charity will have to undergo trial in its essence, i. e., disinterested good will; in its elements, i. e., application, sympathy or pity and sacrifice; and in its objects, i. e., God, Christ, the brethren, the world of mankind and our enemies. In other words, our charity will be subjected to the pressure of untoward experiences. These will naturally tend to weaken, compromise or crush our appreciation of, our sympathy with, or pity for, as the case requires, and our sacrifical service in the interests of God, Christ, the brethren, the world of mankind and our enemies. From the divine standpoint these experiences are intended to strengthen, balance and perfect our love, which they will certainly do, if we properly comport ourselves amid them. Amid them Satan offers to relieve us of, or points out ways of deliverance from, this pressure. But in each case it will be found to be at the expense of our loyalty to good principles. His success in such temptations will weaken, compromise, and finally crush love out of our hearts. If love, enduring this pressure, still continues loyally to manifest itself under its handicaps, it is greatly benefited. These trials will purge out of our love whatever of faults it may have, remove its weaknesses and thus make it purer and stronger. They will more and more fit us for the glory of the Christlike character, the honor of mediatorial kingdom, the praise of our gracious God and the immortality of the divine nature. Such trials will not only, when faithfully endured, separate us from the second death class but also from the great company. As in the case of faith and hope, love will be tested by losses, disappointments, delays, restraints, shelvings, our and others' faults, failures, hardships, necessities, chastisements, oppositions and sufferings. When we are undergoing these Satan will use various suggestions to make us cease exercising the Scripturally taught appreciation of, sympathy with, or pity for, and sacrificial service in, the interests of God, Christ, the brethren, the world of mankind and our enemies. Relief from these evils is offered to us, if we take some wrong way of securing it. Thus our love undergoes trial. Blessed are we, if we endure these evils in charity and thus overcome in our trials.

As in the case of faith and hope let us rest assured that of ourselves we cannot endure these trials of love, but our faithful and merciful Father and Elder Brother are our Helpers and sure Deliverers, and if we rely upon their assistance and make a faithful use of their Spirit, Word and Providence we will more than conquer. All, but especially the following methods, will prove helpful to us in overcoming in our trial of love: Watchfulness, prayer and persistent determination to overcome evil and maintain good, in this case, love, will be the most helpful of the general methods; while of the special methods the following will prove most helpful: Subjecting our hearts to the influence of the Word by holding its pertinent, in this case, love, features upon them; imitating God and Christ by a devout contemplation of their love under trial; supporting love by other strong features of character and presenting an impenetrable love to the attacks of evil. These things faithfully used will surely make us victors in the trial of love.

VII. ITS RESULTS.

Of all the graces love yields the most glorious results to God, others and ourselves. Certainly God is thereby greatly pleased. It is the most fragrant odor of the incense that we offer on the golden altar to God. He is most pleased with it because its exercise makes us more like Him and of more blessing to others than any other grace. It certainly honors Him more than any other grace; for its faithful exercise by us shows to others His own glorious love, and manifests to the observers His wondrous inventive powers in producing it more than any other grace does. So, too, this grace more than any other serves God. It first manifests itself in His sons; his servants attaining to duty love only. Under the influence of charity more than that of any other grace was Jesus fitted to become the center and executor of God's plan. It animated the Apostles to do the work that has made them fit to become the foundation stones of that heavenly city. It carried the Gospel to Jews and Gentiles and from land to land. It overcame the opposition of sinfulness, selfishness, worldliness and erroneousness in gathering together the saints, in building them up in every good word and work, in giving the world a testimony respecting sin, righteousness and the coming kingdom in helping those who shall become of the Great Company, and in assisting to overthrow Satan's empire. No other grace has rendered the Lord greater service along these lines. It will in the next age be superabundingly the chief active grace in Christ and the church as they overthrow all evil, introduce every good, give the world an opportunity to gain eternal life, lift up the obedient to perfection and fit the faithful for everlasting life on this earth. Charity never will cease to serve God. In the ages to come after the Millennium it will be the chief grace acting in Jesus

and the Church for the furtherance of Jehovah's future creative works. Thus it more than any of the other graces pleases, honors and serves God. Its exercise does us more good than that of other graces, with the possible exception of faith. After it begins to operate, even though faith initiates all good works, charity, after they are initiated, is chiefly active in their execution. The results that it works for us were given in the section in which we discussed its functions, and we will not repeat them here. Nor need we further discuss the results of our manifesting it to others, since this was done in the section wherein we discussed its functions as well as in the first paragraph of this section.

Charity is the best, the sweetest, the most blissful, the most helpful, the most refreshing, the most gladdening, the most lovable, the most desirable and the most attractive quality in the universe. Faith and hope have every one of these qualities, but not in the superlative degree as love has them. It is for this reason that while the Apostle (1 Cor. 13:13) assures us of the permanence of these, the three chief graces, he assigns the place of supremacy to charity. "Now abide faith, hope, charity, these three, but the greatest of these is charity." Amen.

"How blessed, how glorious, how joyful to feel
The Love everlasting, of sonship a seal,
The Love that is perfect, the Love that is pure,
That we may with patience all things well endure!"

Discourse by Paul S. L. Johnson. Subject: "A DAILY EXERCISE IN CHRISTLIKENESS."

Text: Exercise thyself unto Godliness. 1 Tim. 4:7.

OUTLINE.

Object of this lecture.

I. GENERAL EXPLANATIONS.
- A. ITS NATURE.
  - a. Exercise in the adding and acting of the higher primary graces.
  - b. Exercise in the abounding of the higher primary graces.
  - c. Special treatment of self-control and patience.
- B. ITS ADVANTAGES.
  - a. General.
  - b. Special.
- C. ITS HEARTINESS.
  - a. Negatively.
  - b. Positively.
- D. ITS TIME..
  - a. Its amount.
  - b. Its attainment.
- E. ITS RESULTS.
  - a. With respect to good.
  - b. With respect to evil.

II. SPECIFIC APPLICATIONS.
- A. "My Morning Resolution."
- B. Piety and Charity Toward God and Christ.
- C. Psl. 116:12-14.
- D. Brotherly Love and Charity Toward the Brethren, World and Enemies.
- E. Hymn, Vow and Prayer. (Morning Worship.)
- F. Faith.
- G. Hope.
- H. The Lower Sentiments and the Lower Primary and the Secondary Graces.
- I. Truth Study.
- J. Self-Examination.
- K. Hymn, or Poem, and Prayer. (Night Worship.)
- L. My Night Resolution.

Concluding Thoughts.

Many of the brethren both by word of mouth and by letter have asked the writer to explain to them in a simple manner and a practical way how to apply daily the instructions on developing Christlikeness, as he has been privileged to give them to the friends through the Convention Reports. These questions have greatly pleased him; because they indicate the earnest desire of the brethren to cultivate Christlikeness. It gives him much joy in the Lord to set before the brethren his answer to their inquiries through this lecture; and as he does so, he prays the Divine blessing upon it and them, as they seek through it to grow up in the Lord. He knows of a number of the dear ones who have found this daily exercise in Christlikeness of great benefit in assisting spiritual growth. Therefore, he feels the more confidence in commending it to others. The Lord bless it on its mission!

As in the majority of the lectures on Christlikeness, this one will be treated from two points of view, i. e., *General Explanations* and *Specific Applications.*

I. GENERAL APPLICATIONS.

Let us first consider some general explanations of our subject.

A. ITS NATURE.

What is meant by our subject? It means an every-day practice of certain drills for developing a character like that of Jesus. This includes several things. On account of a number of practical considerations, everything that pertains to developing Christlikeness cannot be used in daily exercises such as will be suggested in this lecture. We would not have the necessary time for something so elaborate; nor can all of such things be used to profit in such a drill; since some of them require fitting experiences for effective use. In this lecture, therefore, only those lines, modes and methods of procedure which are applicable apart from experiences will be used in the exercises that will follow.

In the lecture on Our Procedure in Developing Christlikeness (see the 1914 Convention Report) it was shown that there are three lines of procedure: Adding, Acting and Abounding (2 Pet. 1:5-8). All of these are available for these exercises. They are adapted to the higher primary graces: faith, hope, self-control, patience, piety, brotherly love and charity; and will be used in the drills to exercise them for their cultivation and their controlership of all other features of Christlikeness.

As shown in the above mentioned lecture, "abounding" acts more particularly through the modes. But only four of the seven modes can with good results be applied apart from apposite experiences. There are the following: (1) Detaching our affections from evil, and from earthly things (the latter for the new creature alone). (2) Attaching our affections to good and to heavenly things (the latter for the new creature alone). (3) Using our affections as servants of righteousness and holiness. (4) Suppressing through the higher primary graces the efforts of every other feature of character to control us. "Abounding" will be applied in this lecture to these four modes only. By drilling with the first two lines of procedure in conjunction with the second and third modes given above, used also as methods (together especially with the first special method for developing Christlikeness, i. e., subjecting the mind and heart to the influence of God's Word by holding its pertinent parts on them), we will cultivate all the higher primary graces. By drilling with the third line of procedure we can strengthen the higher primary graces, and can develop proper earthly affections, the heavenly affections, the servant use of our members, the lower primary graces, as well as the secondary and tertiary graces. The third line of procedure will also help us to destroy the evil that is in us. Therefore, while these exercises do not cover every feature of character, nor every feature of the procedure for cultivating Christlikeness; they do use the main parts of this procedure, and develop the chief features of Christlikeness, those that can be cultivated apart from experiences. While the other three modes cannot well be operated without suitable experiences requiring their exercise; we are not to forget that all seven of the modes of procedure can and should be operated by the third line of procedure. The fact that the lines, modes and methods of procedure, mentioned above, can be exercised in our minds and hearts, without our having corresponding experiences at the same time, makes it practical for us daily to drill in the ways indicated below. Such exercises certainly enable us better to meet experiences that call for the use of the above mentioned features of character.

It will be noticed that in the exercises given below no mention is expressly made of self-control and patience. This is not due to their being overlooked in the drills; for in every one of them they are exercised. This on account of their peculiar function in character building is done in all the drills in the words "I am determined to persevere in this," etc. Therefore, in using these drills, whenever one comes to this expression, let him hold in his heart love for determination and steadfastness to develop the affection or grace that is being exercised; and thereby he will cultivate self-control and patience, as well as the affection or grace that is being exercised.

It will be found that more benefit will be derived from these exercises if they are taken audibly; for expression deepens impression. Therefore, whenever possible, let them be taken audibly. However, this will not always be practicable; for others are frequently about us, making it unwise for us to engage in such an audible drill.

B. ITS ADVANTAGES.

Having examined the meaning of our subject, it would be well for us to consider the advantageousness of this Daily Exercise in Christlikeness.

To attain proficiency in any valuable thing exercise and practice are necessary; and without these one cannot become expert in any desirable acquisition. If, for example, we desire to become strong in our arms, we must exercise them. Whoever will carry his arm in a sling for several months will at the end of that time find his arm quite weak; but, if instead of this, he will wisely exercise it, he will at the end of that time find it quite strong. Just so does mental, moral and religious exercise strengthen one mentally, morally and religiously; therefore to become strong in these respects we must exercise in them. When practiced the drills given below will strengthen us in these respects; therefore it will be advantageous for us to take them. Practice makes perfect in these respects, as we see from Heb. 5:14, of "those who by reason of use (exercise) have their senses (sentiments) exercised" (developed). Thus then in a general way we see the advantageousness of engaging in these drills.

But there are also special advantages connected with these drills.

The first of these is that they will make it possible for us to avoid failure in developing Christlikeness. If we do not exercise in Christlikeness failure to grow as new creatures will result. Daily exercise, therefore, in Christlikeness will prevent such failure. By this we do not mean that failure to engage daily in the drills given below will result in our failing to attain Christlikeness; for many have developed characters like that of Jesus who never heard of them. What we do mean is that nobody ever did, or ever will become Christlike without exercising himself unto Godliness. Why, then, should one engage in these drills? We answer: because among other ways they are of great helpfulness in cultivating a character like that of Jesus. Their daily use, causing our new creature to grow daily in grace, will more and more make the failure to become Christlike avertable. Strengthening us both for good and against evil, they fortify us against a failure in our ambition to become in character like our Lord. We know in a measure what such a failure would mean; therefore we should use the ways and means placed at our disposal to avert it. Experience proves that the proper taking of these exercises will help us toward Christlikeness, and therefore help us against such a failure. Accordingly we will do well to avail ourselves of their use; and thus help make the greatest possible disappointment avoidable.

The second of these special advantages is that, other things being equal, it will make Christlikeness surely attainable. It will not secure this result by its exclusive use; for there are many things that pertain to growth in Christlikeness that it cannot develop, though it does largely cultivate the most and chiefest elements of such a character. We are not to think, therefore, that all is done that pertains to Christlikeness, when we have taken these exercises. So to conclude and act would be a great calamity. But, while we are not to expect too much from these drills, we may expect from them help that will go far to make our efforts to gain Christlikeness successful. Whoever will take the necessary pains to learn, and then for one month will faithfully practice these drills will by experience know how very much they will help one to grow and keep in a Christlike spirit. If he uses them according to the suggestions of this lecture, he will surely from the help received recognize the advantages that they yield in developing Christlikeness.

C. ITS HEARTINESS.

Much will depend upon the heartiness with which one enters into the performance of these exercises as to the degree of profit that he will derive from them. They can be practiced merely as an intellectual drill. In such a case very little more than an intellectual benefit can they yield him. This would not give him the results that he ought to seek from them. A still worse way to use them would be to go over them without letting the mind rest upon their thoughts at all, after the manner in which many children go over their multiplication tables; or after the manner in which many people pray with beads or praying machines. Such a use of these exercises is worse than useless; it is positively harmful. It would make one formalistic. It would dry up his fervor; make him feelingless in his religious life; we had almost said in his religious death; and make him satisfied with the shell and not the kernel of religion. One had better let these exercises severely alone than use them in such a manner. Earnestly, therefore, would we caution against these two uses of these exercises. Whosoever so uses them will be disappointed in the end; and from such a disappointment we would spare all who might use them.

They should be used with the mind and heart fixed upon the things expressed by the words, and with the qualities indicated by the words felt and exercised in the heart. For example, let us suppose that one were seeking to develop faith in the promise that God is seeking to prepare him for the divine nature. To cultivate that faith let him think of that promise; let him make himself feel that God who made that promise is reliable; that God made that promise to him; that that promise, therefore, is true and his. This will make him fully persuaded that God is seeking to make him divine in nature, and thus would cultivate his faith in this matter. So in every one of these exercises let him enter devoutly into them with full mind and heart, and glorious results will be sure to follow. Thus not formalistically but heartily used they will produce the richest fruits.

D. ITS TIME.

To practice these drills daily will require considerable time; in fact, several hours daily. At first thought this will strike the majority of us as making these exercises impracticable for the average person. Yet we are sure that by "redeeming the time" this can be realized by almost any one of us. If whenever necessary one-half an hour were cut off from our sleeping time in the morning, we can without disturbing anyone go over exercises A, B and C without arising from our beds. This would have to be done inaudibly, if others would be disturbed thereby. Frequently two can engage in this exercise together, one doing the speaking. While adjusting one's toilet, one can practice exercise D, in part at least; and the remainder, F, G and H, can be practiced while one is engaged in such work as requires almost no attention, or while one is walking, riding in street cars, etc. J would require about ten minutes before the evening worship or could be done at other leisure times. Thus about 30 or 40 minutes' extra time each day would be required in most cases to take these exercises. Exercises A, E, I, J, K, are such as almost all Truth people engage in daily.

In the majority of the drills three sets of exercises are given, i. e., a short, a medium and a long one. This is done for several reasons. On very busy days the short one is about all one will find time to take. Those who have a day in which they have a medium amount of time to spare can profitably use the second one; and those who have a large amount of time at their disposal will find that the third one, invested in, will yield large profits. Whatever words are not enclosed within parenthesis belong to the first set of exercises. Whatever words are enclosed within a single parenthesis constitute, together with the first set of exercises, the second set of exercises; and whatever words are enclosed within a double parenthesis constitute, together with the first and second set of exercises, the third set of exercises. They have been so constructed as to economize time and strength used in memorizing as well as to adapt them to the varying amounts of time at one's disposal. Therefore, the first set can be used by simply omitting what is enclosed within the parentheses; while the second set can be used by simply omitting what is enclosed within the double parentheses; and the third can be used without omitting anything. So have these exercises been constructed that the transition to the next longer drill in each case is without break in the language used. Let the first set be memorized, and then be used a considerable time, before the second set is learned and exercised. So, only after one is thoroughly familiar with the second set, should he memorize and practice the third. In a short while the time invested in these exercises will return large dividends. At first our efforts may seem clumsy, and we will be liable to discouragement and consequent giving up of these exercises. By and by they will go smoothly, and that to our pleasure and profit. Determined perseverance, therefore, in using the necessary time and attention will achieve the desired results.

E. ITS RESULTS.

Certainly consecrated time and talents should not be wasted; on the contrary, they should be so employed as to enable us to give the Lord an accounting creditable to ourselves and profitable to Him. These considerations raise very properly the question: Will engaging in these exercises enable us to render such an accounting? To this question an affirmative answer can with assurance be given, if these exercises are used in harmony with the above suggestions. They are urged upon nobody; they are merely suggested as profitable, if faithfully and properly used. From such a use we may look for rich returns. They will produce good in many ways. They will help us to develop and practice almost every element of Christlikeness, those that are concerned with the good as well as those that are concerned with the evil. They will help us to develop and exercise the heavenly affections, as new creatures, proper earthly affections, as human beings; and in both capacities, the servant use of our members and what they control; and all of the graces of every class. In a general way they prepare us to cultivate balance in Christlikeness, though experience will be needed to develop and practice balance of character. Through the abounding of the higher primary graces they will among other things help us to develop and to practice abhorrence and avoidance of, and opposition to, evil. Thereby we will be helped to weaken and overthrow our faults. Keeping there such thoughts and affections as these exercises, properly taken, will put into our minds and hearts, will put and keep out of them the suggestions, abbreviations, diversions, impressions and feelings coming from Satan, the world and the flesh. Other things being faithfully done, they will contribute a large part to our final victory in attaining and maintaining Christlikeness.

II. PRACTICAL APPLICATIONS.

In discussing the practical applications of *A Daily Exercise in Christlikeness,* very few explanations will be necessary; since this part of the lecture will be devoted almost exclusively to the exercises themselves.

A. THE FIRST EXERCISE: MY MORNING RESOLUTION.

Exercises A, B and C yield the greatest profit, if they give us our earliest thoughts, affections and acts of the day. Therefore, they should be our first activity after our awakening, and might, though not necessarily, be taken before one rises from his bed. If time cannot be otherwise spared for this, as one's earliest activities in the morning, let one form the habit of awakening himself about half an hour earlier than otherwise, in order to get the richest results of these three exercises, which, the reader will see, give one's earliest moments to direct fellowship with the Father and Son. The Morning Resolution is familiar to all of the Truth people, being the one that our beloved Pastor has suggested as very profitable for our earliest morning thought; therefore it will not be necessary to give it here, since it is already in the hands of the dear ones. It is this Morning Resolution that is suggested as the first exercise in Christlikeness. Its habitual and devout use is of greatest blessing for one's preparation for the activities of the coming day.

B. THE SECOND EXERCISE: PIETY AND CHARITY TOWARD GOD AND CHRIST.

Immediately after the Morning Resolution, while still in bed, let the following exercise be slowly, thoughtfully and heartily taken: What shall I render unto Thee, O Lord, for all Thy benefits toward me? Great have been Thy benefits toward me in Creation, in Providence (Thou hast given me heredity, associates, environment and training) ((disposing my heart and mind unto Thee)), in Redemption (Thou hast given Thy well beloved and only begotten Son unto death for me), ((thus making my salvation possible)) in Instruction (Thou hast taught me the surface and deep things of the Truth), ((thus revealing Thyself, Son and Plan unto me)), in Justification (Thou hast drawn me into fellowship with Thee; hast enabled me to hate and forsake sin, and to love and practice righteousness; and hast had Jesus impute His precious merit on my behalf) ((forever freeing me from the Adamic condemnation, and making me acceptable in Thy sight)), in Sanctification (as respects my humanity, Thou hast enabled me to present it to Thee for sacrifice; and art enabling me to sacrifice it unto death; and as respects my new creature, Thou hast brought it into being; and art enabling me to develop it in every good thought, quality, word and deed) ((thus giving me all the privileges of the High Calling)), and in Deliverance (Thou art enabling me to gain victory over my lacks and faults; art enabling me to gain victory amid my new creature's trials by helping me to exercise an overcoming faith, hope, love and obedience; and wilt give me victory over death and the grave, if I am faithful, by giving me a share in the First Resurrection). Thus ((by helping me to gain the Divine Nature and Joint-heirship with Jesus and His Bride)) Thou art working all things together for my good. What shall I render unto Thee for all these benefits toward me? Out of gratitude I do and will love Thee with all my heart, mind, soul and strength in appreciation for the good that Thou hast done me (by Thy glorious Person) ((through its attributes of being)), (by Thy Holy Spirit) ((through its attributes of character)), (by Thy marvelous Plan), ((through its attributes of practicability)) (and by Thy great works) ((through their attributes of benefaction)); I am determined to persevere in this love, and to act in harmony with it; and thus develop and practice the appreciation of Piety toward Thee, my dear Father, unto Thy glory. Out of gratitude I do and will love Thee with all my heart, mind, soul and strength in sympathy for the evil that Thou hast received from Satan and his servants for the good that thou hast done me (by Thy glorious Person) ((through its attributes of being)), (by Thy Holy Spirit) ((through its attributes of character)), (by Thy marvelous Plan) ((through its attributes of practicability)), (and by Thy great Works) ((through their attributes of benefaction)); I am determined to persevere in this love, and to act in harmony with it; and thus develop and practice the sympathy of Piety toward Thee, my dear Father, unto Thy glory. Out of gratitude (from love with all my heart, mind, soul and strength for the good that Thou hast done me) ((in such appreciation and sympathy)). I will take pleasure in serving Thee; I am determined to persevere in this course, and to act in harmony with it; and thus develop and practice the service of Piety toward Thee, my dear Father, unto Thy glory.

Out of delight in good principles I do and will love Thee with all my heart, mind, soul and strength in appreciation for the good that Thou art and doest (in Thy glorious Person) ((perfect in its attributes of being)), (in Thy holy Spirit) ((perfect in its attributes of character)), (in Thy marvelous Plan) ((perfect in its attributes of practicability)), (and in Thy great Works) ((perfect in their attributes of benefaction)); I am determined to persevere in this love, and to act in harmony with it; and thus develop and practice the appreciation of Charity toward Thee, my dear Father, unto Thy glory. Out of delight in good principles I do and will love Thee with all my heart, mind, soul and strength in sympathy for the evil that Thou hast received from Satan and his servants, for the good that Thou art and doest (in Thy glorious Person) ((perfect in its attributes of being)), (in Thy Holy Spirit) ((perfect in its attributes of character)), (in Thy marvelous Plan) ((perfect in its attributes of practicability)), (and in Thy great Works) ((perfect in their attributes of benefaction. Thou hast deserved the most reverential treatment, in faith, love, obedience, gratitude, praise, service and faithfulness; but Thou hast been most irreverentially treated by Satan and his servants, in unbelief, hatred, disobedience, ingratitude, blasphemy, opposition and unfaithfulness. For this I love Thee with heartfelt sympathy)). I am determined to persevere in this love, and to act in harmony with it; and thus develop and practice the sympathy of Charity toward Thee, my dear Father, unto Thy glory. Out of delight in good principles (from love with all my heart, mind, soul and strength for the good that Thou art and doest) ((in appreciation and sympathy)). I will take pleasure in laying down my life unto death on Thy behalf. I am determined to persevere in this course, and act in harmony with it; and thus develop and practice the sacrifice of Charity toward Thee, my dear Father, unto Thy glory.

What shall I render unto Thee, O Lord Jesus, for all Thy benefits toward me? As God's Agent in bestowing His favors upon me, great have been Thy benefits toward me in Creation, in Providence (Thou hast given me heredity, associates, environment and training) ((disposing my heart and mind unto the Father and Thee)) in Redemption (Thou hast given Thy life unto death for me) ((thus making my salvation possible)), in Instruction (Thou hast taught me the surface and deep things of the Truth) ((thus revealing the Father, Thyself and His Plan to me)) in Justification (Thou hast drawn me into fellowship with the Father; hast enabled me to hate and forsake sin, and to love and prac-

tice righteousness; and hast imputed Thy precious merit on my behalf) ((forever freeing me from the Adamic condemnation, and making me acceptable in the Father's sight)), in Sanctification (as respects my humanity Thou hast enabled me to present it to the Father for sacrifice, and art enabling me to sacrifice it unto death; and as respects my new creature, Thou hast brought it into being; and art enabling me to develop it in every good thought, quality, word and deed) ((thus giving me all the privileges of the High Calling)), and in Deliverance (Thou art enabling me to gain victory over my lacks and faults; art enabling me to gain victory amid my new creature's trials by helping me to exercise an overcoming faith, hope, love and obedience; and wilt give me victory over death and the grave, if I am faithful, by giving me a share in the First Resurrection); thus ((by helping me to gain the Divine Nature and Joint-heirship with Thyself and Thy Bride)) Thou art working all things together for my good. What shall I render unto Thee for all these benefits toward me? Out of gratitude I do and will love Thee with all my heart, mind, soul and strength in appreciation for the good that Thou hast done me (by Thy glorious Person) ((through its attributes of being)), (by Thy Holy Spirit) ((through its attributes of character)), (and by Thy great Works) ((through their attributes of benefaction)); I am determined to persevere in this love and to act in harmony with it; and thus develop and practice the appreciation of Piety toward Thee, my dear Lord Jesus, unto the Father's glory. Out of gratitude I do and will love Thee with all my heart, mind, soul and strength in sympathy for the evil that Thou hast received from Satan and his servants for the good that Thou hast done me (by Thy glorious person) ((through its attributes of being)), (by Thy Holy Spirit) ((through its attributes of character)), (and by Thy great Works) ((through their attributes of benefaction)); I am determined to persevere in this love and to act in harmony with it, and thus develop and practice the sympathy of Piety toward Thee, my dear Lord Jesus, unto the Father's glory. Out of gratitude (from love with all my heart, mind, soul and strength for the good that Thou hast done me) ((in such appreciation and sympathy)) I will take pleasure in serving Thee; I am determined to persevere in this course, and to act in harmony with it; and thus develop and practice the service of Piety toward Thee, my dear Lord Jesus, unto the Father's glory.

Out of delight in good principles I do and will love Thee with all my heart, mind, soul and strength in appreciation for the good that Thou art and doest (in Thy glorious Person) ((perfect in its attributes of being)), (in Thy Holy Spirit) ((perfect in its attributes of character)), (and in Thy great Works) ((perfect in their attributes of benefaction)); I am determined to persevere in this love, and to act in harmony with it; and thus develop and practice the appreciation of Charity toward Thee, my dear Lord Jesus, unto the Father's glory. Out of delight in good principles I do and will love Thee with all my heart, mind, soul and strength in sympathy for the evil that Thou hast received from Satan and his servants for the good that Thou art and doest (in Thy glorious Person) ((perfect in its attributes of being)), (in Thy Holy Spirit) ((perfect in its attributes of character)), (and in Thy great Works) ((perfect in their attributes of benefaction. Thou hast deserved the most reverential treatment in faith, love, obedience, gratitude, praise, service and faithfulness; but Thou hast been most irreverentially treated by Satan and his servants in unbelief, hatred, disobedience, ingratitude, blasphemy, opposition and unfaithfulness. For this I love Thee with heartfelt sympathy)); I am determined to persevere in this love, and to act in harmony with it; and thus develop and practice the sympathy of Charity toward Thee, my dear Lord Jesus, unto the Father's glory. Out of delight in good principles (from love with all my heart, mind, soul and strength for the good that Thou art and doest) ((in appreciation and sympathy)), I will take pleasure in laying down my life unto death on Thy behalf; I am determined to persevere in this course, and to act in harmony with it; and thus develop and practice the sacrifice of Charity toward Thee, my dear Lord Jesus, unto the Father's glory.

C. THIRD EXERCISE: PSL. 116:12-14.

While still lying in bed as the last drill before rising, let the following exercise be slowly, thoughtfully and heartily taken: "What shall I render unto Thee, O Lord, for all Thy benefits toward me? I will take the cup of salvation." The experiences of bliss and woe that Thou arrangest for me to undergo I will receive with a trustful, hopeful, loving and obedient heart; but on account of my lacks and faults I am not able to do this of my own strength. Therefore "I will call upon the name of the Lord" for mercy for my lacks and faults, and for grace to help me in every time of need, against every evil thought, quality, word and deed, and unto every good thought, quality, word and deed. "I will pay my vows unto the Lord now in the presence of all His people." I will remain dead to self and the world; I will remain alive to God. (I will meditate on God's Word; I will watch my conduct to conform it to God's Word. I will pray in harmony with God's Word; I will spread God's Word) ((gathering and edifying the Church, giving the world a testimony with respect to sin, righteousness and the coming judgment kingdom)). (I will develop a character in harmony with God's Word) ((detaching my affections from evil and human things, abhorring, avoiding and opposing evil, developing the heavenly affections, the servant use of my members, the graces and balance unto crystallization of character)). (I will endure evil from loyalty to God's Word). I am with it unto the Father's glory.

D. FOURTH EXERCISE: BROTHERLY LOVE AND CHARITY TOWARD THE BRETHREN, WORLD AND ENEMIES.

At this juncture one might arise from bed, and, while dressing, washing, etc., let him slowly, thoughtfully and heartily take as much of the following drill as the time will allow, and the balance as soon in the day as circumstances will permit: I love my brethren as members of the body of Jesus in appreciation for the good that they are, as I would have them love me as a member of the body of Jesus in appreciation for the good that I am. I am determined to persevere in this love, and to act in harmony with it; and thus develop and practice the appreciation of Brotherly Love toward my brethren as members of the body of Jesus unto the Father's glory. I love my brethren as members of the body of Jesus in sympathy for their lacks and faults, as I would have them love me as a member of the body of Jesus in sympathy for my lacks and faults. I am determined to persevere in this love and to act in harmony with it, and thus develop and practice the sympathy of Brotherly Love for my brethren as members of the body of Jesus unto the Father's glory. I love my brethren as members of the body of Christ in appreciation for the good that they are and will become as I would have them love me as a member of the body of Christ in appreciation for the good that I am and will become. I am determined to persevere in this love, and to act in harmony with it; and thus develop and practice the appreciation of Brotherly Love toward my brethren as members of the body of Christ unto the Father's glory. I love my brethren as members of the Body of Christ in sympathy for their immaturities as new creatures, as I would have them love me with sympathy for my immaturities as a new creature. I am determined to persevere in this love, and to act in harmony with it; and thus develop and practice the sympathy of Brotherly Love toward my brethren as members of the Body of Christ unto the Father's glory. From this love in appreciation and sympathy I will take pleasure in serving my brethren as I would have them serve me. I am determined to persevere in this course, and to act in harmony with it; and thus develop and practice the Service of Brotherly Love toward my brethren unto the Father's glory.

Out of delight in good principles I love my brethren as members of the Body of Jesus in appreciation for the good that they are; for as such they are the human sons of God, brethren of Jesus, friends of righteousness, enemies of unrighteousness, and sacrifices on God's altar. I am determined to persevere in this love, and to act in harmony with it; and thus develop and practice the appreciation of Charity toward my brethren as members of the Body of Jesus unto the Father's glory. Out of delight in good principles I love my brethren as members of the Body of Jesus in sympathy for their lacks and faults; for these put them in a measure out of harmony with good principles, make them fail to receive the highest approval of God, Christ and all in harmony with them, subject them to Satan's mistreatment and many troubles and make it hard for them to arise out of their fallen condition. I am determined to persevere in this love, and to act in harmony with it; and thus develop and practice the sympathy of Charity toward my brethren as members of the Body of Jesus unto the Father's glory. Out of delight in good principles I love my brethren as members of the Body of Christ in appreciation for the good that they are and will become; for as such they are the Spirit anointed sons of God, brethren of Jesus, friends of righteous-

ness and enemies of unrighteousness; they are dead to self and the world; they are alive to God (they meditate upon God's Word, they watch their conduct to conform it to God's Word, they pray in harmony with God's Word, they spread God's Word) ((gathering and edifying the Church, giving the world a testimony with respect to sin, righteousness and of the coming Judgment-Kingdom, and co-operating in the overthrow of Satan's Empire)), (they develop character in harmony with God's Word) ((detaching their affections from evil and human things, abhorring, avoiding and opposing evil, developing heavenly affections, the servant use of their members, the graces and balance unto crystallization of character)), they endure evil from loyalty to God's Word; they will overthrow every evil, introduce every good, give mankind the opportunities and helps of Restitution, lift up the obedient to perfection and the faithful to everlasting life, and will eternally glorify God and Christ). I am determined to persevere in this love, and to act in harmony with it; and thus develop and practice the appreciation of Charity toward my brethren as members of the Body of Christ unto the Father's glory. Out of delight in good principles I love my brethren as members of the Body of Christ in sympathy for their immaturities as new creatures, for these prove them to lack perfect harmony with good principles, make them fail to receive the highest approval of God, Christ and all in harmony with them, subject them to Satan's mistreatment, and make it hard for them to arise to perfection of character. I am determined to persevere in this love, and to act in harmony with it; and thus develop and practice the sympathy of Charity toward my brethren as members of the Body of Christ unto the Father's glory. Out of delight in good principles from this love in appreciation and sympathy I will take pleasure in laying down my life unto death on behalf of my brethren; I am determined to persevere in this course, and to act in harmony with it; and thus develop and practice the sacrifice of Charity toward my brethren unto the Father's glory.

I love the world of mankind in appreciation for the good that they are and will become, as I would have them love me in appreciation for the good that I am and will become; I am determined to persevere in this love, and to act in harmony with it; and thus develop and practice the appreciation of Brotherly Love toward the world of mankind unto the Father's glory. I love the world of mankind in pity for their lacks and faults, as I would have them love me in pity for my lacks and faults. I am determined to persevere in this love, and to act in harmony with it; and thus develop and practice the pity of Brotherly Love toward the world of mankind unto the Father's glory. From this love in appreciation and pity I will take pleasure in serving the world of mankind, as I would have them serve me. I am determined to persevere in this course, and to act in harmony with it; and thus develop and practice the Service of Brotherly Love toward the world of mankind unto the Father's glory.

Out of a delight in good principles I love the world of mankind in appreciation for the good that they are and will become; because this shows that in them there are vestiges of God's image, and some harmony with good principles; that they will have the opportunities and helps of the Restitution salvation, of glorifying God and Christ, of becoming an everlasting blessing to themselves and others; and that there is good hope of the vast majority of them arising from their fallen condition. I am determined to persevere in this love, and to act in harmony with it; and thus develop and practice the appreciation of Charity toward the world of mankind unto the Father's glory. Out of delight in good principles I love the world of mankind in pity for their lacks and faults; because these show that they are out of harmony with good principles, subject them to the disapproval of God, Christ and all in harmony with them, to Satan's mistreatment, to the death sentence, and to many incidental troubles and will make it hard for them to arise from their fallen condition. I am determined to persevere in this love, and to act in harmony with it; and thus develop and practice the pity of Charity for the world of mankind unto the Father's glory. Out of delight in good principles from such love in appreciation and sympathy I will take pleasure in laying down my life unto death for God's plan, that among other reasons the world of mankind may now have the blessing of a testimony with respect to sin, righteousness and the coming Judgment-Kingdom, and by and by, the blessing of Restitution. I am determined to persevere in this course and to act in harmony with it; and thus develop and practice the sacrifice of Charity toward the world of mankind unto the Father's glory.

The exercise for developing and practicing Brotherly Love and Charity toward our enemies is worded exactly like the one for developing and practicing these qualities toward the world of mankind except that wherever the words "the world of mankind" occur the words "my enemies" are to be substituted for them. Therefore, there will be no need to give the exercise here, as it would be a mere repetition except in the words mentioned. However, they should be used separately, as a separate drill, in order that we may learn to love each class separately. It will be found most fruitful, if in drilling on Brotherly Love and Charity toward the brethren, the world of mankind and our enemies, we set our affections on *individuals* among the three classes, varying these individuals each time the drills are taken.

E. FIFTH EXERCISE. HYMN, VOW, PRAYER (MORNING WORSHIP).

In a Daily Exercise in Christlikeness worship properly has a part. We commend as this exercise for the morning worship the use of the service as it is conducted at Bethel, wherever this can be done compatibly with a sound mind. In some families this would for obvious reasons be unwise. But where both husband and wife are in the Truth, or in sympathy therewith, it would be well so to do. The Bethel worship is conducted as follows: After the family assembles in the dining room the hymn for the day as it is given in the Tower is sung. Then prayer is offered, usually by Brother Russell, when present, and when absent by others. A very commendable feature of this prayer is its conclusion, which consists of the Lord's Prayer offered audibly by the whole Bethel family. Then follows the reading of the Vow by one of the members of the family. This service is then concluded by prayer for the divine blessing upon the earthly and heavenly food (the manna study taken up through questions and answers during the breakfast) about to be received. At the end of the meal a short prayer of thanksgiving for the blessings received is offered. Wherever the circumstances of one's family permit we heartily commend this order of morning worship as highly edifying, when devoutly participated in. Where circumstances do not permit this, the following is suggested: In as much privacy as is necessary let the Bethel hymn be sung or read, the vow repeated and the morning prayer offered, ending with the Lord's Prayer; then let the manna text and comment be read and contemplated as circumstances will permit.

F. SIXTH EXERCISE: FAITH.

The following exercise in two parts, one for drilling in the general matters of faith and the other for drilling in the special features of faith along the lines of our personal relationship to God in the Sarah Covenant will be found helpful. Especially is this true of the second part. Slowly, thoughtfully and heartily let the following at some convenient time during the day be taken: I am fully persuaded of the existence of but one Supreme Being, Jehovah, Who has revealed Himself through His inspired writings, the Holy Scriptures. I am fully persuaded that He is perfect, lovable and reliable in His attributes of being (of which the chief are: Eternity, Self-existence, Personality, Spirituality, Immortality, Self-Sufficiency, Supremacy, Immutability, Unity, Omnipotence, Omniscience and Omnipresence), in His attributes of character (of which the chief are Wisdom, Power, Justice and Love), ((each perfect in itself, and all perfect in their blending with one another, in their dominating all other attributes of His character in such blending, and in their crystallization in these and in all other features of character)), in His Word (which reveals His Plan as perfect in its harmony) ((with itself, with all Biblical passages, with all Biblical doctrines, with the character of God, with the ransom of Christ, with the facts of experience and with the attainment of its objects)), and in His works (of Creation, Providence, Redemption, Instruction, Justification, Sanctification and Deliverance for the Church, the World and the Fallen Angels).

I am fully persuaded of the existence of one supreme vicegerent of God, Jesus Christ, God's only begotten Son (Who, as God's first and only direct creation, existed as the Logos) ((a spirit who was in nature lower than the Divine, and as such made all things in heaven and earth, whether visible or invisible)); (Who in the fulness of time) ((emptied Himself of His spirit nature and glory, and)) (became a perfect human being) ((sinlessly conceived and born, to give Himself a ransom for Adam and Adam's race by tasting death for every man)), (and Who now exists as a spirit being of the Divine Nature) ((supreme over all other creatures)).

I am fully persuaded that He is perfect, lovable and reliable in His attributes of being (of which the chief are: Personality, Spirituality, Immortality, Immutability, Unity, Omnipotence and Omnipresence), in His attributes of character (of which the chief are Wisdom, Power, Justice and Love), ((each perfect in itself, and all perfect in their blending with one another, in their dominating all other attributes of His character in such blending, and in their crystallization in these and in all other features of character)), and in His works (of Creation, Providence, Redemption, Instruction, Justification, Sanctification and Deliverance for the Church, the World and the Fallen Angels).

I am fully persuaded that the Holy Spirit is the Divine Energy (operating through all His Works), and the Divine Disposition (operating in God, Christ, the Saints and the holy Angels, and will operate in the restored race).

I am fully persuaded that God by the Logos made man human, mortal and perfect, and that man misusing his freedom of will fell from his perfection into sin, incurring thereby God's disfavor.

I am fully persuaded that the punishment for man's sin is death, extinction of the being.

I am fully persuaded that for man's Deliverance from the condemnation and the effects of the curse Jesus Christ gave His perfect humanity as a ransom, a corresponding price, for Adam and Adam's race.

I am fully persuaded that during the gospel age God's purpose for man's deliverance is a twofold one: First the preaching of the gospel for a testimony with respect to sin, righteousness and the coming Judgment Kingdom in the interest of such of the individuals of all nations who will hear; and second the selection of the Church from among those that hear, preparatory for the Divine Nature and Joint heirship with Jesus for the blessing of all the rest of Adam's race with the opportunities and helps of Restitution to perfect humanity in a worldwide Paradise during the Millennium.

I am fully persuaded that by virtue of the Ransom, all of Adam's race who did not previously enjoy the opportunity of gaining the elective salvation, shall in the Millennium be given the opportunity of gaining the salvation of Restitution to human perfection.

I am fully persuaded that the overcoming Church will be granted eternal spiritual life in heaven and the overcoming world will be granted eternal human life on earth as a Paradise, while the unfaithful of the gospel and millennial ages, together with Satan and the impenitent fallen angels, will be destroyed in the Second death. I am fully persuaded that all these things are true. I am determined to persevere in this faith, and to act in harmony with it; and thus develop and practice faith in the main teachings of God's Word.

The following, the second part of the exercise for faith, will be found helpful to develop faith from the standpoint of one's personal relationship toward God in the Sarah Covenant: I believe that my holy Father in harmony with His oath-bound covenant by the ministry of Jesus is using His Spirit, Word and Providence to make me Divine (helping me to develop Christlikeness. I am fully persuaded that this is true; I am determined to persevere in this faith, and to act in harmony with it; preparing me to gain the Divine Nature. I am fully persuaded that this is true. I am determined to persevere in this faith, and to act in harmony with it; eternally to see and to be associated with the Father as a son and heir; I am fully persuaded that this is true; I am determined to persevere in this faith and to act in harmony with it; eternally to see and to be associated with the Lord Jesus as a brother and joint heir; I am fully persuaded that this is true; I am determined to persevere in this faith and to act in harmony with it, eternally to see and to be associated with the Body of Christ as one of its members), ((The apostles, prophets, evangelists, pastors, teachers and other faithful brethren of the gospel age, known and unknown to me)); (I am fully persuaded that this is true; I am determined to persevere in this faith and to act in harmony with it; eternally to see and be with the Ancient Worthies, the Great Company and the Holy Angels); I am fully persuaded that this is true; I am determined to persevere in this faith, and to act in harmony with it; and thus develop and practice faith in God in respect to the first promise of the Sarah Covenant, my dear mother, unto the Father's glory.

I believe that my Holy Father, in harmony with His oath-bound covenant, through the ministry of Jesus, is using His Spirit, Word and Providence to enable me to overcome my enemies (in myself) ((my sinfulness, erroneousness, selfishness and worldliness)). (I am fully persuaded that this is true; I am determined to persevere in this faith, and to act in harmony with it; in my brethren) ((their sinfulness, erroneousness, selfishness and worldliness)); (I am fully persuaded that this is true; I am determined to persevere in this faith, and to act in harmony with it; in the world of mankind in the next age) ((their sinfulness, erroneousness and the effects of the curse)). I am fully persuaded that this is true; I am determined to persevere in this faith, and to act in harmony with it; and thus develop and practice faith in God in respect to the second promise of the Sarah Covenant, my dear Mother, unto the Father's glory.

I believe that my Holy Father, in harmony with His oath-bound covenant, by the ministry of Jesus, is using His Spirit, Word and Providence to enable me to become a part of the anti-typical Isaac, the Seed of Abraham, that shall bless all the families of the earth; I am fully persuaded that this is true; I am determined to persevere in this faith, and to act in harmony with it; and thus develop and practice faith in God in respect to the third promise of the Sarah Covenant, my dear Mother, unto the Father's glory.

G. SEVENTH EXERCISE: HOPE.

At some convenient time during the day let the following be slowly, thoughtfully and heartily taken: I desire and expect by a faithful use of the Spirit, Word and Providence of God to become Divine (and thus to develop Christlikeness; I desire this; I expect this; I am determined to persevere in this desire and expectation, and to act in harmony with it; to gain the Divine Nature; I desire this; I expect this; I am determined to persevere in this desire and expectation, and to act in harmony with it; eternally to see and to be associated with the Father as a son and heir; I desire this; I expect this; I am determined to persevere in this desire and expectation, and to act in harmony with it; eternally to see and to be associated with my Lord Jesus as a brother and joint heir; I desire this; I expect this; I am determined to persevere in this desire and expectation, and to act in harmony with it; eternally to see and to be associated with the Body of Christ as one of its members) ((the apostles, prophets, evangelists, pastors, teachers and other brethren of the gospel age, known and unknown to me)); (I desire this; I expect this; I am determined to persevere in this desire and expectation, and to act in harmony with it; eternally to see and be with the Ancient Worthies, the Great Company and the Holy Angels); I desire this; I expect this; I am determined to persevere in this desire and expectation, and to act in harmony with it and thus develop and practice hope in the first promise of the Sarah Covenant, my dear Mother, unto the Father's glory.

I desire and expect by a faithful use of the Spirit, Word and Providence of God to overcome my enemies (in myself), ((my sinfulness, erroneousness, selfishness and worldliness)); (I desire this; I expect this; I am determined to persevere in this desire and expectation, and to act in harmony with it; in my brethren) ((their sinfulness, erroneousness, selfishness and worldliness)); (I desire this; I expect this; I am determined to persevere in this desire and expectation, and to act in harmony with it; and in the world of mankind in the next age) ((their sinfulness, erroneousness and the effects of the curse)); I desire this; I expect this; I am determined to persevere in this desire and expectation, and to act in harmony with it and thus develop and practice hope in the second promise of the Sarah Covenant, my dear Mother, unto the Father's glory.

I desire and expect by a faithful use of the Spirit, Word and Providence of God to become a part of the antitypical Isaac, the Seed of Abraham, that shall bless all the families of the earth; I desire this; I expect this; I am determined to persevere in this desire and expectation, and to act in harmony with it; and thus develop and practice hope in the third promise of the Sarah Covenant, my dear Mother, unto the Father's glory.

The exercises hitherto given are to enable us to develop and practice the higher primary graces, i. e., faith, hope, self-control, patience, piety, brotherly love and charity. These exercises should, in every case, if possible, be taken daily. For about the first six months their shorter form, i. e., the parts that are not enclosed in parentheses, should be drilled daily. Until one becomes thoroughly familiar with the words, he will find it quite hard to think of and feel the thoughts contained in the words, for it will be largely a mental drill in memorizing, before he is thoroughly familiar with the words. Therefore, thorough familiarity with the exercises will give the best results. Some of the Lord's dear people will find it next to impossible to memorize these exercises. Let such

read the exercises slowly, thoughtfully and heartily. Time and effort spent on these drills will return rich profit.

H. EIGHTH EXERCISE. THE LOWER SENTIMENTS, THE LOWER PRIMARY AND THE SECONDARY GRACES.

We will not have enough time at our disposal to drill in every one of the twenty lower sentiments, twenty lower primary and twenty secondary graces every day. It is probably best that each one drills in no less than two and in no more than four of these twenty sets of exercises daily. In taking these together with the preceding drills every affection of our hearts and minds will be exercised and thus will be developed along proper lines. In these drills the higher primary graces act along the "abounding" line of procedure through the four modes mentioned above. Let the following drills be slowly, thoughtfully and heartily taken.

By my faith, hope, piety, brotherly love and charity I detach my love for a good opinion of myself from my humanity (so that I will not be much concerned to have a good opinion of myself for my human qualities, talents and attainments. I am determined to persevere in this course, and to act in harmony with it; and thus develop and practice the spirit not much concerned for a good opinion of my humanity unto the Father's glory. By my faith, hope, piety, brotherly love and charity I attach my love for a good opinion of myself to my new creature (so that I will be solicitous of a good opinion of myself as a new creature, not as self-satisfactory but as worthy and reliable for my new creature qualities, talents and attainments). I am determined to persevere in this course, and to act in harmony with it; and thus develop and practice the spirit that is solicitous of a good opinion of myself as a new creature unto the Father's glory. By my faith, hope, piety, brotherly love and charity I will use my love for a good opinion of myself as a servant of righteousness and holiness. I am determined to persevere in this course, and to act in harmony with it; and thus develop and practice the lower primary grace self-appreciativeness unto the Father's glory. By my faith, hope, piety, brotherly love and charity I will suppress the efforts that my love for a good opinion of myself makes to control me. I am determined to persevere in this course, and to act in harmony with it; and thus develop and practice the secondary grace humility unto the Father's glory.

By my faith, hope, piety, brotherly love and charity I detach my love for the good opinion of others from fallen men and angels (so that I will not be much concerned for their favorable opinion). I am determined to persevere in this course, and to act in harmony with it; and thus develop and practice the spirit that is not much concerned for the favorable opinion of fallen men and angels unto the Father's glory. By my faith, hope, piety, brotherly love and charity I attach my love for the good opinion of others to good and heavenly beings (so that I will be solicitous of the favorable opinion of God, Christ and all in harmony with them). I am determined to persevere in this course, and to act in harmony with it; and thus develop and practice the spirit that is solicitous of the favorable opinion of good and heavenly beings, unto the Father's glory. By my faith, hope, piety, brotherly love and charity I will use my love for the good opinion of others as a servant of righteousness and holiness. I am determined to persevere in this course, and to act in harmony with it; and thus develop and practice the lower primary grace ingraciativeness unto the Father's glory. By my faith, hope, piety, brotherly love and charity I will suppress the efforts that my love for the good opinion of others makes to control me. I am determined to persevere in this course, and to act in harmony with it; and thus develop and practice the secondary grace simplicity unto the Father's glory.

By my faith, hope, piety, brotherly love and charity I detach my love for safety from my humanity (so that I will not be much concerned for my human safety). I am determined to persevere in this course, and to act in harmony with it; and thus develop and practice the spirit that is not much concerned for my human safety unto the Father's glory. By my faith, hope, piety, brotherly love and charity I attach my love for safety to my new creature (so that I will be solicitous of securing my new creature's safety by pleasing God and Christ and by guarding myself against the efforts of Satan, the world and the flesh to endanger my new creature) ((through entrapping me into sin, error, selfishness or worldliness)). I am determined to persevere in this course, and to act in harmony with it; and thus develop, and practice the spirit that is solicitous of my new creature's safety unto the Father's glory. By my faith, hope, piety, brotherly love and charity I will use my love for safety as a servant of righteousness and holiness. I am determined to persevere in this course, and to act in harmony with it; and thus develop and practice the lower primary grace carefulness unto the Father's glory. By my faith, hope, piety, brotherly love and charity I will suppress the efforts that my love for safety makes to control me. I am determined to persevere in this course, and to act in harmony with it; and thus develop and practice the secondary grace bravery unto the Father's glory.

By my faith, hope, piety, brotherly love and charity I detach my love for rest from my humanity (so that I will not be much concerned for rest for my human body, mind and heart). I am determined to persevere in this course, and act in harmony with it; and thus develop and practice the spirit that is not much concerned for rest for my humanity unto the Father's glory. By my faith, hope, piety, brotherly love and charity I attach my love for rest to my new creature (so that I will be solicitous of my present spiritual rest and the eternal rest of God's people in harmony with truth and perfection), ((a rest free from molestation from sin, error, selfishness and worldliness)). I am determined to persevere in this course, and to act in harmony with it; and thus develop and practice the spirit that desires rest from sin, error, selfishness and worldliness, and in truth and perfection unto the Father's glory. By my faith, hope, piety, brotherly love and charity I will suppress the efforts that my love for rest makes to control me. I am determined to persevere in this course, and to act in harmony with it, and thus develop and practice the secondary grace activity unto the Father's glory.

By my faith, hope, piety, brotherly love and charity I detach my love for self-defense from my humanity (so that I will not be much concerned to defend myself against attacks made on my humanity). I am determined to persevere in this course, and to act in harmony with it; and thus develop and practice the spirit that is not much concerned to defend my humanity unto the Father's glory. By my faith, hope, piety, brotherly love and charity I will attach my love for self-defense to my new creature (so that I will be solicitous to defend myself as a new creature from the attacks of Satan, the world and the flesh) ((through sin, error, selfishness and worldliness)). I am determined to persevere in this course, and to act in harmony with it; and thus develop and practice the spirit that is solicitous to defend myself from spiritual attacks. By my faith, hope, piety, brotherly love and charity I will use my love for self-defense as a servant of righteousness and holiness. I am determined to persevere in this course, and to act in harmony with it; and thus develop and practice the lower primary grace resistiveness unto the Father's glory. By my faith, hope, piety, brotherly love and charity I will suppress the efforts that my love for self-defense makes to control me. I am determined to persevere in this course, and to act in harmony with it; and thus develop and practice the secondary grace long-suffering unto the Father's glory.

By my faith, hope, piety, brotherly love and charity I detach my love for life from my humanity (so that I will not be much concerned for my human existence). I am determined to persevere in this course, and to act in harmony with it; and thus develop and practice the spirit that is not much concerned for my human existence unto the Father's glory. By my faith, hope, piety, brotherly love and charity I attach my love for life to my new creature (so that I will be solicitous to exist as a new creature). I am determined to persevere in this course, and to act in harmony with it; and thus develop and practice the spirit that is solicitous of my existence as a new creature unto the Father's glory. By my faith, hope, piety, brotherly love and charity I will use my love for life as a servant of righteousness and holiness. I am determined to persevere in this course, and to act in harmony with it; and thus develop and practice the lower primary grace self-preservativeness unto the Father's glory. By my faith, hope, piety, brotherly love and charity I will suppress the efforts that my love for life makes to control me. I am determined to persevere in this course, and to act in harmony with it; and thus develop and practice the secondary grace self-forgetfulness unto the Father's glory.

By my faith, hope, piety, brotherly love and charity I detach my love for aggression from my humanity (so that I will not be much concerned to destroy obstacles to my humanity; nor will I hate and injure its enemies). I am determined to persevere in this course, and to act in harmony with it; and thus develop and practice the spirit that is not

much concerned to destroy obstacles to my humanity, and that does not hate and injure its enemies unto the Father's glory. By my faith, hope, piety, brotherly love and charity I attach my love for aggression to spiritual enemies and obstacles (so that I will be solicitous to break through spiritual obstacles and to hate and destroy spiritual enemies) ((sin, error, selfishness and worldliness)). I am determined to persevere in this course, and to act in harmony with it; and thus develop and practice the spirit that breaks through spiritual obstacles and hates and destroys spiritual enemies unto the Father's glory. By my faith, hope, piety, brotherly love and charity I will use my love for aggression as a servant of righteousness and holiness. I am determined to persevere in this course, and to act in harmony with it; and thus develop and practice the lower primary grace aggressiveness unto the Father's glory. By my faith, hope, piety, brotherly love and charity I will suppress the efforts that my love for aggression makes to control me. I am determined to persevere in this course, and to act in harmony with it; and thus develop and practice the secondary grace forbearance unto the Father's glory.

By my faith, hope, piety, brotherly love and charity I detach my love for concealment from my humanity (so that I will not be much concerned to hide things that may be to my human disadvantage, if known). I am determined to persevere in this course, and to act in harmony with it; and thus develop and practice the spirit that is not much concerned to conceal things, which, if known, would be disadvantageous to my humanity unto the Father's glory. By my faith, hope, piety, brotherly love and charity I attach my love for concealment to others and my new creature (so that I will be solicitous of hiding things,) ((sin, error, selfishness, worldliness and untoward experiences)) (which, if known, would be disadvantageous to their and my new creature). I am determined to persevere in this course, and to act in harmony with it; and thus develop and practice the spirit that is solicitous of hiding spiritually disadvantageous things unto the Father's glory. By my faith, hope, piety, brotherly love and charity I will use my love for concealment as a servant of righteousness and holiness. I am determined to persevere in this course, and to act in harmony with it; and thus develop and practice the lower primary grace tactfulness unto the Father's glory. By my faith, hope, piety, brotherly love and charity I will suppress the efforts that my love for concealment makes to control me. I am determined to persevere in this course, and to act in harmony with it; and thus develop and practice the secondary grace candidness unto the Father's glory.

By my faith, hope, piety, brotherly love and charity I detach my love for possessions from human possessions (so that I will not be much concerned to gain and retain human property). I am determined to persevere in this course, and to act in harmony with it; and thus develop and practice the spirit that is not much concerned for human possessions unto the Father's glory. By my faith, hope, piety, brotherly love and charity I attach my love for possessions to the new creature possessions (so that I will be solicitous now to gain and retain the truth, its spirit and privileges; and later gain and retain on the Divine plane the new creature's nature, sights, associates, inheritance, works, honors and achievements). I am determined to persevere in this course, and to act in harmony with it; and thus develop and practice the spirit that is solicitous of the new creature's possessions. By my faith, hope, piety, brotherly love and charity I will use my love for possessions as a servant of righteousness and holiness. I am determined to persevere in this course, and to act in harmony with it; and thus develop and practice the lower primary grace providence unto the Father's glory. By my faith, hope, piety, brotherly love and charity I will suppress the efforts that my love for possessions makes to control me. I am determined to persevere in this course, and to act in harmony with it; and thus develop and practice the secondary graces contentment and liberality, unto the Father's glory.

By my faith, hope, piety, brotherly love and charity I detach my love for nourishment from human nourishment (so that I will not be much concerned for human foods and drinks). I am determined to persevere in this course, and to act in harmony with it; and thus develop and practice the spirit that is not much concerned for human nourishment unto the Father's glory. By my faith, hope, piety, brotherly love and charity I attach my love for nourishment to the new creature's nourishment (so that I will be solicitous of the bread and water of life, the Word of God). I am determined to persevere in this course, and to act in harmony with it; and thus develop and practice the spirit that is solicitous of the new creature's nourishment unto the Father's glory. By my faith, hope, piety, brotherly love and charity I will use my love for nourishment as a servant of righteousness and holiness. I am determined to persevere in this course, and to act in harmony with it; and thus develop and practice the lower primary grace appetitiveness unto the Father's glory. By my faith, hope, piety, brotherly love and charity I will suppress the efforts that my love for nourishment makes to control me. I am determined to persevere in this course, and to act in harmony with it; and thus develop and practice the secondary grace frugality unto the Father's glory.

By my faith, hope, piety, brotherly love and charity I detach my love for the opposite sex from the opposite human sex (so that I will not be much concerned for the opposite human sex *as such*). I am determined to persevere in this course, and to act in harmony with it; and thus develop and practice the spirit that is not much concerned for the opposite sex *as such*, unto the Father's glory. By my faith, hope, piety, brotherly love and charity I attach my love for the opposite sex to Jesus as the Espoused (so that I will be solicitous to love Jesus as the prospective heavenly Bridegroom). I am determined to persevere in this course, and to act in harmony with it; and thus develop and practice the spirit that is solicitous to love Jesus as the prospective heavenly Bridegroom unto the Father's glory. By my faith, hope, piety, brotherly love and charity I will use my love for the opposite sex as a servant of righteousness and holiness. I am determined to persevere in this course, and to act in harmony with it; and thus develop and practice the lower primary grace sexliness unto the Father's glory. By my faith, hope, piety, brotherly love and charity I will suppress the efforts that my love for the opposite sex makes to control me. I am determined to persevere in this course, and to act in harmony with it; and thus develop and practice the secondary grace modesty unto the Father's glory.

By my faith, hope, piety, brotherly love and charity I detach my love for family from my human family relationship, but not from the members of my human family, (so that I will not be much concerned for my human family relationship, but will be much concerned for the members of my human family). I am determined to persevere in this course, and to act in harmony with it; and thus develop and practice the spirit that is not much concerned for the human family relationship unto the Father's glory. By my faith, hope, piety, brotherly love and charity I attach my love for family to the heavenly family (so that I will be solicitous to love God as my Father, the Sarah Covanent and those who minister it to me as my Mother, those to whom I administer the Sarah Covenant, as my children, and the sons of God, as my brethren). I am determined to persevere in this course, and to act in harmony with it; and thus develop and practice the spirit that is solicitous to love the heavenly family unto the Father's glory. By my faith, hope, piety, brotherly love and charity I will use my love for family as a servant of righteousness and holiness. I am determined to persevere in this course, and to act in harmony with it; and thus develop and practice the lower primary grace *familiness unto the Father's glory. By my faith, hope, piety, brotherly love and charity I will suppress the efforts that my love for family makes to control me. I am determined to persevere in this course, and to act in harmony with it; and thus develop and practice the secondary grace resulting from a controlled familiness unto the Father's glory.

By my faith, hope, piety, brotherly love and charity I detach my love for home from the earthly home (so that I will not be much concerned for my earthly home). I am

---

*Note: There are no names in our language for some of the lower primary graces corresponding to our "worldly" and "heavenly" affections and to some of our secondary graces connected with them; hence we have coined some for the lower primary graces, but not for the secondary graces. What each grace should be has been indicated by the lower primary grace with the word "controlled" before it, following the expression "secondary grace resulting from a." It is much regretted that this must be done; but the work of coining the words for these secondary graces must be left to others, probably in the next age, when words to express every religious idea and every variety of religious experience will be in general use.

determined to persevere in this course, and to act in harmony with it; and thus develop and practice the spirit that is not much concerned for the earthly home unto the Father's glory. By my faith, hope, piety, brotherly love and charity I attach my love for home to the heavenly home (so that I will be solicitous for the heavenly home), ((heaven and the Divine body)). I am determined to persevere in this course, and to act in harmony with it; and thus develop and practice the spirit that loves the heavenly home unto the Father's glory. By my faith, hope, piety, brotherly love and charity I will use my love for home as a servant of righteousness and holiness. I am determined to persevere in this course, and to act in harmony with it; and thus develop and practice the lower primary grace domesticity unto the Father's glory. By my faith, hope, piety, brotherly love and charity I will suppress the efforts that my love for home makes to control me. I am determined to persevere in this course, and to act in harmony with it; and thus develop and practice the secondary grace resulting from a controlled domesticity, unto the Father's glory.

By my faith, hope, piety, brotherly love and charity I detach my love for fellowship from earthly fellowship (so that I will not be much concerned for earthly acquaintances, friends and companions as such, but will be concerned for them as human beings). I am determined to persevere in this course, and to act in harmony with it; and thus develop and practice the spirit that is not much concerned for earthly fellowship unto the Father's glory. By my faith, hope, piety, brotherly love and charity I attach my love for fellowship to spiritual fellowship (so that I will be solicitous of fellowship with God, Christ and the brethren). I am determined to persevere in this course, and to act in harmony with it; and thus develop and practice the spirit that is solicitous of spiritual fellowship unto the Father's glory. By my faith, hope, piety, brotherly love and charity I will use my love for fellowship as a servant of righteousness and holiness. I am determined to persevere in this course, and to act in harmony with it; and thus develop and practice the lower primary grace fellowship unto the Father's glory. By my faith, hope, piety, brotherly love and charity I will suppress the efforts that my love for fellowship makes to control me. I am determined to persevere in this course, and to act in harmony with it; and thus develop and practice the secondary grace resulting from a controlled fellowshipliness unto the Father's glory.

By my faith, hope, piety, brotherly love and charity I detach my love for country from the earthly country (so that I will not be much concerned for the earthly country and its interests; but will be concerned for its inhabitants). I am determined to persevere in this course, and to act in harmony with it; and thus develop and practice the spirit that is not much concerned for the earthly country unto the Father's glory. By my faith, hope, piety, brotherly love and charity I attach my love for country to the heavenly country (so that I will be solicitous of the rulers, laws, customs, privileges, works, citizens and prosperity of the heavenly country). I am determined to persevere in this course, and to act in harmony with it; and thus develop and practice the spirit that is solicitous of the heavenly country to the Father's glory. By my faith, hope, piety, brotherly love and charity I will use my love for country as a servant of righteousness and holiness. I am determined to persevere in this course, and to act in harmony with it; and thus develop and practice the lower primary grace patriotism unto the Father's glory. By my faith, hope, piety, brotherly love and charity I will suppress the efforts that my love for country makes to control me. I am determined to persevere in this course, and to act in harmony with it; and thus develop and practice the secondary grace resulting from a controlled patriotism unto the Father's glory.

By my faith, hope, piety, brotherly love and charity I detach my love for order from human order (so that I will not be much concerned for the order that prevails among men in earthly things). I am determined to persevere in this course, and to act in harmony with it; and thus develop and practice the spirit that is not much concerned for human order. By my faith, hope, piety, brotherly love and charity I attach my love for order to the heavenly order (so that I will be solicitous of the heavenly order in truth, holiness, and the arrangements of the militant and triumphant Church). I am determined to persevere in this course, and to act in harmony with it; and thus develop and practice the spirit that is solicitous of the heavenly order unto the Father's glory. By my faith, hope, piety, brotherly love and charity I will use my love for order as a servant of righteousness and holiness. I am determined to persevere in this course, and to act in harmony with it; and thus develop and practice the lower primary grace orderliness unto the Father's glory. By my faith, hope, piety, brotherly love and charity I will suppress the efforts that my love for order makes to control me. I am determined to persevere in this course, and to act in harmony with it; and thus develop and practice the secondary grace leniency unto the Father's glory.

By my faith, hope, piety, brotherly love and charity I detach my love for nature from the material universe (so that I will not be much concerned for the things of the material universe). I am determined to persevere in this course, and to act in harmony with it; and thus develop and practice the spirit that is not much concerned for the material universe. By my faith, hope, piety, brotherly love and charity I will attach my love for nature to the immaterial universe ((the sublimity, beauty, utility, ingenuity, and harmony of the material universe)), (and its spiritual contents) ((God, the Christ and the Angels in their sublimity, beauty, utility, ingenuity and harmony of their persons, thoughts, characters, talents and works)) (so that I will be solicitous of the immaterial universe and its spiritual contents). I am determined to persevere in this course, and to act in harmony with it; and thus develop and practice the spirit that is solicitous of the immaterial universe and its spiritual contents unto the Father's glory. By my faith, hope, piety, brotherly love and charity I will use my love for nature as a servant of righteousness and holiness. I am determined to persevere in this course, and to act in harmony with it; and thus develop and practice the lower primary grace awe unto the Father's glory. By my faith, hope, piety, brotherly love and charity I will suppress the efforts that my love for nature makes to control me. I am determined to persevere in this course, and to act in harmony with it; and thus develop and practice the secondary grace resulting from a controlled awe unto the Father's glory.

By my faith, hope, piety, brotherly love and charity I detach my love for art from human art (so that I will not be much concerned for the beauty, utility and ingenuity of man's creations). I am determined to persevere in this course, and to act in harmony with it; and thus develop and practice the spirit that is not much concerned for human art. By my faith, hope, piety, brotherly love and charity I attach my love for art to the heavenly art (so that I will be solicitous of the beauty, utility and ingenuity of the truth and its spirit, as the new creatures set them forth in their words, works and conduct as a heavenly art). I am determined to persevere in this course, and to act in harmony with it; and thus develop and practice the spirit that is solicitous of the heavenly art unto the Father's glory. By my faith, hope, piety, brotherly love and charity I will use my love for art as a servant of righteousness and holiness. I am determined to persevere in this course, and to act in harmony with it; and thus develop and practice the lower primary grace techniqueness unto the Father's glory. By my faith, hope, piety, brotherly love and charity I will suppress the efforts that my love for art makes to control me. I am determined to persevere in this course, and to act in harmony with it; and thus develop and practice the secondary grace spontaniety unto the Father's glory.

By my faith, hope, piety, brotherly love and charity I detach my love for knowledge from human knowledge (so that I will not be much concerned for perceiving, remembering and reasoning on human things). I am determined to persevere in this course, and to act in harmony with it; and thus develop and practice the spirit that is not much concerned for human knowledge unto the Father's glory. By my faith, hope, piety, brotherly love and charity I attach my love for knowledge to spiritual knowledge (so that I will be solicitous to perceive, remember and reason on spiritual things, the biblical doctrines, precepts, promises, exhortations, prophecies, histories and types). I am determined to persevere in this course, and to act in harmony with it; and thus develop and practice the spirit that is solicitous of spiritual knowledge unto the Father's glory. By my faith, hope, piety, brotherly love and charity I will use my love for knowledge as a servant of righteousness and holiness. I am determined to persevere in this course, and to act in harmony with it; and thus develop and practice the lower primary grace intellectuality unto the Father's glory. By my faith, hope, piety, brotherly love and charity I will suppress the efforts that my love for knowledge makes to control me. I am determined to persevere in this course, and to act in

harmony with it; and thus develop and practice the secondary grace feelingliness unto the Father's glory.

By my faith, hope, piety, brotherly love and charity I detach my love for my calling from my earthly calling (so that I will not be much concerned for my earthly employment, business or profession). I am determined to persevere in this course, and to act in harmony with it; and thus develop and practice the spirit that is not much concerned for my earthly calling unto the Father's glory. By my faith, hope, piety, brotherly love and charity I attach my love for my calling to the heavenly calling (so that I will be solicitous to be dead to self and the world and alive to God, to meditate on God's Word, to watch my conduct and to pray according to God's Word, to spread God's Word, to develop character according to God's Word and to endure evil from loyalty to God's Word). I am determined to persevere in this course, and to act in harmony with it; and thus develop and practice the spirit that is solicitous of the heavenly calling unto the Father's glory. By my faith, hope, piety, brotherly love and charity I will use my love for my calling as a servant of righteousness and holiness. I am determined to persevere in this course, and to act in harmony with it; and thus develop and practice the primary grace vocationality unto the Father's glory. By my faith, hope, piety, brotherly love and charity I will suppress the efforts that my love for my calling makes to control me. I am determined to persevere in this course, and to act in harmony with it; and thus develop and practice the secondary grace avocationality unto the Father's glory.

I. NINTH EXERCISE: TRUTH STUDY.

Truth study can hardly be called an exercise in the sense of a drill; nevertheless, it is a part of exercising Christlikeness and therefore is introduced here. No drills will be given on this head in this lecture. However, some suggestions will be offered. The exercises foregoing will give us quite a course in truth study as we take them; for the main features of God's word are incorporated into these drills; but more of truth study is necessary than this. For the justified, as Levites, a *reading* of the Bible chapter by chapter, chiefly emphasizing its more simple parts, is recommended as helpful for a surface knowledge of the Scriptures; but for the consecrated, as priests, this is not recommended, but rather a *study* of the deep things of the Word. And for this helps are needed, Acts 8:30-35; 1 Cor. 12:28-30; Eph. 4:11-16. These the Lord has abundantly provided for us, especially in Pastor Russell's writings, which in the writer's judgment are incomparably superior to those of any other uninspired writer. Some of his colaborers have also furnished some helpful writings. But the Scripture Studies, Booklets, Towers and Sermons from his pen are chiefly recommended for the study of the Lord's people. In the six volumes of the "Studies" and in Tabernacle Shadows there are slightly over 3000 pages of reading matter. These can be fully covered yearly by reading on an average eight pages on the week days and ten pages on the Sundays of a year. Less reading than this would be required, if in the books that are being studied as the regular Berean and other Study Lessons of the classes, no reading, apart from preparation for these Lessons be done during the year or years of their study in the classes. The sermons may be read during the week of their appearance. The Tower will yield more profit if, instead of its being read at one sitting as soon as it comes to hand, it is read slowly and thoughtfully, especially in its didactic articles, at intervals during the half month of its appearance. For chapter study of the Bible the comments in the Berean Students Bible will be found very helpful and the study of chapters, especially in the New Testament, where the majority of the verses are treated in these comments will prove a great blessing. After this reading and study are finished, and if there is no opportunity for service at hand, "The Great Pyramid's Passages" and Convention Reports may be profitably read. During breakfast, if circumstances make it edifying, the Daily Manna text for the day carefully studied by questions and answers will prove very profitable. Biblical questions can with blessing be discussed at the other meals according to the beautiful and helpful custom at the meals in the Bethel dining room. Of course in our social intercourses with one another in and apart from meetings Biblical matters will furnish the topics for interchange of thought among us as saints.

J. TENTH EXERCISE: SELF-EXAMINATION.

Self-examination along the lines of the day's conduct as to its contents, motives and manner for an average of ten minutes a day, preferably at its close, belongs to a Daily Exercise in Christ-likeness. A more extended self-examination each Sunday would be profitable. While for this no drills will be given, the lines and respects along which it may profitably be conducted will be set forth. We should examine ourselves in the light of the Bible along the lines of the seven steps of the Christian life (Deadness to Self and the World, Aliveness to God, Meditation on His Word, Watchfulness, Prayer, Spreading His Word, Developing Character According to His Word, and Enduring Evil for His Word) as to the motives and manner of our conduct with respect to these seven steps whether they have been of commission, omission or transgression. Let us illustrate this with the step, Spreading God's Word. Let us ask ourselves, Have I spread God's Word this week or omitted it? What were my motives in doing or omitting it; good, bad or indifferent? In what manner did I do or omit it? Good, bad or indifferent? Did I transgress it by spreading error or purely earthly knowledge? What were the motives and manner? Thus we should proceed with the acts of the week as related to all seven of the steps of the Christian life. As we note omissions and transgressions let suitable resolutions be made by us against these. Such a self-examination in the seven steps would be too long for daily use, therefore it would be preferable for Sundays, while a short self-examination on the conduct of the day as to what it was, what prompted it, and how it was carried out would be preferable for the daily self-examination.

K. ELEVENTH EXERCISE: HYMN, OR POEM, AND PRAYER (NIGHT WORSHIP).

For this daily exercise in Christlikeness, for obvious reasons, no form for drilling will be given. A hymn appropriate to the day's experiences from the Hymns of Dawn may be sung; or poem appropriate to the day's experiences from the Poems of Dawn may be read. The prayer should varyingly express invocation, praise, thanksgiving, confession, petition, communion and assurance. It may be profitably concluded with the Lord's Prayer.

L. TWELFTH EXERCISE: MY NIGHT RESOLUTION.

Let the following exercise be slowly, thoughtfully and heartily taken. It is not suggested as a law or a bondage; but as a suitable resolution that one may profitably take as his latest thought at night: Dear Heavenly Father, mindful of my failures of this day and relying upon the assistance of Thy promise, grace to help in every time of need through Jesus Christ my Lord, I promise Thee that I will tomorrow more carefully, if possible, than today, seek to remain dead to self and the world, and alive to Thee; to meditate upon Thy Word; to watch my conduct to conform it to Thy Word; to pray according to Thy Word; to spread Thy Word; to develop character according to Thy Word; and to endure evil from loyalty to Thy Word. Amen.

CONCLUDING THOUGHTS.

Let not the number nor length of these exercises frighten the reader from attempting to use them. Let him remember that for the most part they can be taken by most of us without using much more than an extra half hour daily, if, as indicated above, we use the time that can be easily "redeemed." This remark applies, of course, to those things in this "Daily Exercise in Christlikeness" that the Truth people have not hitherto been doing daily. Let us not try to learn all or a large number of these exercises at once. If we do, we will become discouraged and give them up. Rather let us use all the time necessary to learn first the Morning Resolution; and after we know it so well that instead of having to think of its words we can fasten our minds and hearts on its thoughts we are ready to learn that part of the second exercise which pertains to drilling in piety toward God; and only after this is learned so well, that we do not need to think of its words, but are able to fasten our minds and hearts on its thoughts, are we ready to learn that part of the second exercise that pertains to drilling in charity toward God. And in similar manner let us proceed with the following exercises, until they are all learned, and can be recited with the *heart and mind fixed on their thoughts.* Let us likewise remember that for a long time, unless we are gifted with especially quick and retentive memories, we should confine our memorizing and drilling to the first form of these exercises, i. e., those parts of the exercises which are not enclosed in parentheses. Then when one feels that he is ready, let him proceed as described above to learn the second form, i. e., those parts enclosed in the single parentheses added to the first form. Very few people will have the time or inclination to learn and drill

the third form, i. e., those parts inclosed in the double parentheses added to the second form; in other words, everything in the exercises. This third form, if not used, may from time to time be read; for it makes clearer the thoughts of the other forms. Ultimately in the case of such suggested exercises each one will have to do what he thinks is the Lord's will for him, as to whether he should drill in these exercises or not; and, if so, how much and how often, etc. The writer simply offers these exercises and hints as helps, knowing from experience their great value. May the dear Lord use them or leave them unused in each case as seemeth unto Him best for His glory and their good.

Since the publication of the Convention Reports of 1912, in which there appeared ten lectures on Methods for the Development of a Christlike Character from the pen of the writer, it has been his privilege with this one to add three more lectures to his series, one in the 1914 Reports on Our Procedure in Developing a Christlike Character, and one in the first of the 1915 Reports on Crystallization of a Christlike Character. Not a few of the friends have taken these twelve lectures out of the Reports and have bound them under one cover for convenience of reference. In view of this and of the added materials in these three lectures, the thirteen lectures should have another title and a somewhat different order. For the new title the following is suggested: CHRISTLIKENESS IN THEORY AND PRACTICE, and for the change in order it is suggested that the lecture on Our Procedure in Developing a Christlike Character be made to follow the first lecture, and would thus be the second of the series. The writer regards the lecture on Our Procedure, etc., as the most important, though most difficult, one of the entire series. This present lecture ought to be placed before the one entitled Strengthening the Weak by Support of the Strong Graces, and would therefore be according to the new order the eighth lecture of the series; while the lecture on Crystallization of a Christlike Character should be the last, i. e., the thirteenth of the series. In the titles of the lectures, to conform them to the new title of the entire series, the word Christlikeness should be substituted for the expressions, a Christlike character, a Christian character, etc.

This series of lectures on Christlikeness in Theory and Practice is finished. The writer is preparing another series of lectures, i. e., on the graces, hoping, D. V., to treat all of them in some detail; and D. V., to give them to the dear brethren through the Convention Reports from time to time. He asks the brethren for their prayers that, if it be the Lord's will that he do this work, the Giver of every good gift and every perfect gift may bless his heart and mind with the necessary knowledge and grace to do it to the Lord's glory and His people's profit. Amen.

All who have studied the discourses of

Bro. Paul S. L. Johnson

in this Report, will also want to study his discourses on

"Character Building,"

—and—

"Crystallization of Christ-like Character,"

in the 1912 and 1915 Reports. The 1912 Report especially is needful in connection with this 1915 Supplement Report.

While they last, we will mail to any address:

1912 Souvenir Convention Reports, each.....$ .35
1915 Souvenir Convention Reports, each..... 1.10